# Environmental Justice Conference 2019: Transformative Connections

## Full Conference Abstract Book

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SESSION 1A: THE ENVIRONMENTAL JUSTICE ATLAS: A TOOL TO CONNECT, LEARN AND TEACH ABOUT ENVIRONMENTAL JUSTICE MOVEMENTS

Chairs: Mariana Walter (Autonomous University of Barcelona) and Lucrecia Wagner (CONICET, Argentina)

The EJAtlas.org is the larger repository of environmental justice struggles worldwide (2700 cases as of February 2019). It was developed for and with worldwide EJ Movements and EJ Scholars. This panel explores some of the results and impacts that this online tool has had in comparative political ecology studies as well as in activism since its launch in 2012. This Panel also aims to engage with panellists and public to join the on-going effort to map and analyse EJ struggles in the World.

The EJAtlas was developed to structure a deeper systematic evidence-based enquiry into the politics, power relations and socio-metabolic processes surrounding environmental justice struggles. It is born from a research stream that aims to increase the understanding of the constituents and determinants of resource extraction and waste disposal conflicts in the world within a framework of engaged research with the movements struggling for social and environmental equity. There are different possibilities to analyse EJ conflicts and movements: by country, by region, by commodity, by a specific topic, among others, and this session aims to show some of them.

- Juan Liu - The transformative power of environmental justice activism in the Great China Region: a post-conflict study on several cases
- Lucrecia Wagner and Mariana Walter - Featuring mining conflicts in Argentina. Key actors, strategies and outcomes
- Grettel Navas - Protesting for health: Large-scale analysis of environmental health conflicts around the world
- Mariana Walter and Leah Temper - Learning and teaching through the online Environmental Justice Atlas: From empowering activists to motivating students

THE TRANSFORMATIVE POWER OF ENVIRONMENTAL JUSTICE ACTIVISM IN THE GREAT CHINA REGION: A POST-CONFLICT STUDY ON SEVERAL CASES

Juan Liu (juanlcau@gmail.com, ICTA-UAB/College of Humanities and Development Studies, China Agricultural University)

More than 2700 cases have been documented on the Global Environmental Justice Atlas (EJAtlas, www.ejatlas.org), which is still continuously growing. Modifications are regularly needed especially if the case was written as an event instead of a historical process when approved for the first time, because the outcome of a single case might change over time, while the transformative power and the long term impacts of the protest or the movement could not be identified in an earlier stage even if we can see the literal “stop” of a conflict, the suspension or cancellation of a project, and compensation to the victims, etc. Moreover, in some cases, a “stop” in one place would mean a “start” in another place.

Scholars are interested in the pre-conflict study to understand the drivers that would lead to the outbreak of environmental conflicts. The social movement line would adopt the four stages of “emergence, coalescence, bureaucratization, and decline” or the earlier version by Herbert Blumer – “social ferment,” “popular excitement,” “formalization,” and “institutionalization” for a life cycle analysis on environmental conflicts, which actually focuses on the in-conflict period when observable actions and mobilizations emerge and decline. This paper will pay more attention to the post-conflict period to see what happened/is happening afterwards when an environmental conflict was technically recorded as inactive or as a past event in history.

With a post-conflict study on environmental justice activism, we could understand better about the real or perceived social consequences that alter how people live, think, behave, and react to each other after the environmental conflicts. The impacts of an environmental conflict can directly or indirectly affect individuals, families, groups, societies, countries, and even the global community in a positive or negative way; and/or extend to other environmental conflicts in the same area or in another geographical space through different channels. This paper will review several cases in the Great China Region, trying to identify more of the beneficial impacts and opportunities that would lead to transformations of distributional, procedural, and recognition justice over environmental issue; at the same time, it will explore the emerging (alternative) ideology and social norms, various forms of organizations and communities, arts and exhibitions, adaptability and skills to mitigate the negative impacts and contribute to sustainability.
FEATURING MINING CONFLICTS IN ARGENTINA. KEY ACTORS, STRATEGIES AND OUTCOMES

Lucrecia Wagner (lucrewagner@gmail.com, CONICET, Argentina), Mariana Walter (marianawalter2002@gmail.com, ICTA-UAB).

Since the 1990s, Argentina, as most Latin American countries, is going through a commodities extraction boom. While national governments promote mining activities -with increasingly events of violence against anti-mining movements- extractive pressures have been accompanied with a multiplication of mining conflicts. A particular feature of Argentinean anti-mining movements has been their capacity to network and foster regulatory changes at local, provincial and national levels in an attempt to challenge the expansion of mining activities and its impacts. Since 2003, 44 municipalities and 7 out of 23 national provinces (+2 reverted laws) have banned -to a certain degree- large-scale mining activities in Argentina.

This paper presents the first nation-wide systematic analysis of environmental justice conflicts around the extraction of mineral ores in Argentina. After a systematic identification and review of mining conflicts in the country, 38 cases were identified, updated or added to the EJAtlas database. We conducted an analysis of the main metals in dispute, the type and diversity of actors involved in these struggles, their main strategies, concerns over impacts and outcomes. We characterize and discuss some the main features and trends of Argentinean mining conflicts.

PROTESTING FOR HEALTH: LARGE-SCALE ANALYSIS OF ENVIRONMENTAL HEALTH CONFLICTS AROUND THE WORLD

Grettel Navas (grettelnavas98@gmail.com, ICTA, UAB)

Why and how people protest and mobilize has been a matter of concern for social movements' theorists (Della Porta and Diani, 2006; Della Porta and Tarrow, 2005; McAdam et al 2004). Nevertheless, these theories have little been applied to movements organized around health-related issues (Brown et al 2004). While some case-studies have addressed specific diseases such as Breast cancer (Brown et al 2004; Ley, 2009) Gulf Related Illness and Asthma in the US (Brown et al 2012) a large-scale analysis to understand these movements around the world is still lacking.

By the other hand, environmental conflicts have addressed the understanding of values and forms that grassroots movements deploy to protect their environmental resources and livelihoods (Martinez Alier, 2002; Martinez Alier, 2009; Temper et 2015), however, the role that health and disease play in these conflicts is still insufficiently conceptualized.

From the lens of social movements and environmental conflicts theories, in this paper, I am to understand why and how people protest to address health issues in environmental conflicts and how and individual affectation (the personal experience of illness) becomes a “collective illness identity” (Charmaz, 1991) making it relevant for social mobilization and environmental health justice.

In order to do so I will analyze different variables from the Environmental Justice Atlas (www.ejatlas.org), a large-scale database of environmental conflicts around the world. Variables that will be analyzed are health impacts, forms of mobilization, outcomes and keyword in searching in both Spanish and English (some keywords are: “illness”, “enfermedad”, “salud”, health”, “toxic”, “cancer”, “diseases”). Up to now, around 640 cases have been selected through this method.

My aim is both theoretically and empirically by addressing the intersection between social movements and environmental conflicts through the lens of health and empirically by using cases previously uploaded by both academic and activists to the EJAtlas.

LEARNING AND TEACHING THROUGH THE ONLINE ENVIRONMENTAL JUSTICE ATLAS: FROM EMPOWERING ACTIVISTS TO MOTIVATING STUDENTS

Mariana Walter (marianawalter2002@gmail.com, ICTA-UAB), Lena Weber (lena.h.weber@gmail.com, ICTA-UAB) and Leah Temper (leah.temper@gmail.com, McGill University, Canada & ICTA-UAB).

In this paper we examined how the Environmental Justice Atlas (www.ejatlas.org), an online platform that was initially developed to make visible and systematize contemporary struggles against environmental injustice worldwide -with and for affected groups- is becoming an attractive interactive tool to teach and learn about environmental and sustainability concepts and trends from an engaged and innovative approach.
We present initial results of an on-going systematization and analysis of the pedagogical uses of Atlas. This research aims to explore how environmental justice is being included in higher education curricula and to examine why and how the EJAtlas is used for teaching/learning environmental justice and sustainability. We highlight empirical, conceptual and practical contributions. From an empirical approach we study how the EJAtlas is used in (formal) teaching. What is taught, to whom and which are the main challenges and lessons. From a conceptual perspective we examine how the EJAtlas contributes to environmental justice and sustainability teaching/learning debates. Finally, this research is part of a larger effort to improve the functionality of the online platform for pedagogical uses, identifying technical and content developments needs.

We argue that the use of the EJAtlas in class has the potential to address some concerns emerging in sustainability studies in higher education such as the demotivating ‘remoteness’ students might feel from tangible, on-the-ground issues and activism, the lack of diverse voices present in course material, as well as the difficult balance to strike between theory and practice.

SESSION 1B: CLIMATE JUSTICE

Chair: Gareth Edwards (UEA)

- Sören Köpke - Food crises, environmental change and climate justice: Re-connecting the dots
- Simon Herr - Reconceptualising climate responsibility – from theory to practice
- Brototi Roy - Climate Justice Movements: grassroots struggles and proposals from the EJAtlas

FOOD CRISIS, ENVIRONMENTAL CHANGE AND CLIMATE JUSTICE: RE-CONNECTING THE DOTS

Sören Köpke (soeren.koepke@web.de, journalist and political scientist)

After the hot European summer of 2018, climate change appears to be back on the political agenda. With rising public awareness comes a revival of near-apocalyptic forecasts: Millions of climate refugees on European shores, water wars, large-scale food crises affecting even the richest countries.

The “collapse school” (e.g. Diamond 2005, Fagan 2008) suggests disastrous climate change will cause certain food crises, spelling doom and the downfall of civilizations, vastly ignoring concepts like resilience or adaptation. This eschatological discourse represents a de-politicization of the social consequences of climate change. What is more, it re-produces ahistorical and narrow perspectives on the genesis and root causes of food crises and famines. Instead of tackling the environmental justice dimensions of food insecurity under conditions of climate calamities, the “collapse” discourse will often re-invite Neo-Malthusian concepts of “overpopulation”, “carrying capacities” and “desertification” (see Benjaminsen 2008, 2016 for a critique of the term).

The last decade, since the economic shocks of 2006-2010, has increasingly brought about recognition of food as a resource, and of agriculture in general and food production specifically as a profitable economic sector. Conceptualizing the commodity dimension of food (McMichael 2009, 2013) allows an understanding of food crises as produced by similar remote causes as environmental crises such as climate change, namely by the workings of growth-oriented global capitalism.

Employing and scrutinizing the notions of “cheap food” and “cheap nature” (Moore and Patel 2018) as prerogatives of a continued functioning of the capitalist world system, this contribution tries to present alternatives explanations and outlooks to the “collapse” vision of climatic change.

In order to provide a world ecology (Moore 2015) perspective on a peripheral agrarian country affected by frequent food crises and climatic disasters, the paper offers a longitudinal study of Malawi since the last colonial famine of 1946. By combining environmental history and Malawi’s idiosyncratic post-colonial politics, it discusses the possible connections between droughts and floods, food insecurity and legitimacy crises in the Southern African country. The single case study represents a puzzle for resource scarcity theorists and adherents of the “collapse” school, but highlights the complex political ecology of food crises in vulnerable societies. The findings have implications for a formulation of climate justice claims beyond catastrophism.
RECONCEPTUALISING CLIMATE RESPONSIBILITY – FROM THEORY TO PRACTICE

Simon Herr (simon.herr@unisg.ch)

The history of climate negotiations is a history of debates about climate responsibility in general and the principle of common but differentiated responsibilities (CBDR) in particular. The international community disagrees about the equitable distribution of costs and benefits in global environmental governance. These disagreements reinforce divisions between developed and developing, import-oriented and export-oriented, richer and poorer countries, all of which are detrimental to more ambitious climate action. A normatively convincing, politically feasible, and empirically measurable concept of climate responsibility could help decrease divisions and foster ambitious international and domestic climate policies.

This essay reconceptualises and systematises climate responsibility to offer a normatively convincing and empirically measurable alternative to the principle of CBDR. It discusses the Polluter Pays Principle, Ability to Pay Principle, and Beneficiary Pays Principle as prominent bases of climate responsibility in the literature and demonstrates how they can be combined and translated into a measurable systematisation. The economic activity principle presented here rests agents’ climate responsibility on the economic link between the polluter-pays, beneficiary-pays, and ability-to-pay principles. It argues that agents’ climate responsibility should be based progressively on the emissions intensity of their income and expenditures above an ability-to-pay threshold and after an excusable ignorance threshold. The economic activity principle proposed here can help address some of the problems stemming from the current lack of conceptual clarity and empirical measurability surrounding CBDR.

CLIMATE JUSTICE MOVEMENTS: GRASSROOTS STRUGGLES AND PROPOSALS FROM THE EJATLAS

Brototi Roy (brototi.econ@gmail.com, ICTA, UAB)

Fossil fuels, along their entire supply chains -from extraction to transportation to combustion- compromise local livelihoods and pollute the global environment. This has led to a rise in the frequency and intensity of resistance movements against fossil fuel projects. These interwoven spaces of resistance often call for climate justice, where broad alliances are made for blocking fossil fuel projects of extraction, transportation or combustion, and making demands to keep fossil fuels in the ground.

I aim to provide an understanding of the climate justice movement, with a special focus on Blockadia, and its role in shaping the politics and practices of fossil fuels use around the globe. Using the EJAtlas, which a collaborative mapping project of environmental justice movements around the world, I will graphically present the motivations, forms and outcomes of such mobilizations for climate justice. I will then discuss the emerging trends in terms of alliances, role of specific groups as mobilizers such as indigenous communities and women, and the intensity of repression and violence, with a special focus on the global south, particularly South Asia.

SESSION 1C: EVALUATING ENVIRONMENTAL RISKS AND IMPACTS IN THE CONTEXT OF ENVIRONMENTAL JUSTICE

Chair: Heike Schroeder (UEA)

- Thomas Macias - Connecting Immigration and the Perception of Environmental Risks in Marseille, France
- Evodia Silva Rivera - Environmental justice and megaprojects in Mexico
- Robin Dianoux - Assessing and compensating which impacts? “Areas of influence”, offsetting and the frontiers of impacts evaluations

CONNECTING IMMIGRATION AND THE PERCEPTION OF ENVIRONMENTAL RISKS IN MARSEILLE, FRANCE

Thomas Macias (Thomas.Macias@uvm.edu, Fulbright/IMéRA Chair in Migration Studies at the University of Aix-Marseille, and Professor of Sociology at the University of Vermont)

National-level research in the U.S. has drawn attention to high levels of concern for environmental issues and support for pro-environmental policies among race and ethnic minorities relative to the majority population (Mohai & Bryant, 1998;
Bullard, 1990; Macias, 2016a). When framed in terms of environmental risks, race and ethnic minority groups have demonstrated higher levels of environmental concern than the majority (Arp & Kenny, 1996; Jones & Rainey, 2006; Macias, 2016b).

My own work in this area, derived from the nationally representative General Social Survey (GSS), highlights elevated levels of concern for the environment among first generation immigrants (Macias, 2016a; Macias, 2016b). Along with relatively high self-reported rates of energy and water conservation practices, new Americans are more willing than the native-born population to make personal sacrifices for the sake of the environment, including paying higher taxes and making standard of living reductions. I believe that the U.S. is not unique in this regard, and I predict that in other contexts around the world where people migrating from countries with relatively small per capita ecological footprints arrive in places with relatively large per capita ecological footprints elevated levels of environmental concern will also be observed among the immigrant population. France and the port city of Marseille in particular provide an ideal setting for exploring a comparison of this sort with the U.S.

My central working hypothesis relates to the social network theoretical notion of multiplexity, a phenomenon that has been observed in ethnically concentrated neighborhoods, as well as in successfully executed efforts at collective action (Coleman, 1988; Gould, 1991; Portes & Sensenbrenner, 1993). The underlying theme here is that social cohesion is particularly strong in communities that contain overlapping ways of knowing the same people. For example, not only do I know you as a parent of a child in the school my child attends, but we are also coworkers, attend the same religious services, and live in the same neighborhood. These built-in network redundancies make for especially strong social ties and are often the basis for building trust in others. This is significant for my current work since research on environmental attitudes and behavior consistently finds a significant association between social trust and pro-environmental attitudes, including a willingness to make sacrifices for the sake of the environment (Polyzou, Jones, Evangelinos, & Halvadakis, 2011; Pretty & Ward, 2001; Wagner & Fernandez-Gimenez, 2008).

ENVIRONMENTAL JUSTICE AND MEGAPROJECTS IN MEXICO

Evodia Silva-Rivera (esilva.rivera@gmail.com), David Chacón-Castillo, Scarlett García-Ortiz, Jesús Alejandro Ríos-Solís, Norberto Ignacio-Ruiz (Centro de Investigaciones Tropicales. Universidad Veracruzana, Veracruz, Mexico)

Megaprojects in an upper middle country like Mexico are currently understood as catalysts of development and wellbeing. However, actions that aim to buffer environmental and human health effects derived from large scale development projects are difficult to transform into concrete action; frequently insufficient, with many gaps in the planning, implementation and evaluation phases. The purpose of environmental impact manifests (EIM) is to document potential adverse consequences on the environment and to calculate the possibilities to evade or compensate them. To do so, a first step is to compile the physical, socio-economic, cultural and even regulatory elements that can be found in those areas where a new development project will be implemented. The most environmentally and socially aggressive activities will be identified, as well as the environmental issues requiring attention. The purpose is to generate procedures that will address or mitigate them. There can be benefit or harm, depending on how efficient the EIM was in the identification of the biophysical and the planning/infrastructure project elements. During the assessment stage, if key environmental or planning aspects are overlooked, information gaps will derive. Consequently, decisions will be made based on an incomplete overview of the impacts.

Development corporations are responsible to implement the project and to evaluate the extent of the socio-environmental impacts. Public servants and policies also play an important role by approving or rejecting the project. People living in the site have another key role. Citizens’ movements, supported by civil organizations and the academia, can put pressure on a building site to cease its activities. Researchers contrast the EIM with more detailed analysis, highlighting omissions and incongruencies. Over the past decade, the Mexican legislation has given more attention to socio-cultural impacts; therefore, corporations are looking for ways to approach local people, although the mechanisms in which public opinion is accounted for, are unclear. The described evaluation process is seen as mere paperwork and is limited to studies that are not thoroughly supported, neither they consider appropriate timeframes for their completion. The New Mexico City International Airport (NMCIA) is a megaproject designed considering the growing demand for aerial traffic in the current Mexico City airport. In 2018, the NMCIA was put in the public eye by the recently elected leftist president, Andrés Manuel López Obrador. Through a controversial open consultation, the NMCIA was cancelled. Our reflections take a critical stance on megaprojects in biodiverse countries, by compiling insights from the existing reports, from the academia and the media,
on the voices in favor and against; most of them centered on the longer term economic and socio-ecological benefits and losses.

ASSESSING AND COMPENSATING WHICH IMPACTS? “AREAS OF INFLUENCE”, OFFSETTING AND THE FRONTIERS OF IMPACTS EVALUATIONS

Robin Dianoux (robin.dianoux@gmail.com, University of Milan, Italia and EHESS, France)

The global emergence of the use of Biodiversity Offsetting instruments, which relevance and effectiveness to protect biodiversity are broadly discussed, allows to study how are conceived the impacts that a given “development” project has on biodiversity and how those effects can be compensated. In the context of the Environmental Impact Assessment (EIA) that is required to obtain the licence for a project in Colombia, the country that is the main focus of my PhD, the ways those impacts on biodiversity are defined can be put in perspective with the ways other impacts (that relates to physical and social “components”) are taken into account according to the EIA normative guidelines. One of the first step for producing an EIA is to characterize the areas of influence of the proposed project, depending on the identified impacts for the three “components”, and then propose a way to mitigate or compensate them. But the way EIAs are done in Colombia nowadays relates in great part to the “transition” discourses, which provides specific definitions of the scale that will delimit the impacts, and how they will therefore have to be compensated, in a balanced way filled with peculiar subtleties, so to reach “sustainability”. Finally, building on the work of Eric Swyngedouw and what he calls the politics of scale, this presentation will aim to show, based on an analysis of the arguments that are used by different actors to frame the impacts of a given project and how they should be compensated, that the definition of the impacts, the areas of influence and the appropriate compensation measures are far from being objective nor consensuals, and that local experiences of the limits and the connections between actions, impacts and compensations often contradicts technomanagerial definitions.

SESSION 1D: CONSERVATION JUSTICE

Chair: Nicole Gross-Camp (Allegheny College, USA)

- Stefania Benetti - Procedural justice in protected areas: the case study of Circeo National Park, Italy
- Anouska Perram - Unbridgeable faultlines – the continuing rift between international conservation and (many) indigenous peoples
- Sudeep Budhaditya Deb - Is Joint Forest Management indispensable for the management of forests?

PROCEDURAL JUSTICE IN PROTECTED AREAS: THE CASE STUDY OF CIRCEO NATIONAL PARK, ITALY

Stefania Benetti (stefania.benetti@uniroma1.it, Sapienza University of Rome, MEMOTEF Department)

The embracing of participation in environmental decision-making is widely established in international policy as an important factor for the success of protected areas. In addition, the combination of institutional and people’s participation is fundamental to the pursuit of sustainability and the resolution of environmental conflicts and tensions. Public administrations should implement democratic values, such as justice and moderation, guarantee transparency and access to environmental information, and promote a sense of community and civil society to ensure responsive, inclusive, participatory and representative decision-making. The omission of public participation in decision-making processes, environmental management, or policy-making is considered procedural injustice. The research analyses the concept of procedural justice and participatory processes in the protected areas context, where participation of local stakeholders in the governance is widely recognized as a precondition for effective protected areas’ management and is an essential element to enhancing their use as a tool for biodiversity conservation and sustainable resource use. Furthermore, the study focuses on the case of an Italian Protected Area, Circeo National Park, situated along the Tyrrhenian coast, XX km south of Rome, in the Province of Latina. Applying a mixed-methods approach, composed of grey literature analysis and questionnaires from 350 citizens, the aims to analyse the theoretical and practical level of participation and inclusion in existing decision-making and environmental tension resolution processes. The grey literature analysis describes the Park decision-making process, environmental tensions, such as agricultural, hydrogeological and tourism resources and tensions between local and national governance frameworks, and initiatives proposed by the Park Authority to resolve...
them. The questionnaires analyse the degree of community participation in the Park’s initiatives, the communication level of these events, the level of trust in the Park Authority, and future availability to contribute in participatory processes. This research contributes to current debates on the dialogue among actors and their participation (or exclusion) in decision-making processes (procedural justice), necessary for a transformation towards sustainability. The success of protected areas’ strategies may lie in the ability of managers to reconcile biodiversity conservation goals with social, environmental and economic issues of local communities: without dialogue, accessible and fully shared information these objectives can’t be realized.

UNBRIDGABLE FAULTLINES – THE CONTINUING RIFT BETWEEN INTERNATIONAL CONSERVATION AND (MANY) INDIGENOUS PEOPLES

Anouska Perram (anouska@forestpeoples.org, Legal and Human Rights Programme, Forest Peoples Programme)

For well over 20 years, international conservation organisations have come under serious criticism for the effects of their actions on indigenous peoples and local communities. This criticism centres often on their support for “fortress conservation” policies which entrench a colonial conservation paradigm, and which in practice have frequently dispossessed indigenous peoples of their ancestral territories, and usually entailing a plethora of other human rights violations. Indeed, following sustained criticism of their actions in the 1990s and early 2000s – culminating in the adoption of a “new approach to conservation” in the World Parks Conference in Durban in 2003 – major international conservation organisations have generally adopted a range of social protection policies and commitments in relation to compliance with human rights standards.

Nonetheless, as has been widely documented by different organisations working in the field of indigenous rights, the implementation of these standards continues to be extremely weak in a significant number of instances. More broadly, in environment and conservation discourse, the social imperative has still not been fully integrated with the scientific one. The result is that international conservation organisations, national environmental agencies, or other environmental agencies frequently contribute, directly or indirectly, to repeated and continuing serious violations of indigenous peoples’ rights.

In many countries, the result of this pattern has been a fracturing of potential alliances – based on genuine common interest – between indigenous peoples and environmental and conservation actors. It has sometimes led even to the development of opposing social movements, whose mutual antipathy distracts from scrutiny of the often more damaging exploitative forces coming from elsewhere. Despite positive examples internationally showing that indigenous-environmental alliances have the potential to generate cross-cutting and transformative social change, they remain elusive in many of the places where such transformation is most needed.

Referring to recent work carried out by Forest Peoples Programme in Cameroon and Peru (and potentially also Kenya, Uganda, DRC or Indonesia – to be confirmed), this presentation will explore the continued dynamics of these conflicts as well as seek to suggest some of the factors which lie behind them, as well as strategies and steps that may contribute to bridging this longstanding gap.

REVIEW ARTICLE: IS JOINT FOREST MANAGEMENT INDISPENSABLE FOR THE MANAGEMENT OF FORESTS?

Sudeep Budhaditya Deb (sbdeb2002@yahoo.co.in, Deputy Conservator of Forests (Personnel), West Bengal Forest Directorate, Government of West Bengal, India)

Joint Forest Management (J.F.M.) involves forestry institution that promotes participatory forest management. This regime started in West Bengal and spread to the other parts of India, and further. Distinguishing feature of this regime is that the ownership of the forests here is retained with the Government, but forest fringe communities are involved in forest protection in return for usufruct rights and benefit sharing mechanisms. It is distinct from community based forest management (CBFM) in the fact that CBFM regime involves the participating community as owner and manager of the forests, while in JFM, the community only has rights to manage jointly with a Government agency. The success of JFM in West Bengal, the locale of inception and its most successful examples so far, resulted in the raising of tree cover in West Bengal consistently from 1988 (14.32% of the total geographic area in 1988 to 16.67% in 2009) until the present. Much of this growth happened at a period of time when the overall global trend was a net green cover loss. However, there have recently been mixed reports of JFM success. This article uses a historical comparative method to examine the
indispensability of Joint Forest Management in India, against global interest in citizen participation in such initiatives. Through comparative case study of contemporary political history, it is argued that forestry conservation initiatives are sensitive to, and also impacted upon, by the overall prevailing socio-political system and governance structure in vogue at the time. The forest management regime therefore needs to be modified as these realities change over time, for the successful continuance of forest conservation and management initiatives.
SESSION 2A: HOW CAN ACADEMICS WORK FOR AND WITH COMMUNITIES UNDERSTANDING JUST TRANSFORMATIONS TOWARDS SUSTAINABILITY? A METHODOLOGICAL TOOL KIT.

Chairs: Iokiñe Rodriguez (UEA) and Mariana Walter (Autonomous University of Barcelona)

Sustainability science literature increasingly calls for a “transformation to sustainability” to address overlapping and converging social and ecological crises (Future Earth 2014). This has led to a wealth of scholarship under the rubric of transition studies, dedicated to understanding, managing and guiding society towards the needed transformation (Gillard et al. 2016; Feola 2015). However, while the political and contested nature of such transformations are acknowledged by some scholars (Stirling 2015 Jørgensen 2012), the literature on transitions as well as transformations remains primarily depolitized, technocratic and managerial (Olsson et al 2014; Rotmans et al 2001) with the normative assumptions underlying the profound interventions required in society remaining either unexpressed or ambivalent (Shove and Walker 2007).

Most significantly, apart from some limited work (e.g. Geels 2006, Scoones et al 2015), to date sustainability science literature has not paid sufficient attention to understanding the role that social movements and resistance play in bringing about just transformations to sustainability. Despite the fact that environmental justice research has much to offer in addressing this gap, due to the attention paid in this field of study to the politics of resistance in environmental justice struggles, contributions to this debate are only at its very early stages. There is still much to learn about how resistance movements themselves view their contribution to a more just and sustainable future; their successes and failures and the hurdles that stand on their way to contribute to such changes.

This panel session brings together researchers from the Academic and Activists co-produced knowledge of environmental justice (ACKNOWL_EJ), to discuss with participants the role that academia can play in learning with communities and resistances movements about the role that they play in bringing about just transformations to sustainability. It focuses in a series of conceptual and methodological tools developed and up in practice during the project to aid a participatory analysis of environmental justice struggles and their contributions to just transformations. Themes analysed include historical reconstruction of environmental struggles, power analysis, the scaling up of struggles, scenario building/visioning and alternatives to development and their outcomes, which have been explored with resistance movements in Bolivia, Turkey, Argentina and India. Through short (5 minutes presentations), the panel members will map the different methodological approaches that have been designed and used in the project and open the fore for an open discussion with participants about their own experiences in the topic. The final aim of this session is to create reflexivity about how academics and activists can learn and produce knowledge together about how just transformation to sustainability happen or can be brought about from the ground up.

Panel members include:

Iokiñe Rodriguez, University of East Anglia, United Kingdom

Mariana Walter, Autonomous University of Barcelona, Spain

Leah Temper, McGill University, Montreal, Canada and the Autonomous University of Barcelona, Spain

Begum Özkaynak, Boğaziçi University, Turkey

References:


SESSION 2B: EXPLORING ‘FRANCOPHONE’ ENVIRONMENTAL JUSTICE APPROACHES: SESSION #1 – THEORETICAL APPROACHES.

Chairs: Brendan Coolsaet (ESPOL Lille) and Valérie Deldrève (IRSTEA Bordeaux)

- Laurence Marty - Framing a climate and environmental justice “à la française”
- Laigle Lydie - Transformative connections between Francophone and Anglo-American justice approaches: What are their Contributions for the Analysis of Environmental Injustices?
- Valérie Deldrève - Environmental Justice framework and French Sociologies

The political ideal of environmental justice (EJ) emerges in the late 1970s in the United States, with the struggles of minorities against unequal spatial distributions of toxic pollution and hazardous waste. The ensuing development of related conceptual frameworks has largely drawn on liberal justice theories and US-inspired critical theory (e.g. Rawls, Young, Fraser, Sen; see Schlosberg 2007). While joining the race a few decades later, francophone scholarship has preferred the concept of ‘environmental inequality’ (inégalité environnementale; e.g. Zaccaï et al 2007) to ‘environmental justice’ (justice environnementale). Not only does this cast the debate in negative terms (inequality), it has also been considered to fall outside of the scope of US-style environmental justice (Laigle and Oehler 2004; Emelianoff 2008; Gagnon et al. 2008). Francophone EJ literature was particularly developed within the premises of sustainable development discourses, focusing on issues such as health (e.g. Charles et al. 2007), poverty alleviation (e.g. Gagnon et al., 2008), urban planning (e.g. Faburel 2011; Laigle and Tual 2007), or territoriality (e.g. Gobert 2010; Emelianoff 2008; Laurent, 2013).

Since the turn of the century, both approaches have largely evolved in parallel, both conceptually and politically. While anglophone EJ scholars have recently called for enlarging the conceptual underpinnings of environmental justice studies (Pellow 2018; Pulido 2017; Holifield, Porter and Walker 2009), ‘francophone’ influences have largely remained a blind spot in the literature, despite the dynamism of both francophone academic (e.g. Blanchon et al., 2011; Hache 2013; Deldrève 2015; Alvarez and Coolsaet 2018) and activist EJ work (e.g. Collectif Mauvaise troupe 2018).

This panel hence focusses on the distinctiveness (or lack thereof) of French/francophone approaches to environmental justice. We hope to move this conversation forward by establishing cross-Channel connections between academic environmental justice networks in the UK and in France.

References:
Laurence Marty (laurence.marty@ehess.fr, EHESS, Paris)

For a couple of years, since the mobilization surrounding the United Nations Climate Change Conference (COP21), questions about environmental and climate justice have become central in the environmental movement in France. This new framing around the notion of justice is articulated with an intersectional two-tiered reflection: the populations that are the least responsible for climate change are the ones who are the most subjected to its consequences. Hence, those populations (also called “impacted communities”) should be spearheading this movement (Haeringer, 2010, Hache, 2013).

Who are those impacted communities in France and in Europe? On what grounds could the European climate movement organize, while it inherits major responsibility in the current climate crisis? Which alliances should it develop? Which stakes should become central?

My fieldwork coincided with the spreading of these questionings: during the year 2013-2014, my Master’s thesis studied the collective initiative Toxic Tour Detox 93, one of the first collectives in France that centered on notion of environmental and climatic inequalities. I conducted other field research during and after the COP21 (notably with the Climate Coalition 21, the Young Friends of the Earth, and Feminists for Climate Justice), where I analyzed how the strong presence of international activists, as well as the multiple positionality of some French activists (present simultaneously in feminist, antiracist and environmentalist spaces) contributed to this reframing of the climate question in France. My communication will address these processes of reframing of a climate and environmental justice “à la française,” as well as the related tensions and resistance that occurred during this reframing.

Laigle Lydie (lydie.laigle@cstb.fr, CSTB, University of Paris-Est)

Environmental inequalities in the Francophone approaches have focused on social unequal access to urban areas and environment resources, minorities’ exposures to environmental stresses and deteriorations, differentiated citizen participation (Laigle and Tual, 2007).
In the context of climate change revealing and accelerating the destabilization of the human-nature relation, the questions of environmental knowledges, controversies and representations, ecological life and democracy have recently gained importance. The notion of environmental inequalities must evolve to integrate these questions.

In this paper, we argue that the social and spatial justice approaches, coming from fruitful exchanges between Francophone and Anglo-American philosophies (Young, 1990; Taylor, 2000; Fraser, 2011; Schlosberg, 2007; Gervais-Lambony and Dufaux, 2009), can help to develop environmental justice approaches whose foundations diverge from the liberal approach. In addition, “south” way of thinking environmental justice (Agrawal, 2005; Martinez-Allier, 2014) brings new insights to renew our conception of environmental inequalities.

Nevertheless, the corpus of environmental inequalities has not completely dealt with one question: in what sense inequalities can be unfair and what are the differences between inequalities and injustices? In order to answer to this question, we suggest to explore the notion of injustice formalized by different academics (Fraser, 2011; Rosanvallon, 2008) and to adapt it to the analysis of environmental injustices (Laigle, 2018).

After having presented a grid of analysis of different types of environmental injustices, we will demonstrate how the cross-channel connections between approaches of injustices (Zaccaï, 2007; Larrère, 2015; Sen, 2010; Nussbaum, 2012) can help to apprehend those related to changes in human-environment relations and democratic participation.

Then, we will underline what is the added value of this analysis of injustices on the renewal of the environmental justice approaches. We will envisage ways of linking social and environment dimensions, vulnerabilities and capabilities approaches, citizen mobilization and changes in institutional powers.

ENVIRONMENTAL JUSTICE FRAMEWORK AND FRENCH SOCIOLOGIES

Valérie Deldrève (valerie.deldreve@irstea.fr, Sociologist, Irstea)

Our research deals with the suitability of Environmental Justice (EJ) as a broader and integrative framework (Taylor, 2000; Schlosberg, 2007) for sociological analysis of environmental problem in France. However none of the French social movements claim to belong to EJ (except climate justice) (Deldrève, 2015).

Inspired by scientific controversies related to EJ movement, this framework suggests an intersectional (Fassin, 2015) and socio-historical analysis (Pulido, 2000; Holifield, 2001; Taylor, 2000...) of the different processes generating environmental inequalities, coupled with an analysis in terms of principles and feelings of justice (Kellerhals, 1995; Dubet, 2005).

These two approaches refer to different French sociological main streams. The first one is part of a critical tradition, influenced by Bourdieusian sociology, aiming to study social inequalities and domination relationships. The second is pragmatic, aiming to study arguments (Chateauraynaud, 2011), justification and justice as skills (Boltanski, 1992). Critical posture is familiar with the new schools of social justice (Young, 1990; Fraser, 2011...) and with the EJ., whereas pragmatic posture is relativistic (Boltanski, ibid). Therefore, the pragmatic studies about justice issues and hardship cannot be obscured. How can these two approaches be combined in a consistent way, and how can they contribute to analyse environmental inequalities?

First we will outline this framework. Secondly we will illustrate its implementation with a research project “Environmental Effort as Inequality: Justice and Inequity in the name of the Environment. A comparative analysis of biodiversity and water policies in metropolitan and overseas France» (Candau et Deldrève coord, ANR Socenv, 2014-2019).

SESSION 2C: PANEL DISCUSSION - TRANSFORMATION TO SUSTAINABILITY: WHAT ROLE FOR ENVIRONMENTAL JUSTICE IN FUNDAMENTALLY QUESTIONING SOCIETY/ NATURE AND POWER RELATIONS?

Chair: Sonja Gantioler (Eurac Research)

- Alexandra Tomaselli - Environmental Justice and the Inclusion of the Indigenous Peoples’ Rights Agenda in International Climate and Biodiversity Law
- Nives Della Valle - Reasonable Promise? Environmental Justice and the Behavioral Economic Approach
- Beatriz Felipe Pérez - Legal solutions for climate migrants from an evolving environmental justice perspective

Environmental Justice Conference 2019 – Abstract Book
Francesca Rosignoli - Connecting individual and collective capabilities. A Modest Proposal for a Theory of Environmental Justice

According to a critical review by Brand (2016), the increasing use of the term ‘transformation’ in the sustainability debate suggests a particular trust in incremental changes, building on cooperation and learning and on existing political, cultural and economic institutions. Although this is described as one of the strengths of the concept, especially in leading to long-term social changes, it at the same time bears the risk of failing to seek more profound structural changes with regard to political, cultural, economic and environmental conditions. Especially by not addressing issues of power relations or probing the current society-nature relationship, transformations can occur highly selective (e.g. defined geographical areas or social classes), superficially (e.g. greening energy production/consumption) and only partially inclusive (e.g. informal versus formal participation processes).

There is the question to what extent scholarship related to the environmental justice (EJ) concept and the application of its principles should and currently do fundamentally question the nature of these connections. For example, do current EJ interpretations and applications sufficiently take into consideration not only disparities affecting human individuals and society but also the just share of resources and inclusion in procedures potentially to be allocated to ecosystems and their stewards (e.g. indigenous people)? To what extent do processes of procedural justice in a defined context (e.g. global rights of peasants) put too much emphasis on informal or soft participative processes and neglect safeguarding access to formal procedures (e.g. legal guarantee of equitable participation)? In addition, does the implementation of EJ principles (e.g. in the choice architecture of behavioural economics) too strongly focus on vulnerable groups, linking to issues of poverty and to the idea of ‘bringing them up to a defined level’ rather than discussing issues of redistribution, also in relation to power? What risks might this bear, e.g. by mainly viewing vulnerable groups as ‘victims’ (e.g. climate migrants)?

Chair and presenters/discussants are joining up for this session to provide insights to these questions from different, disciplinary and institutional perspectives – starting from experiences in law and moving to sociology, behavioural economics and environmental policy. In about 10 minutes snapshots they will introduce some of their related (academic) work and experiences. This will be followed by a series of provocative questions to involve the public in a lively discussion on the importance of power relations towards sustainability and the role of environmental justice principles.


Gantioler, S. (forthcoming 2019). The right to ecological space | in the city. Operationalising Green Infrastructure as strategic urban planning concept for a just access. With lessons learnt from Vienna and Munich. TUM.UniversityPress

ENVIRONMENTAL JUSTICE AND THE INCLUSION OF THE INDIGENOUS PEOPLES’ RIGHTS AGENDA IN INTERNATIONAL CLIMATE AND BIODIVERSITY LAW

Alexandra Tomaselli (alexandra.tomasselli@eurac.edu), Senior Researcher, Institute for Minority Rights, Eurac Research, Italy). Co-authors: Mariachiara Alberton, Senior Researcher, Institute for Comparative Federalism, Eurac Research and Federica Cittadino, Senior Researcher, Institute for Comparative Federalism, Eurac Research.

The role of environmental justice in international environmental law is not clearly acknowledged due to the inherent ambiguity of the term, the failure of many environmental agreements to explicitly refer to ethics and justice and the current state-centric model of international environmental law. Thus, a preliminary analysis of the existing responses of international environmental regimes to the inequities in global resource allocation is essential to reframe international environmental law with justice. In particular, this paper explores the principles of environmental justice in the lenses of international climate and biodiversity law by offering an analysis on how such international law instruments include indigenous peoples and their rights, and what such involvement imply.

Indeed, indigenous peoples have always been at the forefront in the international environmental debates but they have received poor consideration in the design of international environmental and climate change law regimes. Recently, the Fifth Assessment Report of the Intergovernmental Panel on Climate Change has only, generically referred to “indigenous traditional knowledge” as one of the “adaptation prospect”, and the Paris Agreement points at it as basis and guidance for “adaptation action” in its Art.7.
Differently from international climate law, the Convention on Biological Diversity (CBD) has addressed issues of power imbalance both by including indigenous peoples in standard development and by recognizing some forms of formal participation involving indigenous peoples in the implementation of CBD rules. Since its inception, indigenous peoples have been able to participate as observers in the meetings of the CBD Conference of the Parties, the body that steers the development of legal standards in the biodiversity regime. This involvement has probably influenced the developments of legal standards that require the participation of indigenous peoples in access, benefit-sharing and conservation. Notwithstanding positive developments, some concerns remain regarding the need to harmonize some CBD standards in light of the international human rights framework protecting indigenous rights and the problematic implementation on the ground of the CBD safeguards of indigenous rights.4

This paper thus looks at how discourses on environmental justice have taken practical forms when it comes to address power imbalances between indigenous peoples and States within the international climate and biodiversity regimes. A comparative analysis of these regimes show that there is room for a process of mutual learning to ensure that indigenous voices are heard in the context of specific environmental treaties.


### REASONABLE PROMISE? ENVIRONMENTAL JUSTICE AND THE BEHAVIORAL ECONOMIC APPROACH

**Nives Della Valle** (Institute for Renewable Energy, Eurac Research, Italy) Co-author: Siddharth Sareen (Department of Geography, Centre for Climate and Energy Transformation. University of Bergen, Norway)

With climate change impacts on vulnerable individuals becoming increasingly evident, justice considerations take on heightened relevance for environmental governance. Yet, environmental justice remains underinvestigated in relation to behavioral economics. The latter field has been influential in disrupting policy-making that has traditionally been based on a rational choice model of human behavior. By providing evidence that individuals exhibit systematic and predictable patterns of decision-making that depart from this model’s assumptions, behavioral economics has provided policy-makers with a richer model of human behavior. The uptake of such a model will inevitably have implications for environmental justice outcomes, hence understanding potential dynamics is both key and timely.

To generate public benefits, policy-makers have long implemented taxes, incentives and regulations that address market failures – e.g., externalities, asymmetric information, and market power – and “internalities”, i.e., problems that originate from limitations in human decision-making. Insights into non-rational decision-making can equip governments to target problems with additional, cost-effective policy tools. One concrete illustration is choice architecture: by intervening in the choice environment, policy-makers can guide individuals to make better decisions. This has proven effective in many domains, for instance increasing saving rates and reducing energy consumption. But individuals exposed to better choice environments are potentially positioned to make better decisions than others. Such a systemic bias would tend to regressively place larger burdens on more vulnerable individuals, intensifying existing inequity and injustice.

Behavioral economists have recently begun to acknowledge the role of unjust contexts on poor decision-making. They highlight that resource-scarce contexts tax vulnerable individuals’ cognitive capacity. Can policy-makers enhance cognitive capacity by complementing traditional poverty measures with behaviorally informed ones? What implications does this carry for environmental justice? Would improved choice architecture for individuals exposed to higher environmental risks improve their outcomes? Or is there a risk that this “limited cognitive bandwidth” discourse might shift responsibility for vulnerability, neglect individuals’ capability to proactively improve their conditions, and obscure structural entrenchments? Can behavioral economics optimize individual behaviour or promote collective action; should policy-makers rather emphasize a shift to substantive claim-making processes to address the unfair distribution of environmental burdens; or is a combination feasible?

We broach this opening to examine the perils and promises of behavioral economics for environmental justice.

### LEGAL SOLUTIONS FOR CLIMATE MIGRANTS FROM AN EVOLVING ENVIRONMENTAL JUSTICE PERSPECTIVE

Environmental Justice Conference 2019 – Abstract Book
Beatriz Felipe Pérez (beatriz.felipeperez@gmail.com, Tarragona Centre for Environmental Law Studies, Universitat Rovira i Virgili, Spain)

Nowadays, the fact that Global North nations are responsible for most of the historical greenhouse gasses emissions is not debatable. It is also undeniable that the Global South is the most affected region. Climate migration, as a combination of climate impacts in socio-economically vulnerable areas, especially in the Global South, is a clear example of climate and environmental injustice, as well as social, economic and political inequities. One of the topics that has drawn attention is the legal protection of climate migrants. Many legal solutions have already been proposed to protect climate migrants. However, plenty of these solutions have not taken into account that the apparent global connections of climate migrants disappear once scaled up.

For instance, the amendment of the 1951 Refugee Convention in order to be applicable for all climate migrants crossing international borders has been proposed. The “climate justice” argument has been appealed to “force” developed states to receive those international climate migrants who cannot longer stay at their countries. One could argue that all climate migrants would agree on the amendment of the Convention, however, many refuse to be considered “refugees” as they do not want to be viewed as victims without agency. This serves as an example of how a proposal, based on environmental justice, may not result in a fair solution for people apparently facing similar situations. Those affected may not even conceive it as a fair solution.

Against this background, through my research I seek to develop a realistic proposal for the effective legal protection of climate migrants in order to strengthen certain power relations towards transformation to global sustainability. By differentiating among four broad categories of climate migration, the paper provides an overview of how the existing legal frameworks at the international level (human rights, labour migration, international refugee law, internal displacement and stateless law) could be adapted in order to protect the rights of climate migrants facing different realities. With the objective of moving a step forward on the recognition and effective legal protection of climate migrants, I also highlight that the adaptation of the relevant branches of international law must be completed with the adoption of an ad hoc universal treaty within the long term and the promotion of other complementary options within shorter term.

CONNECTING INDIVIDUAL AND COLLECTIVE CAPABILITIES. A MODEST PROPOSAL FOR A THEORY OF ENVIRONMENTAL JUSTICE

Francesca Rosignoli (francesca.rosignoli@statsvet.su.se, Stockholm University)

The paper deals with the concept of Environmental Justice (EJ) and investigates three crucial issues: (a) the current debate on frontiers of EJ, (b) the need for a comprehensive theoretical framework of EJ, (c) a proposal for a theory of EJ. Having accomplished what EJ is about, its new frontiers, and current discourses, the article proceeds by analyzing why do we need an all-encompassing theory of EJ. A modest proposal for a Theory of EJ is then discussed in the paper. That consists of an improvement over Nussbaum’s capabilities approach achieved by adding the ‘Sustainable Ecological Capacity’ as a meta-capability (Holland, 2008), and resistant and resilient capabilities as collective capabilities (Rosignoli, 2018) to Nussbaum’s list of combined capabilities. Such an expanded reading of capabilities approach should be able to provide a theoretical framework for the EJ concept. A clear understanding of what should be considered environmentally (un)just can offer concrete advantages when operationalizing the concept. As a result, a further goal of the article is to show the urgency of building a theory of EJ as a desirable path to better outline practices and policies of EJ. Among the others, a promising advantage might be to stop producing subcategories of EJ to avoid theoretical as well as practical confusion.

SESSION 2D: ENVIRONMENTAL JUSTICE: MOVEMENTS AND RESISTANCE #1

Chair: Carmit Lubanov (Association of Environmental Justice in Israel)

- Mladen Domazet - Complementarity between the EJ movement and degrowth on the European semiperiphery: an empirical study
- Carmit Lubanov - Environmental Justice as the 3rd civic movement: Navigating in space and time – The Israeli Arab Minority Case
- Patria Gwen M.L. Borcena - The Philippine based Catholic Church in the Public Square: Responding to the Cry of the Poor and Cry of the Earth

Environmental Justice Conference 2019 – Abstract Book
COMPLEMENTARITY BETWEEN THE EJ MOVEMENT AND DEGROWTH ON THE EUROPEAN SEMIPERIPHERY: AN EMPirical STUDY

Mladen Domazet (mladen@ipe.hr, Institute for Political Ecology, Croatia) Co-author: Branko Ančić (Institute for Social Research, Croatia)

Scholars in political ecology and ecological economics argue that environmental destructions, overconsumption and overdevelopment are negatively felt by an increasing number of people. Concurrently, voices for ‘prosperity without growth’ have strengthened and environmental conflicts are worldwide on the rise. There is a broad intellectual and activist aim to foster an alliance between post-growth and ecological distribution conflicts (EDCs), of which it is said that degrowth and environmental justice (EJ) movements have the best potential to interconnect (Akbulut et al. forthcoming). This is to be conceptualized, among others, through a joint materialist foundation of EJ movement and degrowth critique and their concurrent quest for the politico-metabolic reconfiguration of economies. Moreover, the EJ and degrowth are complementary in that degrowth as a theoretical concept has largely failed to connect with a wider social movement whilst EJ lacks a broader theoretical roadmap for its struggles (ibid.). We present the the findings of empirical research concerning the pitfalls and possibilities of such an alliance as understood by prominent Croatian EJ movement leaders (Domazet and Ančić, 2019). We outline the context of the Croatian EJ movement through two specifics – the country’s semiperipheral position in the global world-system and the ecological distribution conflicts (EDCs) characteristic of the post-socialist societal metabolism in Europe. The research explores the theory-practice nexus, materialist vs. post-materialist value base, and the potential of ‘a politico-metabolic reconfiguration’ (ibid.) for the proposed alliance. Our findings indicate a hitherto limited, but positive potential for degrowth to provide a theoretical framework for the semiperipheral EJ movement. Both the EJ movement and degrowth demonstrably share a materialist motivation, but not for reasons of ‘under-development’ of semiperipheral societies. Our analysis concludes that semiperipheral EJ activists are open to (even calling for) a politico-metabolic reconfiguration proposal, though they are presently not aware that a viable reconfiguration strategy is proffered by the degrowth research community. On the European semiperiphery, an alliance between theory and movement would benefit from a clearer explication of such a strategy. In this, European semiperipheral EJ activists express a more readily shared vision with degrowth theory than the EJ activists in the Global South, who see degrowth as Eurocentric, distant and politically lukewarm, despite shared materialism and invocation of greater democratization of development strategies (Rodríguez-Labajos et al., 2019).

ENVIRONMENTAL JUSTICE AS THE 3RD CIVIC MOVEMENT: NAVIGATING IN SPACE AND TIME – THE ISRAELI ARAB MINORITY CASE

Carmit Lubanov (carmit@aeji.org.il, Association of Environmental Justice in Israel)

The attribution of the origin of the environmental justice movement (EJM) to the emergence of the American Civil Rights movement of the 1960s is already part of the environmental justice history. In retrospective, EJM has evolving globally by paving milestones reflected by vast scientific publications, unique academic programs, breakthrough policy and legislation and wide grassroots activity worldwide – all constituted a clear call for environmental justice. Yet, although environmentalism and the EJM are related, there are differences. Environmentalism in general focuses upon the risky impact of human’s actions on the environment, where the EJM conceptualizes the work of environmentalism by emphasizing the manner and scale in which adversely impacting the environment in turn impacts on defined population groups. At the heart of ‘environmental justice’ are social issues of racism and economic inequality.

Therefore, in countries where democracy is jeopardized and the prevailing political situation enables violation of human rights on different background, the realization of the necessity of addressing the environmental issues of minority and low-income groups, are highly dependent upon active and sustained engagement from both the government and civil society, and inclusive attitudes are crucial for understanding how to advance environmental justice.

The article will present examination of 3 recent case studies in Israel via this perspective:

a) The planning rights of the Arabs following governmental report for planners, where different minimal of green area per capita is recommended to Jewish and Arab communities.
b) New plan of train routes, diverted the planned track away from large Arab population of about 200,000 people in Wadi Ara region.

c) An Arab village plan to expand was blocked by the largest Nature conservation organization in Israel, although only 1.6% of the nearby man-made forest is going to be built. “... It turns out that the nature conservation organization is more sympathetic to wild animals than to Arabs” (Odeh Bisharat, Haaretz, February 2018).

Those cases are analyzed with reference to empirically research of AEJI (2015) on the inequality and the level of environmental hazards. The ‘Environmental justice’ has examined by constructing a database for all local councils in Israel, with aim to draw practical conclusions. The findings clearly indicate that Environmental injustice is identified with Arab towns and villages, noticeable in socio-economic clusters that particularly lower, and provide solid basis for opening discussion of the role EJ plays in the current public discourse and ongoing weakening of environmental decisions making process.

THE PHILIPPINE BASED CATHOLIC CHURCH IN THE PUBLIC SQUARE: RESPONDING TO THE CRY OF THE POOR AND OF THE EARTH

Patricia Gwen M.L. Borcena (greenresearch.gwen@gmail.com, Greenresearch Environmental Research Group)

Catholic religious personnel have played many roles in society, from liturgy to medical care to education. Now in the Philippines an increasing number of priests and sisters are known as environmental activists. This paper explores the pathways for integration of environmental activism in the lives of well-known Catholic religious figures in the Philippines and suggests that their accomplishments may have implications for the future of the Catholic community worldwide.

For many religious personnel in the Philippines, the pathway to religious environmentalism began with social advocacy. In part this development traces its origins to the pervasive influence of religious orders (international associations of religious sisters, brothers, and priests). Such associations often served as important conduits for themes derived from liberation theology, which first emerged in Latin America. Indeed, as the country recovered from the worst traumas inflicted during the Marcos regime, the Philippine bishops themselves declared their intent to lead a Church of the people, and social justice went mainstream. During the 1990s, every Philippine diocese had a Social Action Center (SAC), and today the Catholic Bishops’ Conference of the Philippines (CBCP) maintains a National Secretariat for Social Action (NASSA).

At the same time, the Philippines, once a region of prolific biodiversity and abundant natural resources, has increasingly suffered from deforestation, poorly regulated mining, and inequitable land distribution, so that a small elite has benefited from the sale of natural resources on the global market, while large numbers have not only not benefited, but in fact suffered the effects of ecological degradation. Add to this the vulnerability of poor communities to earthquakes, floods, and extreme weather. In this light, many social justice advocates began to see environmental issues as of a piece with their social justice concerns.

With the publication of encyclical, Laudato Si’: On the Care for Our Common Home (2015), Pope Francis, himself steeped in the theological currents of Latin America, has made the link between social justice and environmental issues an irrevocable part of Catholic teaching. And as the world community exceeds one ecological limit after another, the ecological vulnerability of the Philippines may portend that of wider and wider areas of the world.

This paper explores the careers of selected Catholic religious professionals to better understand how they integrate care for creation with their pastoral duties and/or promote environmental justice, insofar as the environmental activism they embody may also reveal a trend in the global Catholic community.

SESSION 2E: CAPABILITIES AT WORK: EMPIRICAL APPLICATIONS OF THE CAPABILITIES APPROACH FOR ENVIRONMENTAL JUSTICE ENDEAVOURS.

Chair: Carla Gomes (University of Lisbon) and Jorge Llopis (University of Bern)

- Gareth Edwards - Coal, Climate Justice and Capabilities: towards a theoretical framework
- Jorge C. Llopis - Human well-being under global change: implications of protected areas establishment and commodity trade dynamics for individual and community capabilities in forest frontier contexts
- Carla Gomes - ‘Adaptation capabilities’ and just transformation: can climate change make us a better society?
Patrick Bottazzi - Work and contributive justice in transforming social-ecological systems

Beginning with the seminal work of Amartya Sen throughout the 1980s (Sen 1979; 1992), with further conceptualisation by Martha Nussbaum (Nussbaum 2000) and many others (Robeyns 2005; Holland 2014), the Capabilities Approach (CA) has been evolving considerably and extending its scope as a conceptual framework for social research. In the last decade, the Environmental Justice (EJ) community has been increasingly suggesting the resort to capabilities as a focus for activist struggles and research endeavours (Schlosberg 2007; Ballet et al. 2013; Holland 2014; Martin 2017; Day 2017). Furthermore, the original focus of capabilities on human well-being has been recently theorised in its relation to EJ (Edwards et al. 2016).

Criticism on the arguably individualistic stance of the original CA has triggered the development of another literature strand - Community Capabilities - either as the sort of collective capabilities needed to support and further enhance individuals’ capabilities (Evans 2002), or as a different scale of capabilities in itself (Schlosberg and Carruthers 2010). In addition, Nussbaum and others have been discussing ways of considering the capabilities of non-humans (Nussbaum 2011; Schlosberg 2013), or that of future generations through the lens of inter-generational justice (Page 2007).

Addressing current environmental challenges, such as loss of biodiversity and climate change, will require a profound societal transformation towards sustainability. In doing so, it is critical to prevent further deprivation of human capabilities, and analyse possible ways of enhancing them. The CA can thus offer new perspectives on contemporary EJ struggles, such as those around nature conservation (Martin 2017), energy poverty and justice (Day et al. 2016; Bartiaux et al. 2018), or climate change and adaptation (Schlosberg 2012; Holland 2017).

However, while these recent developments point to the relevance of the CA for exploring EJ issues, the potential for empirical application of the capabilities concept, either on individuals, communities or beyond, has remained underexplored to this date. With the aim of bridging this gap, this session elaborates on the significance of the CA for empirical research on EJ, across different geographies and thematic areas, including climate change, nature conservation and agroecology.

References:


**COAL, CLIMATE JUSTICE AND CAPABILITIES: TOWARDS A THEORETICAL FRAMEWORK**

**Gareth Edwards** (gareth.edwards@uea.ac.uk, School of International Development, University of East Anglia)

To avert dangerous climate change, the vast majority of remaining fossil fuel reserves must remain in the ground, but conventional climate ethics has proven unable to provide a politically palatable framework to ensure this. Observing that normative justifications are marshalled both in support of both rapid action on climate change and the maintenance of the fossil-fuelled economic and development status quo, I contend that inaction is underpinned by what I call the ‘discursive politics of climate justice’, driven by normative contestations over the meaning and provision of justice and indeed the multiple, often contradictory, normative subject positionalities people hold. There is a critical need for developing a theoretical framework capable of appraising and critiquing this situation. While work from political ecology is good at establishing a mode of critique it is insufficiently attentive to normative considerations. I propose that such a theoretical framework could be developed by bringing the insights of the ‘capabilities approach’ to justice and well-being — as extended by Environmental Justice scholars — into dialogue with work on lay normativity and the sociology of moral discourse. This interdisciplinary dialogue looks capable of providing important new insights on what might be termed the moral economy of fossil fuel development in the context of climate change. In this paper I seek to sketch out the initial parameters of such a theoretical framework.

**HUMAN WELL-BEING UNDER GLOBAL CHANGE: IMPLICATIONS OF PROTECTED AREAS ESTABLISHMENT AND COMMODITY TRADE DYNAMICS FOR INDIVIDUAL AND COMMUNITY CAPABILITIES IN FOREST FRONTIER CONTEXTS**

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Processes of global change have deep implications for local communities in the Global South, both influencing their economic activities and socio-cultural dynamics, and affecting the management of their natural resources basis. In tropical forest-agriculture frontiers, implementation of protected areas to conserve globally praised biodiversity and to sequester carbon to contribute to climate change mitigation efforts, along increasing demand for internationally-traded commodities are among such global processes. While these dynamics have been studied quantitatively from a land use change or an agrarian change perspective, little work has been conducted to explore their implications for local human well-being, and even less so, in a disaggregated, multi-dimensional manner.

Building on the capabilities approach, we developed a framework to explore implications of two such dynamics for the well-being of communities living in the periphery of two protected areas in Northeast Madagascar. The region is a global biodiversity hotspot, meaning the occurrence of outstanding levels of biological diversity, paralleled with severe threats to the habitat where much of this biodiversity occurs, the humid forests of the region. From the global, environmental standpoint, recent implementation of terrestrial protected areas has achieved significant reduction of deforestation rates, contributing to preserve the forests and biodiversity occurring there. However, from the local, socio-economic perspective, this has led to the actual of the agricultural frontier for populations relying on these forests to expand their agricultural land, and further hampered their ability to access resources they rely on for their livelihoods. Further, the region is a hub for vanilla and clove production, flagship cash crops that are traded in the global market. These commodities are currently under a price boom, which is driving deep changes in the balance between economic activities in the area, which in turn has unclear implications for the well-being of local populations.
The data collected through participatory workshops and structured interviews in our four research villages was analysed through our framework, allowing us to map out the interlinkages of local capabilities at the individual and community level, and to explore how the on-going processes mentioned affect these relations. Our results include the realisation that these globally-driven processes have contradictory implications for local human wellbeing, suggesting the existence of trade-offs between both individual capabilities, and between individual and community capabilities. Further insights show how different wellbeing dimensions present a bundle nature, where changes in one capability might trigger changes in a whole set of them.

‘ADAPTATION CAPABILITIES’ AND JUST TRANSFORMATION: CAN CLIMATE CHANGE MAKE US A BETTER SOCIETY?

Carla Gomes (carlammgomes@gmail.com, Institute of Social Sciences, University of Lisbon, Portugal)

The capabilities approach has been gaining ground within environmental justice (EJ) scholarship, and presented as a possible new dimension of this framework, along with distribution, procedure and recognition. Some scholars argue that capabilities can serve as an overarching framework for analysing EJ issues. For David Schlosberg, human capabilities could work as a benchmark for climate policies. Yet, this perspective has been scarcely applied to empirical research.

A critical issue for human development is certainly the impact of climate change on human wellbeing, and our ability to undertake adaptation policies while preventing further deprivation of capabilities. A strong concern for development researchers and practitioners, at the moment, is that climate change will erase decades of progress in poverty alleviation and food security. The decarbonisation of the economy also raises issues of social justice – across the global North and South – risking to aggravate social inequity and depriving those already worst-off.

Behind the current concept of transformation lies the idea that adaptation might even lead to a positive societal change, towards communities that are broadly more just and sustainable. Embracing that challenge will however require us to find ways of not only preventing further deprivation, but genuinely enhancing human capabilities through adaptation.

We might adopt a more normative stance, look at Nussbaum’s central capabilities (e.g. control over one’s environment) and devise strategies to build upon them, or (following Sen) we can start by identifying, on the ground, which are the capabilities that local actors consider worth fighting for. Either way, we will have to outline appropriate methodologies that allow us to: a) combine community needs with capabilities’ concern for individual circumstances; b) acknowledge the diversity of cultural, economic and social contexts.

We will need to identify existent local capabilities that are relevant for climate adaptation (regarding local knowledge and practices, for instance) – ‘adaptation capabilities’ -, upon which we can build in designing strategies for a just transformation to sustainability. All the while striving for ecological justice – towards nature and non-human actors. Can climate change ultimately lead us towards a more sustainable and just society, in social and environmental terms?

In this presentation, I outline a framework to study transformative climate adaptation, building on the concept of ‘adaptation capabilities’. I will discuss possible strategies to address ‘just adaptation’ and ‘just transformation’ through empirical studies, while interrogating the epistemological and methodological challenges of applying the approach to different geographies (across North and South).

WORK AND CONTRIBUTIVE JUSTICE IN TRANSFORMING SOCIAL-ECOLOGICAL SYSTEMS

Patrick Bottazzi (patrick.bottazzi@cde.unibe.ch, Institute of Geography (GIUB) & Centre for Development and Environment (CDE), University of Bern, Switzerland)

Due to its important role in shaping social and ecological transformations, work can be considered as a central object of power and environmental justice. The quest for unlimited growth, productivity gains and natural resource extraction immediately affect environmental degradation and work-life quality of millions of people. On the other hand, transition to degrowth or post-growth economic scenarios can also be object of workers’ contestations if they undermine their opportunity to generate economic activities and incomes. Our paper presents a conceptual framework showing the multiple interrelation between work, justice and social-ecological transformations.
We adopt a political ecology of work perspective considering work as a multidimensional space of power and justice, where social and environmental rights are negotiated, claimed, legitimized, denied or contested in relation to social-ecological transformations. A particular attention is given to the concept of ‘contribute justice’, starting from the main idea that due to its importance for social recognition, knowledge production and capability-building, work can be considered as a resource in itself to be shared with equity rather than limiting it to an instrumental mean of production.

By directly improving peoples’ capabilities, meaningful work is a driver of worker’s political emancipation and autonomy that can play an important role in supporting sustainable social and environmental alternatives. Illustrating with concrete case studies of rural worker’s transitioning to agroecology in Europe and West Africa, we discuss the potential of contributive justice to help supporting a conceptual and practical shift from a competitive to a contributive economy, centred on the production of social and ecological values rather than limited to financial accumulation.
SESSION 3A: ENVIRONMENTAL JUSTICE: MOVEMENTS AND RESISTANCE #2

Chair: Heike Schroeder (UEA)

- Diana Jimenez Thomas Rodriguez - Soybeans, Violence, and Justice: the Environmental Resistance of Mayan women and men in Hopelchen, Mexico
- Mary Menton - ‘Sustainable’ development and atmospheres of violence: environmental (in)justices and experiences of environmental defenders
- Pham Thu Thuy - Refusal as an act of daily resistance or political strategy? The case of H'mong refusal of Payment for Forest Environmental Services in Vietnam
- John Foran - From the Climate and Environmental Movements of the Past to a Possible “Just Transformation” of the Future

SOYBEANS, VIOLENCE, AND JUSTICE: THE ENVIRONMENTAL RESISTANCE OF MAYAN WOMEN AND MEN IN HOPELCHEN, MEXICO

Diana Jiménez Thomas Rodriguez (D.Jimenez-Thomas-Rodriguez@uea.ac.uk, School of International Development, UEA)

Mexico’s model of industrial agriculture began to incorporate genetically modified (GM) soybean in the late 1990s. It was part of a strategy to reduce the country’s soybean imports, which were skyrocketing because of the increased use of soy by national agri-food industries. However, in Hopelchen, in the southern state of Campeche, Mayan indigenous communities have been organising against GM soybean since 2010 on grounds of its environmental and social consequences.

Drawing on interview-based qualitative fieldwork, and a feminist political ecology approach, this paper examines the harms related to GM soybeans that were narrated by Mayan men and women, and the opposition they articulated in response. It finds that their experiences motivate a re-working of how we understand ‘structural violence’ and ‘environmental justice’, which the paper discusses in detail.

In particular, the paper’s contributions are two-fold: 1. It adapts and extends the theorisation of concepts of ‘structural violence’ and ‘environmental justice’, based on an interpretation and analysis of the narratives of Mayan men and women in Hopelchen, and 2. It draws the connections between these concepts to provide a unifying framework in terms of which the struggle for environmental justice can be understood as the struggle against structural violence. In doing so, the paper aims to strengthen our theorisation of what violence may entail in socio-environmental scenarios, expand our understanding of the plural conceptualisations of justice held and demanded by environmental movements, and ultimately allow for a more thorough understanding of the power dynamics behind environmental conflicts and the way environmental justice seeks to contest power in all of its complexity.

‘SUSTAINABLE’ DEVELOPMENT AND ATMOSPHERES OF VIOLENCE: ENVIRONMENTAL (IN)JUSTICES AND EXPERIENCES OF ENVIRONMENTAL DEFENDERS

Mary Menton (M.Menton@sussex.ac.uk, Sussex Sustainability Research Programme) Co-authors: Sopheak Chan, Paul Gilbert, Tanzim Khan, Kaysara Khatun, Fran Lambrick, Felipe Milanez, Melissa Moreano, Laura Rival, Justino Sá, Mohammed Judith Verweijen, Paul Vikanza

In 2014 the UN’s Special Rapporteur on the situation of human rights defenders identified environmental defenders as those most at risk of violence and death. Global Witness reported that almost four environmental defenders were killed per week in 2017. We explore how environmental defenders experience violence in relation to projects designed to promote the Sustainable Development Goals. We draw on preliminary results from a study that focuses on defenders working around natural resource extraction and agricultural developments in Africa (DRC, Guinea-Bissau), Asia (Bangladesh, Cambodia), and Latin America (Brazil, Ecuador) (http://bit.ly/2E4aQQE). Through interviews with environmental defenders who have been subject to armed and other forms of physical violence or to ‘slow’ violence through environmental degradation, we explore how such exposure affects their motivations, actions, dignity and human
rights, both individually and collectively. By identifying the factors and processes producing violence, we explore how projects designed to promote sustainable development might place environmental defenders at risk and reinforce environmental injustices. We draw on the pillars of critical environmental justice, particularly intersectionality and indispensability, to understand how these atmospheres of violence create environmental injustices.

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**REFUSAL AS AN ACT OF DAILY RESISTANCE OR POLITICAL STRATEGY? THE CASE OF H’MONG REFUSAL OF PAYMENT FOR FOREST ENVIRONMENTAL SERVICES IN VIETNAM**

Pham Thu Thuy (T.Pham@cgiar.org)\(^1\), Moira Moeliono\(^3\), Nguyen Dinh Tien\(^3\), Hoang Tuan Long\(^1\), Dao Thi Linh Chi\(^1\), Le Ho Ng\(^a\), Grace Wong\(^2\)

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Since 2008, Vietnam launched its National Payment for Forest Environmental Services (PFES) policy across the country. The government considers this policy as a breakthrough as it has helped to reduce burden on state budget and provided financial incentives for local people to protect forests. The government claims that PFES has generated $US85 million per year and could contribute up to 15% of household income. However, in Son La province, eight H’mong villages have refused to participate in the national PFES scheme, despite intensive pressure and government campaigns. This paper aims to explore the underlying reasons for this refusal through two research questions: 1) what are factors that that lead to local resistances to PFES program and 2) what are strategies the government and local people have adopted to resolve this refusals. We collected data between December 2018 to Jan 2019 using a mixed methods approach. We first reviewed historical relationship between the state and H’mong groups in Vietnam as well as political discourses and narratives towards H’mong people and how their refusal to PFES has been portrayed in policy documents, media, and other reports. Semi-structured interviews were conducted with national, provincial, district, commune government officers, heads of 8 studied villages, state forest enterprises, border policies and relevant NGOs and CSOs. Household surveys and semi-structured interviews were also conducted with villagers of 8 villages.

In this paper we adopt a multiple lens to analyze the politics of refusal including social, historical, ethnographical, cultural, political aspects that contribute towards or hinder the ideals of equality, equity and exchange of information and power. We focus on refusal and not resistance because resistance involves consciously defying or opposing superiors “in a context of differential power relationships” (Seymour 2006, 305), refusal rejects this hierarchical relationship (McGranahan, 2016). The relations between the State and the H’mong in Vietnam has been characterized by contestation. Building on the is approach, we explore the H’mong refusal of PFES as potentially a strategy: to end the cycle of State policies in controlling the indigenous group’s land and resource use; to break the existing and conflictual State-H’mong relationship and create new political spaces; and/or to initiate new forms of dialogue and to set new terms of engagement with the State.

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**FROM THE CLIMATE AND ENVIRONMENTAL MOVEMENTS OF THE PAST TO A POSSIBLE “JUST TRANSFORMATION” OF THE FUTURE**

John Foran (foran@soc.ucsb.edu, University of California Santa Barbara, USA)

Neither the environmental and climate movements nor the movements for radical social transformation of the twenty-first century will resemble those of the twentieth, and that could be a very good thing. Those with the most chance of successfully transforming the world in the direction of positive radical social change in the direction of less unequal societies, with more political participation and less violence, and a maximum attack on the climate crisis will likely do so through the creative elaboration of less hierarchical non-violent kinds of coalitions/networks/alliances as their vehicles for coming to power.

This talk will briefly survey relatively recent or current movements that trend in this direction, such as the Zapatistas, global justice movement, Arab Spring, Occupy, Black Lives Matter, Standing Rock, the U.S. debates on a Green New Deal, and the global climate justice movement, making the argument that what is needed to transform global societies is the emergence of new kinds of parties that come out of and are more tightly coupled with intersectional social movements and cooperative and collaborative new economic experiments than in the past, so that they are at once more accountable to the diversity of social forces that comprise them, and broader, more global, and more inclusive than either parties, movements, or alternative economies have been in the past. Recent experiments, such as Podemos in Spain and others may be incipient, if imperfect, signs of the new ways of making change along these lines.
The second half of the essay explores new ways of thinking about and designing social relations that are emerging in both the global North (degrowth, ecosocialism) and global South (buen vivir, the rights of nature) as allied visions-in-the-making for a global transition away from capitalism toward a better future for the people of the world, economically, politically, culturally, spiritually, and ecologically.

In this way, connections are made between scales, movements, and worldviews in the direction of how a future scenario of such a “just transformation” might unfold. These are the seeds of hope that we must plant and nourish.

SESSION 3B: EXPLORING ‘FRANCOPHONE’ ENVIRONMENTAL JUSTICE APPROACHES: SESSION #2 – EMPIRICAL APPROACHES.

Chairs: Brendan Coolsaet (ESPOL Lille) and Valérie Deldrève (IRSTEA Bordeaux)

- Annina Helena Michel - Justifications and senses of justice in national park negotiations: The case of Parc Adula, Switzerland
- Hadrien Malier - Wastes in public housing estates’ alleys in France: guilty litter or public danger?
- Hélène Guetat-Bernard - The death of the rivers in South Indian Deccan: a French approach of care

JUSTIFICATIONS AND SENSES OF JUSTICE IN NATIONAL PARK NEGOTIATIONS: THE CASE OF PARC ADULA, SWITZERLAND

Annina Helena Michel (annina.michel@geo.uzh.ch, Department of Geography, University of Zurich)

This paper engages with conceptions of justice in protected area negotiations and ties in with recent scientific discourses on the importance of social equity for successful biodiversity conservation. Following the pragmatic sociology of critique, as outlined by Luc Boltanski, an emphasis is laid on the plurality in the conception of justice and its manifestation in everyday disputes. This theoretical framework focuses on small-scale situations and thus helps to understand the formation of day-to-day senses of justice, which are based upon different everyday moralities. Using this framework, I analyze the case study of Parc Adula, a national park candidate in Switzerland, which was rejected in a popular vote in 2016. Although Parc Adula was a bottom-up project based on direct democracy and hence respected just procedures, perceptions of (in-)justice still informed day-to-day negotiations. The uniqueness of this case opens up ground for discussions concerning the role of justice in direct democratic settings. Boltanski’s pragmatic sociology adds to the analysis by acknowledging the critical and judgmental capacities of actors, which reduces an epistemic break between researcher and actors in the Parc Adula negotiations. This reduced distance allows for a more nuanced understanding of the negotiations and taking seriously demands for justice. Based on the insights from this case study, I argue that understanding justice as a process, rather than a static ideal, can help to better understand struggles over conservation and regional development. Moreover, this study sheds light onto the empirical reality and relevance of plural senses of justice in environmental negotiations.

WASTES IN PUBLIC HOUSING ESTATES’ ALLEYS IN FRANCE: GUILTY LITTER OR PUBLIC DANGER?

Hadrien Malier (hadrien.malier@gmail.com, EHESS Paris)

This presentation will focus on the issue of waste management in public housing estates in France and on the campaigns to educate tenants to sort them and avoid littering.

The presentation will be based on an ongoing case study (formal interviews with policy coordinators, informal interviews with tenants and observations of a campaign) in a housing estate situated in a lower-income neighborhood in Paris’ suburbs (‘Quartier prioritaire de la politique de la ville’).

The municipal agents as well as the landlord’s managers problematize waste management as an important issue of cleanliness and public image in the neighborhood. Littering in the alleys, throwing garbage from the apartment’s window and waste overflow in the common bin for bulky items are described as anti-social behaviours which need to be transformed. Educational campaigns, which are realized through door-to-door canvassing, are designed to raise awareness on environmental issues and change behaviours. This is intended to improve living conditions in the neighborhood and even participate to resolve drug trafficking issues. In a governmentality studies perspective, this can be
analyzed as a form of environmental responsibilisation by which the management of these issues is delegated to the individual tenant. It raises some problems since everyone, including the landlord’s manager, is aware that many other actors are responsible for dumping in the residence (notably, nearby contractors who avoid to pay fees).

The presentation will argue that complementing the study of governmentality with an Environmental Justice perspective reveals other issues at stake. While the residents repeatedly complained about the proliferation of bugs and rats in the neighborhood, this was never taken into account as an environmental issue by the landlord (and never associated to the waste problem). The environmental intervention was focused on larger issues like climate change (through the awareness raising campaign) and the protection of biodiversity (with the innovative creation of a ‘birds’ valley’ in the estates and a community garden which the tenants were enjoined to use more). The responsibilizing design of the campaign framed the local environmental issues as a trouble from the tenants rather than for the tenants. A negative environmental stigma (tenants are deemed environmentally irresponsibles and needing education) acts as a supplementary environmental burden on this impoverished population and overshadows some of the environmental dangers it faces.

THE DEATH OF THE RIVERS IN SOUTH INDIAN DECCAN: A FRENCH APPROACH OF CARE

Hélène Guetat-Bernard (guetat@ymail.com), Justine Deschamps, Frédéric Landy, Venkatasubramanian, G. (French Institute of Pondicherry (IFP), India) and Laurent RUIZ (INRA, IRD, Indo-French Cell of Water Science, Indian Institute of Sciences, Bangalore)

The link between feminism and ecology contributes an original perspective to the debate on the environmental crisis of the conventional agricultural model in India. The term ecofeminism is often attributed to the French feminist Françoise d’Eaubonne (d’Eaubonne 2018). It marked the so-called political, universalist and anti-essentialist current "born from the articulation of radical feminism with social or political ecology", which is different from the "spiritualistic, essentialist and gynocentric current in the tradition of cultural feminism (Burgart Goutal 2018). Between these two main currents of ecofeminism, the points of view are not unified since the latter received the most virulent criticism because of the risk of reification of bicategorization systems (Gandon 2009): woman / man, nature / culture , do / think, etc. whereas the former rejects this dualism because at the foundation of essentialism, feminist analysis has precisely consisted in deconstructing these dichotomies: reproduction / production, nonmarket / merchant by showing precisely how they are constitutive of each other. The issue of (women’s) work is an issue of visibility and recognition defended by the materialist trend of French feminism because the split production / reproduction particularly affects women, "both the nature in it (the biology of reproduction) than nature out of it (the link between ecology and economy) (Larrère 2012).

The agricultural model of the "green revolution" brought into India, as elsewhere, the work of peasant women, which explains the limited range of voices left to them to defend their point of view in criticizing the model, particularly on water management, and groundwater. The struggles of peasant women’s movements are often part of a "strategic essentialism" perspective (Hache 2016). The originality of the struggles lies in thinking jointly about the issue of the recognition of women’s knowledge of their own body (around body care), about plants and their link to the territory, nature and landscape. But some works have been criticized for taking the risk of presenting a homogenizing reading of the social group of women. Indian feminists have worked on the concept of intersectionality of inequalities to show that not all women have the same skills and knowledge about nature and that environmental damage does not affect all women in the same way: they are obviously more or less meaningful depending on class, race, age, etc., and the sexual division of labor. This division of women’s groups is very present in our field of study between women belonging to the dominant caste of the Lingayats who own land, the lower castes of small landowners, often without wells, and tribals.

The example of groundwater in Chamrajnagar district, Karnataka, is a good illustration of the difficulty of thinking about water and especially the ground table as a Common. The depletion of aquifers is not directly due to any decline in rainfall, but is explained by the dramatic mushrooming of borewells. Individualistic use of water, without collective rules, has dried up many borewells used as the principal method of irrigation, to the extent that some entire villages are coming back to rainfed agriculture. The disappearance of rivers is also the consequence of excessive use of the ground water table and lack of care (Laugier 2015) of the environment. But some research make a link between the two phenomena and rivers are disappearing in silence without social movement (except on dam problems) mobilisation. Women farmers are voiceless, even those from land owning families because water use decisions about irrigation is a male question. The article discusses the gender approach to these environmental inequalities between class and caste and the social significance of river ecosystem destruction. The study is based on a qualitative approach and interviews with men and women from the dominant caste, the Lingayat, but also with lower castes and landless families, including tribal ones.
SESSION 3C: VARIETIES OF JUST TRANSITIONS - VARIETIES OF ENVIRONMENTAL JUSTICE

Chair: Dimitris Stevis (Colorado State University)

- Darryn Snell - Union Involvement in Environmental Justice Campaigns: An Examination of Scholarly Understanding of How and Why Unions Become Involved in Environmental Justice
- Anjali Sharma - A Developing Country Perspective on Just Transitions
- Tobias Kalt - Climate Justice vs. Just Transition? Confrontation and Cooperation between Labour and Climate Justice Movements
- Florian Wukovitsch - Approaches to “Just transition

The strategy of Just Transition emerged in North America during the 1980s in response to the “jobs vs environment” blackmail created by opponents of both environmental regulation and workers’ rights. During the last several years the strategy has become increasingly prominent globally, more diverse and more contested. The goal of this panel is to explore Just Transitions from a variety of angles, including but not limited to those below. The central question that cuts across these themes is that of the implications of various framings of JT for socio-ecological justice. Papers that explore related additional themes, including comparisons with other types of just transitions.

- By whom and for whom, has JT been promoted over the years? Who is recognized and who is not in various proposals and practices? To what degree are the voices of those affected, particularly the more vulnerable, recognized as their own and not supplanted by those of advocates?
- Why have JTs been proposed? What are the implications of privileging some environmental and social priorities over others? Do Just Transition proposals ever serve exigencies other than social and environmental justice?
- How are JTs to take place? Who participates in the formation of JT policies and how is participation structured? Is their scope and scale inclusive of all affected or do they privilege particular people or places within the world political economy?
- What is the ambition of JT policies? To what degree are they managing, reforming of transforming socio-ecological injustices? Is it possible that a JT that seems transformative at one level may have unjust impacts once its fuller social, spatial or temporal contexts are taken into consideration?

This panel explores relations of just transition and environmental justice and varieties of just transition from a variety of angles and in a variety of places around the globe. Collectively it contributes to the central themes of the conference on just transformations. The first paper, by Darryn Snell, provides an overview of the engagements between EJ and JT. The paper by Anjali Sharma explores the North-South tensions associated with JT while that by Tobias Kalt examines the synergies and tensions between different kinds of justice. The paper by Florian Wukovitsch discusses how a particular union movement engages EJ and JT and offers the views of someone who collaborates closely with the union movement.
UNION INVOLVEMENT IN ENVIRONMENTAL JUSTICE CAMPAIGNS: AN EXAMINATION OF SCHOLARLY UNDERSTANDING OF HOW AND WHY UNIONS BECOME INVOLVED IN ENVIRONMENTAL JUSTICE

Darryn Snell (darryn.snell@rmit.edu.au), Skills, Training and Industry Research Group, RMIT University, Melbourne, Australia)

Scholarly interest in the role of trade unions in environmental justice campaigns has increased in recent years. This paper examines the state of research in this environmental justice subfield through a comprehensive review of existing research that aims to better understand how scholars have explained or interpreted union decisions to become involved in environmental justice campaigns. Through an examination of scholarly articles, books, book chapter and reports the paper presents a thematic analysis of the dominant paradigms and explanations employed by researchers to explain union involvement in and roles performed in environmental justice campaigns. The analysis considers the context and disciplinary backgrounds of these different studies as a way to better understand how and why particular dominant views have emerged to explain the environmental justice activities of unions. It is argued that explanations for union involvement in environmental justice campaigns range significantly in their perspective from individual reductionism—often emphasising the importance of union leaders—to more political economy inspired approaches that highlight the importance of socio-spatial contexts. The paper sheds light on gaps in existing research and in our understanding of the relationship between the union movement and the environmental justice movement.

A DEVELOPING COUNTRY PERSPECTIVE ON JUST TRANSITIONS

Anjali Sharma (anjalie2@gmail.com), School of Public Policy, University of Maryland, College Park

‘Just Transition’ (JT) is a concept that puts defending and promoting workers’ livelihoods at the heart of energy transitions. Although labor concerns still form an important element of JT, its scope has expanded dramatically in the past few years. JT has become increasingly associated with transition away from coal, and towards renewable energy (RE). However, the dominant conceptualizations of JT, that have originated and largely been applied in the context of developed countries, cannot be applied to developing countries without taking their development challenges into account. Looking specifically at the example of India - even though India has put forth some of the most ambitious RE policies in the world, coal is likely to remain its biggest source of power in the next 15-20 years. It can help the Indian government provide affordable energy access to millions of citizens who still remain unserved. This also implies that a substantial proportion of Indian population is likely to remain employed in coal or associated sectors in the coming decades. Currently, there are ~340,000 employees on the payroll of the biggest coal mining company in India. But if contractual workers, and those employed in transport, loading/unloading, and power plants etc. are taken into account, the figures are likely to run into millions. I argue that, in the current scenario, using the concept for JT to argue for a transition away from coal in developing countries goes against the principal of equity and differentiated responsibility that form the core of UNFCCC. However, after the next decade, even developing countries will have to accelerate their transition away from coal and that will accompany critical labor challenges. Hence, it is important to not disregard the magnitude of the labor impacts of clean energy transitions, and start preparing policy responses in advance.

CLIMATE JUSTICE VS. JUST TRANSITION? CONFRONTATION AND COOPERATION BETWEEN LABOUR AND CLIMATE JUSTICE MOVEMENTS

Tobias Kalt (tobias.kalt@uni-kassel.de), University of Kassel, Germany

The jobs vs. environment dilemma is at the center of conflicts about fossil fuel production. Climate activists on the one side demand climate justice and rapid fossil fuel phase-outs, while workers and unions on the other side mobilise against job losses and advocate for just transitions that manage the structural decline of extractive regions. While potential synergies between climate justice and just transition approaches have been identified, they are rarely realised (Cock 2018, Stevis & Felli 2015). Instead, class, gender and urban/rural divides commonly complicate relationships between labor and climate justice movements. To date, empirical research on relationships between labor and climate justice movements and just transition and climate justice approaches is largely absent (for exceptions see Evans & Phelan 2016, Satgar 2015).

In analysing the discursive practices that construct climate justice and just transition narratives in the case of coal-mining conflicts in Germany, this paper attempts to explain the contentious relationship between organised labour and the
climate justice movement in Germany. Interpreting the findings from a Gramscian political ecology perspective points towards the consequences of contentious labour-environmental relations for challenging coal’s hegemony.

Reflecting on interviews conducted with union representatives and climate activists as well as participant observation at joint events, this paper shows that the climate justice and just transition narratives in Germany are both founded on narrow and exclusionary conceptualisations of justice that hinder cooperation. While a slow, shallow and exclusively worker-centered just transition delays urgent action to slow down climate change, climate justice remains ignorant towards questions of social protection, income generation and economic decline in the mining regions. Yet, the case findings also indicate possible points of engagement. In extending just transition narratives to include climate-change-induced intergenerational justice as well as health concerns, progressive unionists are pushing for a more rapid coal phase-out. On the other side, the local justice dimension in the climate justice narrative is beginning to be very tentatively broadened from its focus on the displacement of local communities towards concerns for alternative job creation, economic democracy and regional transition from below.

Exclusionary narratives of socio-ecological change divide the labour and climate justice movement along the lines of jobs vs. environment and weaken the potential of the climate justice movement to challenge coal’s wavering hegemony. Bringing climate justice and just transition narratives into dialogue and strengthening cooperative efforts between climate justice and labour movements are first steps towards resolving the justice dilemma and building counterhegemonic narratives for socio-ecological transformation beyond the fossil fuel economy.

References:


**APPRAOCHES TO “JUST TRANSITION” AND “ENVIRONMENTAL JUSTICE” OF AUSTRIAN TRADE UNIONS**

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The discourse on “Just Transitions” to a low-carbon economy has only recently entered the trade union movement in Austria. Hitherto, there are just a few studies, political positions and related documents making explicit reference to the concept of Just Transition. Nonetheless, an increasing number of working groups and projects are discussing the strategic relevance of decarbonisation for Austrian trade unions. To some extent, the same applies to the discourse on “Environmental Justice”, which has only some years ago been taken up by Austrian institutions, academia and civil society.

The discussions are initiated in different contexts such as civil society networks or exchanges with researchers, but also by internal discussions in AK, the Austrian Chamber of Labour. Besides offering legal assistance to its members – basically all employees working in Austria –, AK is also the think tank of Austrian trade unions. AK thus not only provides crucial knowledge to unions but also tries to shape Austrian politics directly. This is either done by making use of its right to submit official statements to legislative proposals, or by influencing public debates, especially by the publication of studies or position papers, the organisation of events and conferences and all forms of PR activities.

In the last few years, AK has commissioned studies on Environmental Justice in Europe and Austria, on the concept of Just Transition in international climate negotiations, or on the distributional effects of climate policies. With the ambition to advance the Austrian discussion on distributional aspects of environmental and climate policies as well as of environmental goods and bads, workshops and events have been organised in collaboration with academia, environmental NGOs and others. Just recently, a joint understanding of Just Transition has been developed together with a number of civil society organisations and unions. Moreover, the debate on alternative measures of economic well-being has been taken up more systematically – which led to the publication of AK’s first report on economic prosperity and
social progress in 2018. Internally, AK has launched a strategic project on climate politics that aims to acquire crucial knowledge in all relevant fields of union policies.

The paper is going to reflect on AK’s recent initiatives for a Just Transition and Environmental Justice, especially in terms of their ambitions to reform/transform socio-ecological injustices, also having regard to their impacts when fuller social, spatial and temporal contexts are taken into consideration.

SESSION 3D: UNDERSTANDING ENVIRONMENTAL INJUSTICES, RIGHTS AND RESPONSIBILITIES

Chair: Poshendra Satyal (UEA)

- Paul Fagan - How Lockean Influence May Contribute to Realising Global Justice
- Livia Luzzatto - Fixing the Scope of Intergenerational Climate Justice
- Imme Scholz and Steffen Bauer - Reflecting on the Right to Development from the perspective of global environmental change and the 2030 Agenda for Sustainable Development
- Ivo Wallimann-Helmer - The Ethics of Environmental Justice

HOW LOCKEAN INFLUENCE MAY CONTRIBUTE TO REALISING GLOBAL JUSTICE

Paul Fagan (pf.tracts@gmail.com, University of Sheffield, UK)

An Oxfam report of January 2017, concerning the spread of wealth, revealed that ‘the world's richest one per cent [...] own more than the other 99 per cent combined’. Moreover the report noted that: ‘While one in nine people on the planet will go to bed hungry tonight a small handful of billionaires have so much wealth they would need several lifetimes to spend it’.

The question arises, what is to blame for such gross inequality? And the blame may be attributed to the world’s dominant, economic system: namely capitalism. However, prior to the advent of capitalism, some blame may be attributed to capitalism’s political bedfellow, liberalism, and furthermore, possibly even pinpointed to the father of liberalism, namely John Locke.

However, here it will be claimed that the work of Locke, may be used to forge an ethos, which if accepted by consensus, may contribute to achieving global justice. The seeds of such an ethos may be found in his Two Treatises of Government of 1689:

- The emphasis Locke placed upon individuals only providing for their needs and owning only ‘enough, and as good’ (2 s.27) should provide a device to prevent excessive accumulation by individuals.
- Locke’s aversion to ‘waste’ (2 s.31), may be interpreted as discouraging the profligate usage of produce and encouraging the sharing of any surplus.
- If Locke’s desire for charitableness were extended internationally, it could be interpreted as offering developing societies the expertise and equipment they need to flourish. This would occur where a consensus thought it a ‘[...] sin in any man of estate, to let his brother perish for want of affording him relief out of his plenty.’ (1, s.42).
- And the above considerations may even be funded via taxation; provided such taxation had ‘the consent of the people’ (2: s142).

By encouraging the acceptance of the above tenets as norms by which to live one’s life, they may provide four pillars that an ethos may rest upon. And when actioned, this ethos may provide the drive for the dismantling of an unjust world.

To say the least, this proposition would not be without its critics, however, this work would argue that Locke’s legacy may be of vital importance in the future and the application of his thought would hope to counter the tragedy of global inequality.

FIXING THE SCOPE OF INTERGENERATIONAL CLIMATE JUSTICE

Livia Luzzatto (le.luzzatto@pgr.reading.ac.uk, Department of Politics and IR, University of Reading)
Climate change is one of the most significant threats to the pursuit of intergenerational environmental justice, as the effects of present actions threaten to cause large amounts of suffering in the near and remote future. If we want to formulate just climate policies, we therefore urgently need to assess what, if anything, is owed to future generations, exactly whom this is owed to, and why.

Drawing on the work of Onora O’Neill (1996) I suggest that the scope of climate justice is best determined by an action-centred account of scope. On this account, the scope of justice is determined by our actions, and extends to all those whose plurality, connection and finitude we presuppose in acting: whenever we act on the presupposition that there are others, who can be affected by our actions, and whose capacities are finite, coherence requires that we also include them in the scope of justice.

Our climate policies are heavily shaped by presuppositions about future others. Consider global mitigation policies: states recognise that, at a minimum, dangerous warming beyond 2°C needs to be avoided (UNFCCC 2015). Yet current mitigation pledges leave a large emission gap (Climate Analytics et al. 2017). All mitigation scenarios that keep us on track for a 2°C warming or less thus rely on much greater emission reductions in the future, and most include the future use of large-scale Carbon Dioxide Removal technologies (IPCC 2014). So the failure to sufficiently reduce emissions now is premised on the presupposition that future, vulnerable others will react by substantially reducing their own emissions, or have developed the technologies necessary to deal with our emission burden.

These presuppositions highlight that our actions do not just affect future persons, but are premised on their existence as agents; and that to a large extent, our actions rely on future persons’ expected cooperation. Assessing our actions thus shows that the ethical, in addition to the physical, scope of climate change extends far into the future.

The proposed account of scope can serve as a first step towards bridging the ‘institutional gap’ in intergenerational climate justice, and promote environmental justice for future generations. It can provide a strong argument for including future generations in the relevant policy-making processes – for instance by granting them legal personhood or securing their representation at the UNFCCC.

References


REFLECTING ON THE RIGHT TO DEVELOPMENT FROM THE PERSPECTIVE OF GLOBAL ENVIRONMENTAL CHANGE AND THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

Imme Scholz (directors@die-gdi.de) and Steffen Bauer (steffen.bauer@die-gdi.de) German Development Institute / Deutsches Institut für Entwicklungspolitik (DIE), Bonn

The conceptual and legal relationship between human rights, human development and environmental governance is not a straightforward one. The 2030 Agenda for Sustainable Development and the Paris Climate Agreement adopted in 2015 link improvements in human development to human rights and to mitigating global changes in climate and the environment. The UN Declaration on the Right to Development (UNDRTD) adopted in 1986, however, does not include any explicit obligation to protect the natural environment, and to contribute to the provision of global environmental goods or related concerns of environmental justice. The paper explains how global environmental change is defined, how it is linked with human development and how it manifests itself in a context of environmental justice. Then, it takes a closer look at the UNDRTD and how it relates to the quest for environmental justice. Finally, the paper proposes two concepts that could help to situate the UNDRTD within the challenges of the 21st century as exemplified in the 2030 Agenda. First, humanity should be introduced as a third category of right-holders (in addition to individuals and groups). This would include future generations more explicitly than now and put the relationships between species or life-forms as
interdependent parts of the web of life into focus. Second, therefore, the rights of life forms should be established to transcend the conceptual boundaries of human rights and to develop norms that govern the interdependencies between humans as well as plants and animals in the broadest sense as a normative prerequisite for environmental justice in the Anthropocene.

THE ETHICS OF ENVIRONMENTAL JUSTICE

Ivo Wallimann-Helmer (ivo.wallimann-helmer@unifr.ch, University of Fribourg, Switzerland)

The bulk of research on environmental justice is empirical. The aim of this paper is to investigate its ethical implications. It divides in three parts. The first part provides an overview of the most important aspects to consider when assessing whether inequalities in exposure to waste facilities are unjust. It explains the relevance of distinguishing between empirical findings and their ethical evaluation. At first sight, avoidable unequal burdening of the socio-economically disadvantaged seems to be unjust. The second part discusses how such an evaluation may be warranted and shows why it is often problematic for efficiency, technical, and security reasons. This is why policy issues concerned with environmental justice should not only deal with the fairness of their geographical distribution. The third part discusses the conditions of procedural justice, that is, democratic participation, in policy decisions about the distribution and about compensation for increased environmental risks. Since appropriate involvement of all affected by environmental risks should play a crucial role in risk assessment, the paper closes with two challenges of inclusion. The first challenge concerns the conditions of equal citizenship, the second challenge the appropriate extension of the decision-making body.

In this paper, I argue that the ethics of environmental justice mainly concerns three different kinds of justice considerations. First, the just geographical distribution of environmental risks, i.e. their fair unequal distribution. Second, the fair procedural involvement of all those potentially affected because due to efficiency, technical, and security reasons most environmental risks cannot be distributed in a way fully corresponding with principles of outcome justice. Third, recognition of all those potentially affected by waste facilities as either individuals to be involved in the decision-making process on fair terms or as being legitimate claimants of compensation demands securing an effective voice and careful consideration about the extension of the decision-making body. However, to assess whether inequalities in exposure and vulnerability can be deemed injustices, it is necessary to clarify whether they are ethically significant.

SESSION 3E: A REFLEXIVE WALK IN THE PARKLAND - EXPLORING TRANSFORMATIVE JOURNEYS IN ENVIRONMENTAL JUSTICE (EJ).

Chairs: Teresa Armijos-Burneo and Iokine Rodriguez (UEA)

This session will explore different formats and methods in order to take us on a journey into our own pathways as researchers or activists working in environmental justice. It will be a reflexive walk around the gardens and the park behind the conference venue where we will discuss different aspects of our experiences with EJ. Why do we engage in EJ issues and how? Have we been transformed by our experiences? How do we cope with and make sense of what we see, hear and learn? How do we understand and envision EJ transformations taking place in the future and what is our role in making those transformations real in practice? These are some of the questions we will be discussing through walking, storytelling and drawing. Join us during any of the two sessions. You don’t need to prepare anything but please send an email in advance to Teresa Armijos (t.armijos@uea.ac.uk) if you want to participate as there are limited spaces.
SESSION 4A: MULTILATERAL POLICY AND GOVERNANCE FOR ENVIRONMENTAL JUSTICE: CRITICAL EXPLORATIONS

Chair: Heike Schroeder (UEA)

- Mary Menton - Environmental Justice and the SDGs: from synergies to gaps and outright contradictions
- Heike Schroeder - Indigenous Mobilisations and Sustainable Development
- Steffen Bauer - Climate risk and the cost of capital: perverting the polluter pays principle?
- Jill Lindsey Harrison - Defending Environmental Progress, Dismissing Environmental Justice: Sustainability Discourse and the Undermining of Environmental Justice Policy Implementation within U.S. Environmental Regulatory Agencies

ENVIRONMENTAL JUSTICE AND THE SDGS: FROM SYNERGIES TO GAPS AND OUTRIGHT CONTRACTIONS

Mary Menton (M.Menton@sussex.ac.uk, Sussex Sustainability Research Programme) Co-authors: Carlos Larrea, Sara Latorre, Joan Martinez-Alier, Mika Peck, Leah Temper, Mariana Walter

The sustainable development goals (SDGs) have the potential to influence environmental justice in many ways yet environmental justice, and social justice more broadly, is not currently embedded within the language and spirit of the SDGs. Environmental justice (EJ) as a movement grew from struggles against environmental racism and the tendency for poor and marginalised populations to shoulder a disproportionate percentage of environmental burdens while the wealthy and powerful take advantage of environmental benefits. The EJ Principles, and later theoretical discussions of EJ, call for distributive justice (sharing of benefits and burdens), procedural justice (participation in decision-making processes) and recognition (dignity of all individuals). We identify some synergies and potential progress towards EJ within the SDGs, particularly around the links between health (SDG3) and water (SDG6) and between climate (SDG13) and energy (SDG7) justices. Even the conservation SDGs (14 &15) which should be tightly linked to EJ, can have negative outcomes for local people due to power differentials and dispossession in the name of conservation. In particular, we question whether the transformation towards ending poverty (SDG1) and inequality (SDG10), which the SDGs purport to work, is possible within a system rife with contradictions and injustices and within a cohort of SDGs that includes economic growth (SDG8).

The focus on indicators of economic growth contradicts sustainability and EJ. In addition, while there is some attention to distributive justice, procedural and recognition components of EJ are not adequately addressed within the goals.

INDIGENOUS MOBILISATIONS AND SUSTAINABLE DEVELOPMENT

Heike Schroeder (H.Schroeder@uea.ac.uk, School of International Development, UEA). Co-authors: Neil Dawson, Emma Gilberthorpe, Tracey Osborne, Iokine Rodriguez, Patrick Byakagaba, David Glama and Mirna Inturias

The 1987 Brundtland Commission’s Our Common Future report with its definition of sustainable development as being “the kind of development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Brundtland Commission 1987) as well as the more recent Agenda 2030 with its Sustainable Development Goals and principle of ‘leaving no one behind’ have thus far not sufficiently extended their promises to Indigenous Peoples. For example, the Indigenous needs for self-determination, including self-determined holistic development, have largely not been met. This paper reviews literature on (1) the extent to which the values, rights, institutions and worldviews of Indigenous Peoples and local communities have been included or excluded in this context of sustainable development thus far (forms of inclusion/exclusion), (2) the ways in which they have successfully or unsuccessfully mobilised to voice their needs at local, national and international levels (strategies for mobilisation), and (3) the ways in which they can offer solutions toward sustainable, equitable and inclusive development (potential for solutions). Key contributions will include (1) illustrating norm travel, diffusion and negotiation, (2) informing future framings about political mobilisation of social groups, and (3) identifying evidence gaps and areas for future research.
We focus here on contexts of climate change and resource extraction as being at the heart of struggles of Indigenous social movements and central to outcomes for development and sustainability. We look in particular at the UNFCCC (United Nations Framework Convention on Climate Change), EITI (Extractive Industries Transparency Initiative) and UNPFII (United Nations Permanent Forum on Indigenous Issues) processes as key forums for strategies and raising voices and interfaces across Indigenous Peoples, national governments and international civil society. Whilst our outlook is global, we apply our framework to three case study countries across three continents (Bolivia, Uganda and Papua New Guinea) as pertinent, diverse examples, and we consider the extent to which the literature covers different subgroups, such as Indigenous women and youth.

**CLIMATE RISK AND THE COST OF CAPITAL: PERVERTING THE POLLUTER PAYS PRINCIPLE?**

**Steffen Bauer**¹ (Steffen.Bauer@die-gdi.de), Clara Brandi¹, and Ulrich Volza² (¹Deutsches Institut für Entwicklungspolitik/ German Development Institute, ²SOAS University of London)

Across levels and scales of human development, inequalities are often compounded by environmental change. This is apparent in the discourse on climate justice, which responds to the mismatch whereby those who contribute least to the causes of anthropogenic climate change are most vulnerable to its consequences. Associated challenges to environmental justice are multi-dimensional and relate to different scales of the human environment and social-ecological systems. This paper addresses a challenge that results from interdependencies between anticipated impacts of climate change and global financial structures. Recent empirical research traced how vulnerability to climate risks affects the conditions for borrowing on global capital markets. Specifically, assessments of climate vulnerability drive up the cost of sovereign debt for climate vulnerable developing countries (Kling et al. 2018). Yet, within the given structures of the global economy, the economic prospects of developing countries depend (among other factors) on access to financial markets at reasonable conditions. The plight of climate vulnerable developing countries is thus compounded by a global financial system that braces itself against the costs of climate risks at the cost of those who are already disproportionately burdened by these risks. This amounts to a perversion of the polluter pays principle that undermines environmental justice, if unintentionally. Multilateral climate governance is increasingly responding to mismatches in global development through the mobilization of climate finance, encouraging divestment from fossil based industries and developing climate risk insurance schemes. Such distributional efforts are instrumental to addressing challenges of climate justice internationally. They typically rely on the level of issue-specific supply that developed countries are willing to concede. The borrowing of capital, however, is an expression of developing countries’ demand. Inhibiting their access to capital markets through issue-linkages with climate risks is a further manifestation of inequity resulting from climate change. Yet, multilateral climate governance would be out of its waters to address the underlying fundamental structures of this particular conundrum. Placing this emergent empirical challenge in a normative context, this paper seeks to advance a policy-relevant understanding of issue linkages between climate policy and the global economy and to contribute to connecting scales of governance across issues of climate risk, economic mechanisms and development policy. Ultimately, the paper argues for better reflecting global financial structures in multilateral climate policy and to developing strong institutional interlinkages between global climate and global financial governance as a prerequisite to targeting one of the major blind spots of environmental justice.

**DEFENDING ENVIRONMENTAL PROGRESS, DISMISSING ENVIRONMENTAL JUSTICE: SUSTAINABILITY DISCOURSE AND THE UNDERMINING OF ENVIRONMENTAL JUSTICE POLICY IMPLEMENTATION WITHIN U.S. ENVIRONMENTAL REGULATORY AGENCIES**

**Jill Lindsey Harrison** (jill.harrison@colorado.edu, University of Colorado-Boulder, USA)

In this presentation, I demonstrate how bureaucrats talk about sustainability and environmental progress in ways that undermine their agencies’ environmental justice (EJ) programs and reform efforts. For decades, the EJ movement has pressured the U.S. Environmental Protection Agency and other environmental regulatory agencies to reform regulatory practice in line with EJ principles. Many of those agencies have responded by adopting EJ policies and hiring “EJ staff” tasked with proposing EJ reforms to regulatory practice. Yet, although EJ advocates and agencies’ EJ staff have proposed and fought hard for many important regulatory reforms that could protect overburdened and vulnerable communities from dangerous environmental hazards, agencies have institutionalized few of them. Other scholars have rightly shown that weak EJ policy, budget cuts, data gaps, and other factors external to government agencies undermine their EJ efforts.

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In my work, I draw on extensive interviews with and observations of staff at numerous environmental regulatory agencies across the United States, as well as analysis of agency documents, to show that the prospects for EJ reforms are undercut also by elements of regulatory culture. In this presentation, I show that, in everyday interactions and published reports, bureaucrats use utilitarian metrics to defend environmental regulation as effective and, in so doing, foreclose conversation about environmental inequality and/or disparage EJ reforms as contrary to agency mission. I also show how agencies’ EJ staff – those tasked with proposing EJ reforms to their colleagues – challenge their coworkers’ characterizations of environmental progress and justice. While I frame these findings within current conflicts over environmental regulation under the Trump Administration, I also show that these elements of regulatory culture transcend political administration and thus require our critical attention.

SESSION 4B: CONNECTING THE GLOBAL TO THE LOCAL: (IN)JUSTICE IN THE EU’S EXTERNAL FOREST POLICIES: ACTIVIST-ACADEMIC PRESENTATIONS AND ROUNDTABLE DEBATE.

Chair: Poshendra Satyal (UEA)

- Elke Verhaeghe - Advocating justice, transforming the forest? Researching the Vietnam VPA from a transnational advocacy network perspective
- Sabaheta Ramcilovik-Suominen - State regulated participation of non-state actors: insights from FLEGT VPA process in Laos
- Marjolein Derous - The nuts and bolts of sustainable development: the EU and forest governance in the Lao PDR
- Alexandra Benjamin - Does the EU’s policy response to illegal logging and improving forest governance work?

This panel aims to assess aspects of (in)justice in the EU’s external forest policies. Specifically, the panel aims to discuss the EU’s responses to European consumption driven deforestation through the Forest Law Enforcement Governance and Trade (FLEGT) programme. The FLEGT Voluntary Partnership Agreements (VPAs) aim to address the problem of illegal logging in major timber producing countries by means of legality licensing and multistakeholder dialogue. While this approach has been met with great enthusiasm due to its potential to democratize the forest sector, empower local civil society and catalyse important forest sector governance reforms (Beeko & Arts, 2010; Overdevest & Zeitlin, 2018; Satyal, 2017), a growing strand of scholars have also challenged the FLEGT approach, highlighting its inability to counter the distributive injustices inherent to existing post-colonial legal frameworks (Lesniewska & McDermott, 2014; Maryudi & Myers, 2018; Rutt et al., 2018). Despite these criticisms EU institutions are currently exploring the possibility to expand this approach to non-timber commodities like palm oil, soy and beef in an attempt to enhance its impact on halting deforestation (Hautala, 2018).

The panel consists of four presentations and a round-table discussion representing academic and non-academic interpretations of the VPAs. Acknowledging the divergent views on EU actions in the field of external forest protection, this panel brings together critical and more positive accounts of the VPAs. Firstly, Ramcilovik-Suominen points to the justice challenges of the Lao VPA and situates them in the complexity of aid relations in the Lao authoritarian context. Secondly, the contributions by Verhaeghe and Derous critically look at the political processes underlying transnational norm formulation in the VPA processes. Finally, Alexandra Benjamin from the NGO FERN gives an overview of the challenges and achievements of the VPAs regarding forest governance changes, impacting both global forest protection and local environmental justice.

The presentations will be followed by a round-table debate to further engage with the various arguments made on the nature, achievements and desirability of the EU’s engagement in timber-producing countries. In doing so, the panel hopes to inspire different ways of thinking about environmental justice as well as to illuminate the various considerations underlying transnational forest protection.

ADVOCATING JUSTICE, TRANSFORMING THE FOREST? RESEARCHING THE VIETNAM VPA FROM A TRANSTIONAL ADVOCACY NETWORK PERSPECTIVE

Elke Verhaeghe (everhaeghe@cris.unu.edu, United Nations University on Comparative Regional Integration Studies (UNU-CRIS) and Ghent University)
The Voluntary Partnership Agreements (VPAs) form the external leg of the Forest Legality Enforcement, Governance and Trade (FLEGT) Action Plan, an ambitious plan to bring an end to world-wide trade in illegally logged timber. Constituting political trade agreements between the EU and timber-producing countries, the VPAs combine legality verification and licensing of timber products with objectives of forest sector governance reform and participatory decision-making. An often-heard argument in favour of the VPAs is their potential to make forests fairer by institutionalizing rights and empowering marginalized actors. More critical scholars instead contest these arguments by pointing to the structural power imbalances underlying existing legal frameworks and participation structures. In the case of Vietnam, questions have been raised on the compatibility of the VPAs’ participatory approach with the domestic authoritarian context (Buhmann & Nathan, 2012). This paper contributes to the debate on the transformative potential of the VPA by researching empowerment of domestic justice advocates in the Vietnamese context. It does so from the perspective of transnational advocacy networks as introduced by Keck and Sikkink (1999). Concretely, it asks if and how the VPA processes have influenced environmental justice advocacy in the forest sector by assessing (1) the VPA’s influence on participation and organizational structures of domestic environmental justice advocacy and (2) the influence of transnational actors on environmental justice issue emergence and adoption in the VPA processes. In doing so, it scrutinizes the role of European actors in shaping VPA processes and outcomes, while simultaneously addressing questions on the VPAs’ emancipatory potential in restricted political settings. The paper is part of a comparative PhD research on environmental justice advocacy in FLEGT.

STATE REGULATED PARTICIPATION OF NON-STATE ACTORS: INSIGHTS FROM FLEGT VPA PROCESS IN LAOS

Sabaheta Ramcilovik-Suominen (sabaheta.ramcilovik-suominen@luke.fi, Natural Resources Institute Finland)

A variety of international development agencies, including those from Europe and the United States, but also Japan and Australia, operate and compete for influence in the country and therefore in the region. At the same time, China is increasingly involved not only in the land-use investment ventures, but also in the development aid. I focus on the EU Forest Law Enforcement Governance and Trade (FLEGT) Action Plan, designed to tackle the production and export of illegally harvested timber from tropical timber producing countries into the EU Member States. The FLEGT requires strong participation of CSOs as a prerequisite for the negotiation and implementation of its Voluntary Partnership Agreement (VPA). On the other hand, the latest Prime Minister Decree on Association, adopted in the end of 2017, further tightens the freedom of the CSOs’ work and operation, making their establishment and activities strictly regulated by dozens of governmental agencies at all governance levels – from central to village. Merging these two opposing governing approaches together, resulted in a self-contradictory phenomenon of state regulated participation of non-state actors. In the FLEGT VPA policy process, the so-called FLEGT Civil Society Organization (CSO) Network was established. This Network is funded by the EU donor funding, facilitated by the development partners in the country in affiliation with the relevant central governmental agency. Describing the establishment of the CSO Network and the role of the Civil Society in an authoritarian political regime, I discuss the political and power relations between the actors in a single-party ruling state, characterized by patron-client relations. I also engage in discussing the position of western development partners, faced with two unappealing choices – to compromise their democratic principles or to leave the country. These choices become especially prominent, with the increased presence and influence of Chinese investment and development aid in the country.

THE NUTS AND BOLTS OF SUSTAINABLE DEVELOPMENT: THE EU AND FOREST GOVERNANCE IN THE LAO PDR

Marjolein Deros (marjolein.deros@ugent.be, Ghent University)

This article examines how the EU Delegation is an imperative actor in the EU’s external forest governance in the setting of Laos. The EU is currently negotiating a Voluntary Partnership Agreement (VPA) with the country. VPA processes are characterized by a multi-actor framework where government actors, private sector players and civil society groups are brought together. The aim is to tackle illegal logging by establishing a definition of legal logging and improving forest governance. This paper wants to contribute to our knowledge on the functioning of this multi-actor framework by disentangling the role of the EU Delegation in the process. Their role has been largely overlooked in the opposing claims on the contribution of VPAs to environmental justice. The author has gathered data via a 3-month period of participatory observation at the Delegation in Laos. The contribution is twofold. Firstly, the article paints a full picture of the multi-actor
framework in the EU-Laos VPA process in which the actors’ diverging goals deserve particular attention. Secondly, the EU Delegation is put forward as an active translator for what is to be considered ‘progress’ towards the VPA’s goals rather than a neutral mouthpiece for the EU.

**DOES THE EU’S POLICY RESPONSE TO ILLEGAL LOGGING AND IMPROVING FOREST GOVERNANCE WORK?**

**Alexandra Benjamin** (alexandra@fern.org, FERN)

Illegal logging contributes to deforestation, causes loss of biodiversity and undermines the rule of law. These illegal activities undermine responsible forest management, encourage corruption and tax evasion and reduce the income of the producer countries, further limiting the resources producer countries can invest in sustainable development. Furthermore, the illegal trade of forest resources undermines international security, and is frequently associated with corruption, money laundering, organised crime human rights abuses and, in some cases, violent conflict. In the forestry sector, cheap imports of illegal timber and forest products, together with the non-compliance of some economic players with basic social and environmental standards, destabilise international markets. This unfair competition affects those European companies, especially the small and medium sized companies that are behaving responsibly and ready to play by fair rules.

The EU, one of the largest importers of illegally sourced timber, has tried to tackle the problem with an EU Action Plan presented in 2003: the Forest Law Enforcement, Governance and Trade (FLEGT) Action Plan. Voluntary Partnership Agreements are the central pillar of the FLEGT Action and require the producer countries to make substantive forest governance changes. Now, sixteen years later, what has been achieved? Has the plan led to reduction of illegal logging? Has forest governance improved? Research done by Fern and its partners details the progress made in partner countries and the challenges encountered on the ground.

**SESSION 4C: CUSTOMARY LAND TENURE SYSTEMS AND AGRARIAN SOCIAL MOVEMENTS: PURSUING ENVIRONMENTAL JUSTICE THROUGH RIGHTS RECOGNITION.**

Chair: Oliver Springate-Baginski (UEA)

- Oliver Springate Baginski - No land is ‘vacant’ - Defending customary land tenures in ethnic Myanmar
- Madhu Sarin - The struggle for environmental justice through India’s Forest Rights Act
- Iokiñe Rodriguez - Challenges after securing indigenous commons in Lomerio, Bolivia
- Liz Chidley - Environmental justice and Indonesia’s indigenous peoples’ movement

Across Asia, Africa and the Americas extensive areas remain under customary land and resource tenure and management systems, in various forms. RRI have reported that ‘Communities are estimated to hold as much as 65 percent of the world’s land area through customary, community-based tenure systems’ RRI 2015

These systems involve communal tenures: community level control, management and use of resources within traditional boundaries. They are particularly prevalent in indigenous communities, although not limited to them. They tend to encompass a range of different environmental sectors (settled agriculture, shifting cultivation, grazing lands, water and fisheries, forests, hunting and so on). Numerous benefits recognised to be derived from such systems, including social equity and inclusion, sustainable resource management, maintenance of cultural integrity and resilience to change.

Customary tenure systems suffer from legal ambiguity as they are rarely properly recognised in statutory systems, which owe their origins to colonial conquest and fail to properly recognise their complexity. These systems are therefore vulnerable to unjust appropriation (‘grabbing’) especially either to states as ‘national forests’, or as ‘vacant land’ reallocated to private sector (Del Angelo et al. 2017).

Social movements have arisen widely in defence of customary systems, mobilising in opposition to adverse incorporation, ‘grabbing’ and different forms of unjust appropriation, and lobbying for reform and implementation. The Campaign for Survival and Dignity in India may be one of the best example, but there are various movements in other areas of Asia, Africa and the Americas, including AMAN in Indonesia, Bolivia, Burma/Myanmar, Liberia. Internationally, Via Campesina represents a global network that has supported some of these movements. Rights and Resources Initiative and the International land Coalition have been providing various support
This panel seeks to explore the links between social movements and customary land and resource governance, and particularly focus on identifying successful processes and strategies.

Issues could include the status of customary systems, the grievances and problems social movements address, the modes of social mobilisation and intervention strategies they use, state responses, policy reform processes and implementation, and so on. A key challenge is conceptualising the trajectory of customary systems over time and the influence that social movement can have to improve that trajectory.

We anticipate papers could be developed subsequently towards a special journal issue.

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NO LAND IS ‘VACANT’ - DEFENDING CUSTOMARY LAND TENURES IN ETHNIC MYANMAR

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In ethnic uplands of Myanmar, customary land and natural resource tenure systems have been ubiquitous. Communities have controlled, managed and sustainably used their local resources through these systems, which in turn have provided numerous benefits to them, including food security, social safety nets, and cultural integrity. (ECDF 2016)

However, over the last decade there have been several interrelated threats:
Extraction of Union government statutory jurisdiction (linked to conflict)

legal changes in land and resource laws and regulations (esp. Farmland and VFV laws 2012) linked to constitutional change and quasi-democratisation processes.

Increased commercialisation and incorporation into the international economy. This has particularly emphasised primary industries, especially mining and large scale commodity production, dams.

Increased transport accessibility in upland areas

socio-economic changes – ‘livelihood transitions’ – involving increasing compulsion on households to generate incomes, outmigration and remittances

Resource under customary tenures have thus come under increased pressure, and widespread appropriation and ‘grabbing’ has been occurring, without recognising the pre-existing customary tenures. In particular

1. State acquisition. Mainly the declaration of lands as ‘forest estate’, continues a colonial process, which had not proceeded very far in uplands. Also military acquisition.

2. State reallocation: the state has been declaring areas as ‘Virgin, Fallow and Vacant’ land therefore available for reallocation. This process supersedes customary authority with statutory authority, and reallocates ownership title tenures without acknowledging pre-existing rights. Much corruption has been alleged in this process. Beneficiary companies are granted 100 year leases on the formal agreement to use the land and pay tax.

3. Non-legal, ‘grabs’ – non-legal appropriation by armed groups, often in conjunction with private business interests, for instance agribusiness and mining companies in conflict areas. Lands so grabbed are often degraded through mining, or occupied and converted to agribusiness production zones

Civil society groups, NGOs, farmers unions and national level social movements have emerged at to pursue grievances in relation to land, and lobby for policy change. There have been varying degrees of effectiveness (LIOH, ...)

In 2018 Myanmar’s Parliament passed into law an Amendment to the VFV law 2012 which appropriates all Myanmar’s customary land as ‘VFV’ land; state property available for reallocation. This unprecedented step is far the gravest threat to Myanmar’s customary tenures yet.

Our paper will examine social contestation over the implementation of this existential threat to customary tenures, based on field evidence and interviews.

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THE STRUGGLE FOR ENVIRONMENTAL JUSTICE THROUGH INDIA’S FOREST RIGHTS ACT

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As in most parts of the world, due to non-recognition of customary tenures by statutory law in India, the forested ancestral habitats of India’s predominantly indigenous forest dwelling communities were classified as state forests or revenue ‘wastelands’. In both cases, the multi-functional uses of these lands by their longstanding inhabitants were effectively delegitimised while they were legally converted into éncroachers’ on their own lands drastically impacting their livelihoods and cultures. While revenue lands continue being allocated to other users by the state, those inhabiting or dependent on lands classified as state ‘forests’ found themselves subjected to harsh treatment by a territorial command and control forest bureaucracy functioning under the colonial Indian Forest Act of 1927 together with other environmental laws.
The Campaign for Survival and Dignity (CSD) coalesced as an umbrella platform for diverse movements in different states in response to an Environment Ministry’s order in May 2002 to evict all encroachers on forest land (to protect forests) within seven months. This was despite the fact that the majority of the lands classified as forests provide Constitutional protection to tribal rights and cultures. Widespread atrocities committed on India’s most marginalised forest dwelling communities under the order gave birth to the movement which eventually resulted in enactment of the FRA in December 2006.

This paper will trace the trajectory of the movement’s impacts on revitalising customary governance systems through securing resource rights, democratising forest governance and changing the balance of power between the forest bureaucracy and communities even as continuing obstacles and limitations remain. It will explore the varying strategies and processes used during different periods of time as the socio-political context changed and the extent to which the dominant notions of exclusionary environment and development used against the demand for recognition of pre-existing rights of forest dwelling communities stand challenged. The roles of the central and state governments, the judiciary, the forest bureaucracy and the nodal Ministry of Tribal Affairs in shaping outcomes and throwing up new challenges in a rapidly changing context will also be examined.

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CHALLENGES AFTER SECURING INDIGENOUS COMMONS IN LOMERIO, BOLIVIA

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In 2015, the Monkoxi indigenous people of Lomerio, Bolivia, produced a video and published a book titled “On the Road to Freedom. The history of the Monkoxi People of Lomerio”. In oral and written word, they recount their long struggle for liberation from colonial powers and assimilation to nation-state politics. This took place first by escaping from Jesuit missions and reveling against enslavement by large landowners, later through their participation in agrarian and education reforms in the late 1950s and more recently, since the 1990s, through taking part of nation-wide indigenous mobilizations to bring about structural political reforms for indigenous peoples’ differentiated rights to be acknowledged in national legal frameworks. As a result, the Monkoxi indigenous people of Lomerio, along with many others from Bolivia, now have legal ownership rights to their collective territories through new figures called Indigenous Communal Territories (TCOs) and are making important progress in the legal recognition of their political autonomy. No wonder that when the Monkoxi people tell their history, they say that they are “On the Road to Freedom”.

However, since obtaining legal ownership of the territories in 2006, the Monkoxi peoples have been confronted by a wide variety of new political, economic, cultural, technical and organizational challenges in the management of their commons. These challenges have received little attention in indigenous rights and environmental justice literature, yet the Monkoxi, as well as many other indigenous people in similar situations in Bolivia, are in urgent need to address them if there are to consolidate their desire for autonomy and self-determination and ensure the long-term environmental integrity in their territories. One of the most prominent challenges derives from the fact that their productive activities, such as communal forestry, are increasingly forming part of a market based-economy that erodes communal values and natural resource management governance rules and regulations. Other challenges derive from new conflicts that the formalization of territorial rights generates at community and intra-community level due to clashing notions of authority, decision-making procedures and justice systems prevalent in different community sectors. To this, we must add the tensions derived from legal frameworks, like the forestry and mining laws, that continue to limit the control that local communities have over the management of their natural resources. This paper will discuss such challenges as well as the strategies that the Union
of Indigenous Peoples of Lomerio (CICOL) is using in conjunction with a variety of partner institutions, to overcome such challenges in order to consolidate a model of indigenous territorial autonomy in the area.

**ENVIRONMENTAL JUSTICE AND INDONESIA’S INDIGENOUS PEOPLES’ MOVEMENT**

**Liz Chidley** ([l.chidley@uea.ac.uk](mailto:l.chidley@uea.ac.uk), School of International Development, UEA)

“If the State does not recognise us, we will not recognise the state”. This challenging statement was the theme of the inaugural congress of the Indonesian indigenous peoples’ organisation, AMAN, (Aliansi Masyarakat Adat Nusantara) in March 1999. Yet, just before the 2014 elections, AMAN’s leadership urged its 17 million members to vote for presidential candidate Jokowi in return for strong commitments to indigenous rights in his national development agenda (Nawacita).

As AMAN celebrates its 20th anniversary this year, when Indonesian presidential and parliamentary elections are again taking place, this paper explores the role of this indigenous organisation in developing the discourse of indigeneity in Indonesia and the extent to which it has strengthened the position of the indigenous movement vis-a-vis the state. It focuses on power and decision-making at the international, national and local levels.

This study is based on fieldwork mainly carried out in Indonesia in 2018. While AMAN is not the only organisation representing indigenous peoples in Indonesia, it is by far the largest and most inclusive with members of diverse communities throughout the archipelago. Interviews were conducted with AMAN’s national leadership, NGOs, politicians, academics and international donors in Jakarta, and with local AMAN groups, government officials and indigenous communities in districts of two provinces: Riau (in central Sumatra) and West Kalimantan (‘Borneo’). The overall perspective used is that of environmental justice, reflecting elements of the recognition of marginalised communities’ rights, distribution of power and assets between the state and indigenous peoples, and participation in decision-making both within AMAN and by the Indonesian government at national and local levels.

The findings suggest that key factors in AMAN’s success to date have been its international links, particularly with neighbouring Malaysia and the Philippines, but also through United Nations bodies; the quality and consistency of its leadership; its informal alliances with other CSOs promoting human rights, environmental, women’s and agrarian issues; and its multi-faceted approach towards protecting indigenous rights and promoting sustainable development, which includes negotiating with national and local governments. Its broad range of initiatives - largely funded by international donors - includes setting up ‘wings’ to further indigenous women, youth and economic interests. AMAN is a leading Indonesian voice at international fora on climate change and biodiversity. It successfully took legal action through the Supreme Court so that indigenous forests are no longer part of state forests. Its participatory mapping subsidiary has submitted claims for 10 million ha of forests and lands to the relevant government agency. As a result, increasing number of communities have gained official recognition of their indigenous identity and their forests through local legislation.

However, the movement is engaged in a race against time and the cards are still stacked against it. Despite ‘reformasi’ over the past two decades (the transition from Suharto’s right-wing military dictatorship to a more democratic system based on local autonomy), the balance of power remains firmly with the government. Indonesia’s model of rapid economic development has depended on the unsustainable exploitation of natural resources, including the destruction of the tropical rainforests which were traditionally the homes, livelihoods and cultural bases of most indigenous peoples. Unlike other areas of governance, forestry and environmental issues remain under the control of central government. Moreover, all regulations passed by local authorities remain subsidiary to national legislation and Jakarta has now thwarted AMAN’s bids for an indigenous rights law twice. Lastly, a standardised education system and the widespread use of the internet via mobile phones promote the homogeneity of Indonesian society through the younger generation.

Hence the challenge facing AMAN is a race against time and the power of the Indonesian state at national and local levels so that Indonesia’s indigenous communities can protect their interests and models of sustainable development before losing their unique identities.

**SESSION 4D: CROSS-SCALE DYNAMICS IN PRODUCING AND MOBILISING AGAINST ENVIRONMENTAL INJUSTICES**

Chair: Adrian Martin (UEA)
CROSS-SCALE INTERACTIONS OF MINING, BIODIVERSITY OFFSETS AND SOCIAL EQUITY

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Biodiversity offsets (BO) are increasingly adopted by governments and companies to compensate for biodiversity losses from infrastructure development projects. An emerging trend within the mining industry, BO involves compensating environmental losses by conservation actions for similar natural values somewhere else. Designing such programs often requires technical guidance from external experts and environmental NGOs to facilitate implementation. However, BO can pose social risks as communities may lose access to nature and livelihoods if biodiversity losses in one place are compensated somewhere further away, or if exclusionary conservation approaches are used.

A widely known BO project is from the Rio Tinto QMM mine in Madagascar, which is one of the country’s largest mines spanning 6,000 ha across three sites. Mining commenced in 2008 and is scheduled until 2065. Due to the impacts on endemic biodiversity, RTQMM decided to voluntarily offset its biodiversity losses through partnerships with international conservation agencies. Despite recognition as a leading voluntary BO project, it has been criticized for its impacts on social equity. 15,000 people live within around the active mining site, causing land access conflicts between unresolved customary use rights of local farmers and formal state ownership claims. Forest-dependent communities have also been displaced from their homes.

This paper explores the cross-scale interactions of benefit-sharing in the Rio Tinto QMM biodiversity offset case in Madagascar. These interactions take place across geographical scales of local, regional and global; as well as on environmental or socioeconomic dimensions. For instance, the economic and material benefits of mining are extracted and distributed globally by multi-national companies who are often based in industrialized countries, while the environmental degradation and loss of livelihoods are experienced locally in lower-income countries that may have weaker governance and questionable opportunities for effective public participation.

Building upon analytical frameworks for benefit-sharing, we examine the social impacts of resource extraction and biodiversity offsets on communities. Through legal policy analysis and participatory research methods, we connect diverse knowledge systems for analyzing the offset project’s benefit-sharing mechanism. This paper will map a country’s legal and institutional landscape to identify opportunities for public participation in the process, while conducting stakeholder engagement to understand the level of participation in the outcomes. Focus groups will be held with technical biodiversity experts, practitioners, government, local and indigenous groups. The paper aims bridge science and policy-making by providing insights on participatory approaches to designing an offset project with equitable outcomes for people and nature.

THE ‘GOLDILOCKS’ DILEMMA: CROSS-SCALE DYNAMICS IN CANADIAN ENVIRONMENTAL JUSTICE MOBILIZATION

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From the perspective of activism and as a social movement, environmental justice (EJ) in Canada has tended to remain locally oriented in specific racialized and indigenous communities without significant uptake in national and public discourse. As a strength, community-oriented, bottom-up practices validate the local and experiential knowledge of marginalized communities and position them as agents of change in their own locales. However, the lack of broader Canadian environmental justice mobilization that incorporates the political and legal power of governments and corporations has limited the potential coalition building with health, labour, and immigrant movements in Canada.
This situation suggests there is a scalar issue, and finding the Goldilocks scale (not too big, not too small) for diverse issues of EJ is essential for fostering Canadian EJ mobilization. However, in examining two case studies, we conclude that no single scale will suffice. More importantly, we want to show how cross-scale linkages are crucial for understanding the development or lack thereof of a Canadian EJ mobilization. Drawing on two case studies in Canada, we explore mechanisms to broaden the scale of locally-based solutions and decision-making by advocating for multi-sectoral and multi-stakeholder strategies where stakeholders from across the board — private, public and third sectors, as well as communities themselves — are included as part of EJ solutions and strategies. For example, Canada is beginning to implement community benefits agreements (CBAs), which are legally enforceable agreements between communities and developers. Consistent with environmental justice principles, CBAs are an inclusive, collaborative, and accountable process of leveraging a development project towards achieving a broader range of policy objectives such as equity, poverty reduction, environmental sustainability and local economic development that can benefit lower income communities.

The second case study examines pipeline resistance in Canadian indigenous communities in Western Canada. Pipeline processes are in many ways “regional” scale issues wherein the national government cannot simply mandate an Alberta-BC cross-the-country pipeline. But the issues are also about land management or economic development in particular locales. They are also about the other end of the geographic scale, that of fossil-fuel driven climate change. Indigenous activists have also decried pipelines as yet another example of neocolonialism. The latter frame has geographic scale implications but also temporal ones far outside the normal remit of environmental mobilization. The two Canadian case studies allow for a consideration of how power dynamics and various stakeholders interact across scale(s) and how this affects EJ movement organizing in Canada.

INEQUALITY AND THE BIOSPHERE: SOCIAL-ECOLOGICAL CONNECTIONS ACROSS SCALES

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Rising inequalities and accelerating global environmental change pose two of the most pressing challenges of the twenty-first century. To explore how these phenomena are linked, we performed a literature review using a social-ecological systems perspective, and identified six different types of interactions (or “pathways”) between inequality and the biosphere. To illustrate these pathways, we point to examples in which different dimensions of inequality – including social, economic, and political dimensions – play a role in shaping human actions that influence the biosphere, and explore situations in which environmental shocks or gradual environmental changes impact inequalities at local to regional scales. Importantly, we found that most of the research so far has only considered one-directional effects of inequality on the biosphere, or vice versa. In the context of complex social-ecological interactions, we highlight the importance of instead considering two-way interactions or feedbacks between inequality and the biosphere across multiple spatial and temporal scales. This approach not only represents a significant step towards a better understanding of the interactions between inequality and the biosphere within a social-ecological systems framework, but also provides important insights for the study of environmental justice in an increasingly complex and telecoupled world.

Reference:

REFLECTIONS ON THE ‘REALPOLITIK’ OF WATER AND ENVIRONMENTAL JUSTICE AT A TRANSBOUNDARY SCALE: COMPLEX RELATIONSHIPS BETWEEN LAND, WATER, LIVELIHOODS AND POWER IN AN ENVIRONMENT OF WEAKENING GOVERNANCE IN THE OLIFANTS RIVER BASIN IN SOUTHERN AFRICAN

Sharon Pollard (sharon@award.org.za, Association for Water and Rural Development, South Africa)

Despite the progressive and enabling legislative and institutional framework for integrated approaches to water security, there is growing evidence that the integrity of many river systems in southern Africa is declining. Such outcomes resonate with global concerns of water security given an increasingly complex and dynamic context within which water governance is required to act. Declining water-resource health (quantity and quality) impact directly on the environment and those
most directly dependent on ecosystem services, notably the poor and vulnerable. Nonetheless impacts reverberate more widely through the river basin system and on multiple sectors, often with unanticipated outcomes.

A number of basins face the challenge of balancing social, development imperatives with management for resource sustainability particularly in cases where redress for past injustices, such as apartheid in South Africa, are key. One such catchment is the transboundary Olifants Basin shared between South Africa and Mozambique. The impacts of an increasing mining footprint, particularly from coal and platinum-mining in South Africa and the associated declining water quality and availability are felt throughout the catchment including into Mozambique. This is exacerbated by discharge effluent from waste-water treatment plants and other land and water-related activities as well as climate change, Aquatic health is severely compromised and previously disenfranchised communities continue to suffer growing insecurity and health risks associated with waters laden with heavy metals and toxicants.

This paper describes experiences from a seven-year programme aimed at building resilience through systemic, social learning approaches. Despite a suite of robust policies aimed environmental and social justice, stakeholder participation and decentralisation, this façade hides a growing insecurity which cannot be simplistically explained by normative variables such as lack of resources and competence. Whilst these factors undoubtedly contribute, this paper also explores the role of weakening governance together with the potential role of the state in controlling access to water for wider economic interests. We also describe the complex and unanticipated consequences of this which are both pejorative—such as increasing unlawful use in the formal sectors, and positive—such as an evolving sense of agency and action amongst the most vulnerable. We close by reflecting on the role of networks, collaboration and offer some insights on potential ways forward.

SESSION 4E: WAYS OF KNOWING ENVIRONMENTAL JUSTICE: RECOGNISING AND ENGAGING WITH MULTIPLE WORLDVIEWS AND VALUES OF NATURE #1

Chair: Mark Tebboth (UEA)

- Luiza Muccillo and Maria Fernanda Gebara - Reflecting on neoliberal natures: ideologies, conflicts and collaborations in benefit-sharing with indigenous people in the Brazilian Amazon.
- Melissa Pineda - Ecological justice as an urban planning tool to broaden/include the considerability of nonhumans & Nature
- Louise Guibrunet - Exploring the recognition of diverse value-systems in environmental governance. Lessons learned from four Mexican forests
- Karolina Koprowska - Condemned to green? Accessibility and attractiveness of urban green spaces to people experiencing homelessness

REFLECTING ON NEOLIBERAL NATURES: IDEOLOGIES, CONFLICTS AND COLLABORATIONS IN BENEFIT-SHARING WITH INDIGENOUS PEOPLE IN THE BRAZILIAN AMAZON

Luiza Muccillo (luizamuccillo@gmail.com, University of Sao Paulo) and Maria Fernanda Gebara (mfgebara@gmail.com, Forestless)

Given the contribution of their territories to prevent and halt deforestation indigenous peoples (IP) have a prominent position in climate mitigation debates. This has given rise to different critical positions regarding the effects of neoliberal ideologies and IP participation and benefit sharing in reduction emissions from deforestation and degradation (REDD+). Here we reflect on some of these ideological issues and provide insights on how better interpreting them. REDD+ implementation has been marked by many uncertainties, among which are those related to finance and benefit-sharing. In this context, local socio-environmental funds arise as important instruments for receiving and allocating financial resources in indigenous territories. We analyze the first two IP socio-environmental funds in Brazil: the Kayapó Fund and the Paiter Suruí Fund. To draw insights on how these funds may have contributed to exacerbate or transform conflicts at the local level we look at their adequacy to IP rights and REDD+ safeguards. We hypothesize that agreement between different actors is in principle possible or at least eased if rights and safeguards are met. Specifically, we discuss what types of conflicts and collaborations emerged from the two initiatives and how they helped or not in facilitating the symbiosis of REDD+ with indigenous practices. We suggest that any effort to share benefits of REDD+ should first engage with IP values and beliefs, beginning from the perspective of indigenous knowledge and then seeking appropriate strategies for meeting their needs—not to validate Western and neoliberal models of resource sharing, but to expand the
range of options for action. Finally, we conclude that strategies such as REDD+ demand us to rethink current neoliberal approaches to climate mitigation and adaptation and learn from IP close relationship with nature and their knowledge on successfully responding to complexity and coping with local-level climate variability.

ECOLOGICAL JUSTICE AS AN URBAN PLANNING TOOL TO BROADEN/INCLUDE THE CONSIDERABILITY OF NONHUMANS & NATURE

Melissa Pineda (mpinedapinto@swin.edu.au, Swinburne University of Technology, Australia)

Urban planning and design have been dominated, in the West, by an anthropocentric view that defines humans and nature (living nonhumans and nonliving elements and processes) as separate from each other. Nature, disassociated from humans, is regarded as either a pristine, pure and idyllic world inhabiting in the fringes of our ‘human habitats’, or as a resource pool, in which all dimensions of nature have an instrumental value for humans. In any case, nature as conceived by Western thought, is one that can be managed, exploited, transformed and depleted – depending on the value we ascribe to it. In reaction to this, diverse disciplinary fields have set forth a critical exploration of the nonhuman world and its relationship with humans. This stimulating line of research has put forward new ways of reimagining human-nature relationships and has challenged the prescribed structures that value nature as commodified resources that can be managed and ‘dealt with’.

In line with these human and nonhuman enquires, this paper explores the concept of ecological justice and how it can provide a guiding framework for green infrastructure planning in our urban environments. Urban environments are especially challenging, as they tend to exacerbate the human-nature dichotomies and place nature outside of the city’s realm. To find ways in which this dichotomy can be disintegrated, this paper argues that green infrastructure – as a planning strategy that aims to maintain, restore and conserve interconnected systems of networks and elements in cities and other landscapes – can mitigate and rehabilitate ecological and environmental injustices. Ecological justice expands its community of justice to all humans and nonhumans by recognising their agency and making them active participants in the planning of our cities. By identifying ecological justice’s theoretical principles, I will explore ways in which they can be operationalised and/or translated to urban planning practice. This will contribute to the overall research investigating ways to re-imagine our relationship with nature.

EXPLORING THE RECOGNITION OF DIVERSE VALUE-SYSTEMS IN ENVIRONMENTAL GOVERNANCE. LESSONS LEARNED FROM FOUR MEXICAN FORESTS

Louise Guibrunet (lguibrunet@cieco.unam.mx, Universidad Nacional Autónoma de México)

This talk will present a collaborative article currently in its draft version, for which the team would welcome feedback and suggestions. The article is called “Exploring the recognition of diverse value-systems in environmental governance. Lessons learned from four Mexican forests”. The paper focuses on the recognition of diverse value-systems as an integral part of environmental justice, and therefore an indispensable aspect of environmental governance. Yet, recognition remains scarcely researched in conservation contexts. Building on four cases of Mexican forests, the paper empirically analyses major factors affecting weng recognition in environmental governance.

It focuses on the recognition of value-systems, defined as ‘sets of values according to which people, societies and organizations regulate their behaviour’ (based on Pascual et al., 2017). In this article, value-systems purposely refer to the moral principles, cosmovisions (or worldviews) and epistemologies that are common to social groups and form part of their culture. Thus, this article closely relates to the third conference theme, as it explores the integration of local communities’ worldviews in conservation efforts shaped by a hegemonic discourse. It is also informed by decolonial environmental justice research (in particular Alvarez and Coolsaet’s recent paper, in press).

The research finds that in the four cases, local communities’ value-systems fail to be recognised in environmental governance. This can be explained, on the one hand, by the prevalence of the scientific paradigm in conservation efforts (particularly in the design of programmes and policies); and on the other hand, on the reflection of power imbalances in participatory processes of decision-making. This paper concludes that achieving the recognition of diverse value-systems requires a profound change in conservation efforts. The implementation of participatory mechanisms is not enough on its own; it must be accompanied by an epistemological perspective in which science is considered one of various legitimate
CONDEMNED TO GREEN? ACCESSIBILITY AND ATTRACTIONNESS OF URBAN GREEN SPACES TO PEOPLE EXPERIENCING HOMELESSNESS

Karolina Koprowska (karolina.koprowska@uni.lodz.pl, University of Lodz, Poland)

Presence of the homeless in public spaces might be unsettling to the rest of the society and this may lead to displacement and discrimination. Therefore, accessibility and attractiveness of UGS in case of the homeless might be considered as an example in environmental justice discourse, regarding the provision of environmental amenities for the most disadvantaged communities. Presence of the homeless within UGS might be a necessity and from this perspective – could be also a negative experience. We study whether the homeless feel that they are condemned to live within UGS. What are their personal narratives and perceptions of UGS? The analysis was based on the triangulation of methods used in our case study city, Lodz in Poland. First, we performed spatial analysis of where the homeless have been recorded based on the data from the City Office of Lodz. Secondly, we conducted semi-structured and detailed interviews with streeetworkers, in order to obtain information regarding the use of public spaces (UGS in particular) by the homeless. Lastly, we carried out interviews with the homeless whose activities took place within green surroundings. Our study showed that UGS are important to the homeless, not only from the point of view of necessity or lack of other choice – but more importantly – from the perspective of individual preference and fulfilment of personal needs, also related to more metaphorical meaning of UGS. In this sense, our findings broaden the understanding of accessibility and attractiveness of UGS to one of the most socio-economically disadvantaged groups.
SESSION 5A: BLUE JUSTICE: A ROUND TABLE ON THE GLOBAL BLUE GROWTH AGENDA

Chair: Carole White (UEA)

- Jeremy Anbleyth-Evans - Towards Marine Democracy in Chile: examining aquaculture ecological impacts through common property local ecological knowledge.
- Ruth Pinto - Reordering coastal spaces: Mangrove planting and land control in North Sumatra
- Liliana Bastian - Recognition Justice in Global MPA Governance: From Theory to Practice
- Gurpreet Padda - Licenses, permits, entitlements...! Oh my! Perceptions of right to fish from the Wash cockle shellfishermen.
- Jonas Hein – Coastal transformation, port development and environmental justice

TOWARDS MARINE DEMOCRACY IN CHILE: EXAMINING AQUACULTURE ECOLOGICAL IMPACTS THROUGH COMMON PROPERTY LOCAL ECOLOGICAL KNOWLEDGE

Jeremy Anbleyth-Evans (j.anbleythevans@gmail.com, Universidad de Los Lagos, Chile)

The preferential treatment of the aquaculture industry over fisheries and marine protected areas in Chile through the demarcation of the Areas Appropriate for Aquaculture has set it on a collision course with conservation, artisanal fishing and coastal communities. This article shows how marine democratic governance can evolve through the inclusion of artisanal fisher local ecological knowledge. Artisanal fishing communities elicit how contamination from industrial aquaculture is causing natural shellfish banks, fish populations and endangered cold corals to diminish. While fisheries and aquaculture governance are nominally governed by the same body, the ideological concerns of decision makers have not left space for the original users or ecological health. The right to good water quality and ecological health of artisanal fisher, original people and the broader coastal community are highlighted. Using semi structured interviews, participatory cartography and Geographic Information Systems fishers explain how the contamination footprint has expanded across benthic habitats. Diving in the contaminated areas confirmed the impacts using comparison with control sites. The article shows how new laws are needed to assess nutrient loading, antibiotics and invasive species introduction. It links these impacts to literature in other countries where harmful algal blooms result from eutrophication from aquaculture contamination. It shows how the privitisation of space has left marine governance unable to take adequate enforcement. Artisanal and indigenous common properties can lead toward participation in marine planning for ecological health, whilst governmental institutions need realignment so that marine ecological planning for conservation can evolve.

REORDERING COASTAL SPACES: MANGROVE PLANTING AND LAND CONTROL IN NORTH SUMATRA

Ruth Pinto (r.pinto@uea.ac.uk, School of International Development, UEA)

Across coastal villages in North Sumatra, mangrove planting is all the rage. Globally, forest restoration efforts are framed as a key strategy for climate change mitigation. While climate action does drive some coastal planting in Indonesia, multiple other agendas dominate restoration practices. In North Sumatra, recent years have seen the emergence of new alliances between NGOs, state institutions, private companies, universities, unions, farmer and fisher groups in the name of mangrove planting. These alliances bring with them new revenue streams, valuations, and imaginaries of coastal futures. This presentation will explore preliminary findings of a PhD thesis that seeks to understand how and why a coast with a long history of resource extraction and contestation is now turning to mangroves as a new resource frontier. In particular, I am interested in the implications this has for local resource access and control.

RECOGNITION JUSTICE IN GLOBAL MPA GOVERNANCE: FROM THEORY TO PRACTICE

Liliana Bastian (lb680@exeter.ac.uk, University of Exeter, UK)

Multilevel governance of marine environments presents the challenge of reconciling invested local, regional, and global communities’ diverse worldviews. The idea of cultural recognition—acknowledging the legitimacy of stakeholders’ rights and values and respecting their human dignity— is emerging as a way to understand conflicts and support perceptions of just governance arrangements among both high-level actors and local communities impacted by marine planning tools.
such as protected areas. However, exactly how to translate cultural recognition from theory into practice is not well understood. The preliminary research presented here explores global conservation actors’ organisational understandings of equity and justice and their relationship to practices around cultural recognition. I draw on political philosophy and empirical study of recognition justice in marine governance to question the extent to which global marine conservation actors can meaningfully address recognition at local levels— and how. The work aims to discuss the challenges, opportunities, and implications of cultural recognition practice as a means for centering human dignity in marine conservation.

LICENSES, PERMITS, ENTITLEMENTS...! OH MY! PERCEPTIONS OF RIGHT TO FISH FROM THE WASH COCKLESHELL FISHERMEN

Gurpreet Padda (g.padda@uea.ac.uk, School of Environmental Sciences, UEA)

The notion of right to fish and fishing rights is a confusing one. Some consider fishing rights as a concept emanating from EU fishing quotas that are based on the principle of relative stability. These are sometimes referred to as entitlements. In contrast, within a coastal setting, right to fish may be described as a point of reference to explain, perhaps, individual fishermen being entitled to fish. Being entitled to fish is a perception that could be associated to totemic or ancestral links to a fishing license or permit. This example, when examined in the context of the Wash cockle shellfisheries, explains the importance clarifying emblematic associations especially when applying fairness to social dimensions as described in the Eastern Inshore Fisheries and Conservation Authority (EIFCA) remit. In interviewing cockleshellfishermen in the Wash, F1 to F24, and referring to Government and EIFCA policy documents, this paper reveals the common misconceptions surrounding how licenses, permits and entitlements are understood by the locally based fishermen.

COASTAL TRANSFORMATION, PORT DEVELOPMENT AND ENVIRONMENTAL JUSTICE

Jonas Hein (hein@geographie.uni-kiel.de, University of Kiel, Germany)

The recent “blue economy” agenda seeks to create win-win outcomes for ecosystems and societal actors. So far, coastal and marine areas remain highly contested political landscapes where different often state-led and contradictory coastal transformation projects (e.g. large infrastructure development, resource exploitation, conservation and coastal protection) compete. Political decisions on infrastructure developments, coastal protection and conservation objectives are often highly controversial issues. Based on qualitative research building on political ecology, politics of scale and concepts of environmental justice I investigate ongoing political struggles related to port expansion and associated coastal transformation initiatives. Taking the port of Hamburg as a case study, I focus on the environmental justice and governance dimensions of port expansion and river deepening.

The port of Hamburg is Germany’s largest seaport and the third largest port in Europe. The port is located at the tidal influenced lower Elbe River approximately 120 km from the North Sea. The tidal river and its shores are intensely used industrial and agrarian landscapes hence highly depending on coastal protection measures. Farmers, the few remaining fishermen and environmentalists complain that river deepening induces marsh salinization, increases the risk of dangerous storm surges and threatens biodiversity. The city government, industry and shipping companies argue that river deepening is essential for the competitiveness of the port and for the city of Hamburg.

Consequently, river deepening involves a number of socio-ecological trade-offs. River deepening will affect actors differently and has implications for environmental justice. This case study therefore focuses first on aspects of distributional justice, namely on the distribution of so-called environmental bads (Walker, 2009) which include the impacts of slow onset environmental change (e.g. salinization) and rapid onset changes (e.g. storm surges). Second, it focuses on aspects of procedural justice, namely the involvement of affected stakeholders in coastal spatial planning processes and aspects of recognition. Blue economy and transnational port associations, which increasingly take up sustainability issues, might create additional momentum for activists lobbying for more sustainable outcomes.

SESSION 5B: THE RIGHT TO NATURE: SEEKING PROMISING RESEMBLANCES AMONG ENVIRONMENTAL JUSTICE MOVEMENTS. SESSION #1

Chairs: Jose A. Cortes-Vazquez (University of A Coruña) and Elia Apostolopoulou (University of Cambridge)
In the last three decades, and particularly in the era following the 2008 financial crash, neoliberal policies and ideologies have brought about fundamental changes to nature–society relationships. These include extensive deregulations and market-friendly re-regulations of environmental and planning legislation, privatizations of public property, land and natural resources in both urban and rural areas, expansion of the commodification of nature and a profound and prolonged fiscal austerity expressed, inter alia, in major cuts in public spending. Various forms of “green” and “un-green” grabbing, including fracking, mining, land grabbing, loss of green public spaces and natural ecosystems due to large-scale infrastructure and extraction projects, and various forms of market-based conservation, have been simultaneously spreading across the globe.

In most of these cases, natural ecosystems are being symbolically and materially expropriated from local communities to serve capital accumulation. As a response, several places are becoming the locus of resistance against increasing social-environmental and spatial injustices. These include struggles around nuclear energy, mining, waste and water management, unsustainable urban growth and neoliberal biodiversity conservation, among others. These conflicts are distributed unevenly across the globe and such uneven geographical development further contributes to social and spatial injustices. In addition to organized movements, acting against such injustices requires building networks of solidarity between them. It is for this reason that this panel discussion explores the differing experiences of a number of environmental justice movements that have recently emerged with the purpose to articulate a critical alternative narrative to neoliberalism and to produce and defend alternative futures.

Our aim is to map out and bring closer the diversity of voices, actions and approaches that are currently leading different forms of opposition to various nature–society conflicts in the neoliberal era, as well as to identify their compelling resemblances and discrepancies. The different papers in the panel will document different social-ecological impacts of neoliberal attempts to exploit non-human nature in the post-2008 era and analyse the opposition of environmental justice movements and their demands for a radically different production of nature based on social needs. The panel will also discuss how fruitful cross-fertilization can occur if different initiatives and movements engage more closely and systematically in the day-to-day social struggle while also organizing around new theoretical and political approaches around the ‘the Right to Nature’.

REFRAMING RURAL GOVERNANCE; GERONTOCRATIC EXPRESSIONS OF SOCIO-ECOLOGICAL RESILIENCE

Mary Gearey (m.gearey@brighton.ac.uk, University of Brighton, UK)

This paper contributes to a developing literature which explores the role of elder community networks in supporting rural governance. In response to current austerity politics within the UK it is argued that the formal and informal networks utilised and enacted by older people are fundamental in enabling local governance to adequately function. Further, the paper explores the ways in which these civic engagements by older residents can be understood as performances of environmental justice. The foci of the resilience spaces in this paper are the rural Parish Councils, local community action groups and environmental campaign organisations who undertake a range of political and civic activities. As these civic groups are often lead by local elders, we argue that what has now developed in response to austerity politics are rural gerontocracies. What are then created in these rural spaces are hybrid gerontocracies based on advocacy, activism and agency, defiantly overturning rigid preconceptions which depict rural elders as vulnerable and politically stagnant. These gerontocracies both replace services lost through austerity cuts and raise awareness of these changes. In the context of the UK government’s push to enable resilience in local communities, the paper interrogates how these austerity cuts have impacted on local environments; and the social responses subsequently generated. Using empirical fieldwork, which explored local water resources management issues in three interconnected rural UK villages, the paper examines how the development and transmission of rural socio-ecological resilience by older people provides a critical reinterpretation of what is understood by the resilient subject, to recognise the pivotal role of burgeoning gerontocracies in rural environments. Explored across a number of interlinking narratives, this paper argues that the genesis of this activism is a shared collective imagination, defined by life experiences, motivated by a desire to reassert agency within the process of ageing and driven to revivify the rural communities that they populate. The community stories which highlight these ‘agency in ageing’ experiences are orientated around protecting an array of local water environments, with the collective
imaginations of the fieldwork participants part fictional, part memory as these elders are often retiree resettlers, using their voluntary contribution to revitalise their adopted community and embed themselves within it. Reflecting back, projecting forward, but operating in the continual ‘now’, these elders helps us to consider possible other sustainable futures for rural communities, outside of the strictures of neoliberalism, and the roles that they do, should and must play in redefining what it means to be an ecological activist.

**LANDS RIGHTS AND JUSTICE IN NEOLIBERAL MOZAMBIQUE: THE CASE OF AFUNGI COMMUNITY RELOCATIONS**

**Kate Symons** ([k.symons@ed.ac.uk](mailto:k.symons@ed.ac.uk), University of Edinburgh, UK)

This paper uses the recent case of US oil and gas company Anadarko and the Afungi communities to explore how Mozambique’s ostensible commitment to rights and its encouragement of “a good business environment” has provided opportunities for those fighting for community rights to use certain strategies and tactics to great effect, while at the same time, entrenching certain aspects of neoliberal development. The paper argues that the case of Anadarko in Cabo Delgado has demonstrated the power of a politicized approach from civil society activists, which emphasizes the relationship between expanded capitalist accumulation at a global scale and environmental dispossession suffered by poor and marginalized communities. By giving legal representation to communities, citizens have been empowered to seek greater procedural and distributive justice from a scheme that was initially imposed unfairly and secretly. However, Anadarko’s plans, as with many other mega-projects in Mozambique, have not been halted. The case thus puts the notion of ‘victory’ at the centre of the debate: as land acquisitions in Mozambique intensify, activists and community victories may find that concentrating their attention on ensuring both procedural and distributive justice for relocated communities provides productive political terrain, even if such activities take place within wider capitalist development dynamics.

**EGYPTIAN ENVIRONMENTALISM AND URBAN GRASSROOTS MOVEMENTS**

**Noura Wahby** ([nw352@cam.ac.uk](mailto:nw352@cam.ac.uk), University of Cambridge, UK)

The movement toward the promulgation of Egyptian environmental policies has its roots in the influence of the local scientific community from the 1970s. Of late, government and non-state actors have shaped the forms of accepted ‘Environmentalism’ within the country and an exclusive ‘Right to Nature’. Despite increasing institutionalisation, the natural landscape remains fragmented and environmental questions are negotiated and contested by the state, elites and grassroots community groups.

This presentation looks at the evolution of environmentalism through the interplay of civil society groups, urban elites and the marginalised poor in informal areas, to examine the logics of governance and contention within the built environment. It looks closely at the prevalent discourse of a largely middle-class environmentalism, and more importantly, localised grassroots forms of activism against the state and the private sector. I argue that these marginalised efforts have been undermined by a particular definition of Nature put forth by new bourgeois classes, as well as co-opted civil society movements. Based on fieldwork in Cairo and archival research, I present cases of grassroots mobilisation around the urban commons. In particular, contention around water in low-income areas of urban Cairo present cases that go beyond traditional explanations of ‘quiet encroachment’, and illustrate everyday experiences of grassroots self-help systems and mobilisation of the marginalised.

**SESSION 5C: THE RELEVANCE OF TECOUPLING TO ENVIRONMENTAL JUSTICE RESEARCH: CONCEPTUAL, EMPIRICAL AND TRANSFORMATIVE PERSPECTIVES**

Chair: Sébastien Boillat (University of Bern)

- Sébastien Boillat - Can telecoupling enlighten global environmental justice issues?
- Gabi Sonderegger - Unlocking the transformative potential of knowledge on telecoupled connections: the power of visualizations
Session conveners: Sébastien Boillat (sebastien.boillat@giub.unibe.ch), Timothy Adams, Jorge Llopis, Elena Zepharovich, Christoph Oberlack and Patrick Bottazzi (University of Bern, Switzerland)

Through globalization, environmental burdens and benefits of human activities are increasingly being felt in distant places. Understanding and transforming connections across distances is therefore a key challenge in environmental justice research. Scholars from the field of land system science have proposed the concept of telecoupling to address social-ecological interactions over distances. For example, they showed how Chinese demand for meat coupled with material, capital and information linkages drives soybean and cattle production frontiers in South America [1]. Telecoupling focuses on flows of matter, energy, species, people and information that tie distant social-ecological systems [2]. Recent research has brought more focus on the actors that drive these flows and has started to address the governance of telecoupled systems [3–5]. These advances raise questions of agency, power, and justice in social-ecological distant interactions [5,6]. The objective of this session is twofold. First, we aim to discuss the potential and limitations of combining the telecoupling concept with environmental justice. Secondly, this session seeks to assemble empirical contributions that identify the mechanisms that lead to environmental (in)justices across distances, as well as leverage points for transformative connections in telecoupled systems. To advance this agenda, we particularly welcome empirical and theoretical contributions that help to address the following key questions: 1. System boundaries, politics of scale and subjects of justice: by challenging fixed spatial scales, telecoupling opens up spatial criteria that define subjects of justice. How do social and ecological boundaries of telecoupled systems look like? How does this choice affect potential justice claims and responsibilities? 2. Agency, justice, and transformation: in telecoupled systems, decision-making arenas are often polycentric and spread across distances [5], but also highly asymmetrical and potentially hegemonic in terms of power. What are the agencies and leverage points for transformative connections towards more just telecoupled systems? 3. Social-ecological benefits and burdens across distances: ecosystem assessments usually overlook distant, diffuse and delayed impacts of ecosystem change [7]. Can the telecoupling framework inform better on these impacts and their outcomes in terms of justice? What is the transformative potential of making these impacts visible? 4. Environmental justice movements and distant interactions: distant sources of environmental impacts makes them difficult to identify and to fight by environmental justice movements. What are these movements’ strategies to overcome this challenge? Are movements able to connect with relevant distant actors more successful?

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CAN TELECOUPLING ENLIGHTEN GLOBAL ENVIRONMENTAL JUSTICE ISSUES?

Sébastien Boillat (sebastien.boillat@giub.unibe.ch, University of Bern, Switzerland)
Telecoupling is a framework that seeks to capture social-ecological interactions over distances with a strong focus on flows and systemic interactions (Liu et al 2013, Eakin et al 2014). The concept stems from land system science and the search for drivers of land use change. By making distant socialecological interactions and drivers visible, the telecoupling framework has the potential to contribute to environmental justice research in the context of globalization. However, the telecoupling framework is primarily systemic and apolitical, and usually does not include considerations of equity and justice. Nevertheless, recent development have focused on the governance of telecoupled systems and seek to integrate aspects of agency and power (Oberlack et al 2018, Eakin et al 2017). In this contribution meant as an introduction to the session, I will discuss the potential and limitations of the telecoupling framing to advance the research agenda of global environmental justice. I will base my findings on theoretical considerations and on examples from literature on telecoupling as well as my own empirical research on protected area governance and their social impacts (Boillat et al 2018). First, with its focus on flows, telecoupling has the potential to approach space in a different way than through nested spatial scales. This opens up options for the identification of specific forms of exerting power and the resulting justices and injustices. The nature and effect of flows can be further discussed in terms of distribution, procedures and recognition. Second, the consideration of multiple telecouplings can highlight phenomena of “multiple exposure” to benefits and burdens that add up to the livelihoods of actors and reinforce inequalities. The interactions of these benefits and burdens might be key to understand the underlying causes of justices and injustices. Telecoupling might however, face limitations in capturing diffuse impacts that operate at the global scale, such as climate change. It also faces limitations in making visible the agencies that influence justice outcomes in social-ecological interactions. With these considerations, I will discuss how the telecoupling framework could evolve to tackle better these issues and contribute to understand and transform environmental justice in the context of globalization.

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UNLOCKING THE TRANSFORMATIVE POTENTIAL OF KNOWLEDGE ON TELECOUPLED CONNECTIONS: THE POWER OF VISUALIZATIONS

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Many social and environmental (in)justices are driven and shaped by connections between distant land systems which evolve from the production and trade of land-based commodities and their means of production. Transnational land deals for instance, are the results of flows that enfold across multi-scalar and multi-actor networks and link distant socio-ecological systems. As such distal connections can result in adverse impacts on local livelihoods and the environment, they need to be governed carefully and adequately. Telecoupling research investigates the complex dynamics that evolve around such connections and thereby can help to unravel the mechanisms that cause or drive existing injustices as well to identify leverage points to address them. While many recent efforts of this research community have focused on further conceptualizing and operationalizing the telecoupling framework, relatively little attention has been paid to the communication of the knowledge that is (co-)produced in this process. An inclusive and effective dialogue with relevant stakeholders and decision-makers throughout the research process is, however, indispensable for unlocking the full transformative potential of research on telecoupled connections. The development of clear and informative data...
Visualizations and visualization tools play a key role in this process. Firstly, they can support researchers in the process of analysing and unravelling the dynamics that enfold around telecouplings. Secondly, through visual representations, scientific knowledge can be shared with the target audience in a more accessible and tangible way. Lastly, visualization tools can facilitate the communication, joint visioning and learning between different stakeholders and thereby stimulate participatory, multi-actor governance approaches that contribute to more just and sustainable land use decisions. Our research takes stock of existing approaches to visualize telecoupled connections that evolve around land-based commodities. We first characterize the telecoupling phenomena, by breaking them down into place-, flow- and network-based components. We then conduct a meta-study of visual representations in land system science literature and online tools, to identify and assess current visualization practices. We find that, despite recent advances, the potential of visualizations is not yet fully harnessed in this field. Drawing on insights from information visualization science and beyond, we critically reflect upon these findings. We further present an inventory of potentially useful approaches to enhance current practices, hoping that it will facilitate future production and dissemination of knowledge on telecoupled connections and thereby support transformative developments towards more just and sustainable practices.

SESSION 5D: HOW DO EXTRACTIVE INDUSTRIES SHAPE SCALAR STRUGGLES FOR AND NARRATIVES OF ENVIRONMENTAL JUSTICE?

Chairs: Vasudha Chhotray and Emma Gilberthorpe (UEA)

- Vasudha Chhotray - The political construction of extractive regimes in two newly created Indian states: a comparative analysis of Jharkhand and Chhattisgarh
- Patrik Oskarsson - From incremental dispossession to a cumulative land grab: Understanding territorial transformation in India's North Karanpura coalfield
- Gareth Edwards - Unpacking the normative discourses of coal in the context of climate change: insights from Australia and India

Mineral resource extraction requires the coordinated and deliberate efforts of a large number of powerful stakeholders, from the transnational to the local. This ‘extractive imperative’ has been challenged, but not significantly dented, by various forms and degrees of popular protests against its adverse social and environmental impacts. Increasingly however, where the imperatives of climate change have led to an intensified search for renewables, fossil-fuel based extractive industries globally are facing pressures to reposition themselves. This is a historic moment, but in which direction are the forces of change headed: creative forms of legitimation without substantive change, or, genuine attempt at transformation, or somewhere in between? And to what extent do struggles for and narratives of environmental justice matter for change within the extractive industry?

This panel is interested in the following questions (though these are by no means exhaustive):

- Do the struggles for environmental justice relating to extractive industry manifest more at particular levels than at others? Are there contradictory pulls and pressures between levels (national, subnational and local for example) that affect or enable these struggles in particular ways?
- Are extractive industry actors in themselves mobilising particular narratives of environmental and energy justice/inequity to rationalise their interventions?
- Is there new evidence of collaboration between state, industry and popular actors to address the injustices historically associated with the extractive sector (such as the uneven impacts of local polluting effects, land alienation following the initiation or expansion of extractive activity, or disruption of access to village commons)?

THE POLITICAL CONSTRUCTION OF EXTRACTIVE REGIMES IN TWO NEWLY CREATED INDIAN STATES: A COMPARATIVE ANALYSIS OF JHARKHAND AND CHHATTISGARH

Vasudha Chhotray (v.chhotray@uea.ac.uk, School of International Development, UEA) Co-author: Anindita Adhikari (Brown University, USA)

While the imperative for mineral extraction is politically significant in India, its antecedents nested deep within the changing dynamics of national economic development, there is no explicit theorisation of the ‘extractive regime’ till date. And yet, there is a clear need to explain how extraction is pursued within democratic settings without fundamental
challenges to the outcomes of electoral politics, despite high costs and resistance from an active civil society. This paper focuses on the distinctive cases of Jharkhand and Chhattisgarh in India, the only two mineral rich states to have been ever created in the country, as a result of subnational territorial organisation in 2000. The states have similar demographic profiles and comparable levels of economic development. Moreover, while the creation of Jharkhand was preceded by a long social movement clamouring for adivasi resource rights, this was not the case in Chhattisgarh. Post-statehood, Jharkhand experienced more robust levels of resistance to mining than did Chhattisgarh, as well as witnessing a more fragmented state response to resistance than the latter. Drawing on in-depth research into the politics of statehood, the paper finds that the two states have developed distinct extractive regimes that can be theorised along three critical dimensions: political history and organisation, institutional effectiveness, and state management of resistance. The conclusion that the two states started out differently, but are converging more in recent times bears grave implications for dispossessed peoples, as well as those who champion their rights.

FROM INCREMENTAL DISPOSSESSION TO A CUMULATIVE LAND GRAB: UNDERSTANDING TERRITORIAL TRANSFORMATION IN INDIA’S NORTH KARANPURA COALFIELD

Patrik Oskarsson (patrik.oskarsson@slu.se, Swedish University of Agricultural Sciences, Sweden). Co-authors: Kuntala Lahiri-Dutt (kuntala.lahiri-dutt@anu.edu.au, Australian National University) and Patrick Wennström (patrick.wennstrom@pcr.uu.se, Uppsala University, Sweden)

This presentation engages the environmental justice implications of a great contradiction in rural land debates in India: on the one hand, explosive political contestation often able to halt proposed land acquisition; on the other, an unprecedented urban-industrial expansion that is appropriating rural land. It argues that land grabbing for coal mining proceeds in an incremental manner, yet its cumulative effect leads to territorial transformation. To investigate the land grab, we carried out a temporal study of the North Karanpura coal mining tract in eastern India combining remote sensing, interviews and official land-use data. The results reveal a cumulative land grab of thousands of hectares from the late 1980s to present day as advancing, open-cut coal mines usurped vast swathes of agricultural fields and forests. The mechanism behind this immense land grab, which to date has gone undetected, consists of three phases; the reservation of the land as a coalfield, the division of the coalfield into multiple coal blocks, and the flexible expansion of individual mines within the blocks wherever reduced resistance to land acquisition is encountered. This research indicates the need for justice movements to engage with aggregate land dynamics to gain a more comprehensive understand.

UNPACKING THE NORMATIVE DISCOURSES OF COAL IN THE CONTEXT OF CLIMATE CHANGE: INSIGHTS FROM AUSTRALIA AND INDIA

Gareth Edwards (gareth.edwards@uea.ac.uk, School of International Development, UEA)

Normative arguments are becoming increasingly prominent in justifying fossil fuel developmentalism in the context of climate change, where previously proponents relied almost exclusively on economic arguments. In part, this is due to the falling cost of alternative energy sources such as solar and wind, but it also reflects an acknowledgement from the fossil fuel industry that it was losing the discursive war over the legitimacy of fossil fuels to a well-organised coalition of environmental and social justice actors who were effectively mobilizing normative arguments centred on historic injustice, current inequality, and intergenerational justice to argue for keeping fossil fuels in the ground. Despite the contention that normative arguments lead to paralysis in the international climate negotiations, if anything their influence on the political economy of fossil fuel production and consumption is only growing. This paper examines how normative arguments around ‘climate justice’ figure in the narratives which have been mobilised both for and against coal in India and Australia, two countries where they have been particularly prominent, whose coal economies are increasingly intertwined, and which—as the second largest importer & fastest growing coal market (India) and largest exporter (Australia)—are likely to play a central role in determining coal’s fortunes in the next two decades.

SESSION 5E: WAYS OF KNOWING ENVIRONMENTAL JUSTICE: RECOGNISING AND ENGAGING WITH MULTIPLE WORLDVIEWS AND VALUES OF NATURE #2

Chair: Mark Tebboth (UEA)
Redefining Ecuador’s Indigenous Epistemologies, Defending Mother Pachamama

Eduardo Erazo Acosta (rueduardo2000@hotmail.com, University of Nariño, Colombia)

This research has been carried out in the last 7 years, in the Republics of Colombia and Ecuador, in the Indigenous Regional Council of Cauca CRIC, and in the Indigenous Confederation of Ecuador CONAIE, in comparative perspective.

The mobilization, defense of the territory on the part of the original communities has its base in its epistemology of the allkawsay, or defense of the territory, but not exclusively indigenous but the mother earth as provider of life of the human species and all species.

The ecosystemic implication of this political/territorial/spiritual mobilization is to safeguard life on a planetary level, today in the midst of the anthropocene. Within the institutional policies of Colombia and Ecuador the mega development is linked to the continuous depredation of nature (Allpamama) and increase of great extraction of the mining-energetic resources, in this way, more at present in the anthropocene grandfathers and new indigenous generations with their indigenous epistemologies criticize the development making urgent calls to the humanity to safeguard the life.

The unilateral discourse of homogeneous economic development protected by the government and the large multinational corporations that defend the big mining industry and with it in a chain appears on the stage: the great destruction of nature, the drought of the rivers, the glaciers, the effects on the biological chain.

To date, in the post-conflict period in Colombia, the assassination of indigenous leaders who denounce mega mining in Afro, indigenous and peasant territories has increased, in this sense the central question is worth asking:

Is the persecution of the ethnicity and human rights of social movements, indigenous movements, historically excluded groups true or false in Colombia and Ecuador?

In this way, the importance of the indigenous epistemology of the Sumak Kawsay (in Kichwa indigenous language) is presented, understood as good living or full life, and that full life implies building the care of mother earth safeguarding interculturality and the future of the species. This ancestral thought is an alternative to development through the recognition of experiences of the axes of: Andean-Amazonian cosmovision/ethnicity, solidarity economies, own right, own health, own education as alternatives with strong spiritual base of respect to mother earth.

As the central axis of our ethnographic research, the juridical, autonomous and ancestral discourse is based on two aspects:

1) Sumak Kawsay - good living, as ancestral philosophy

2) The importance of linking the rights of nature, a subject closely linked to the indigenous philosophy of the Sumak Kawsay, already included in articles 70 to 74 of the Constitution of the Republic of Ecuador in 2008. These “Rights of the Mother Nature” are the frequent calls that the original communities of the Global South make from their epistemologies and spirituality’s to safeguard life.

The subject of the conflict will be analyzed for the defense of life and seeds, illicit crops and forest degradation and especially the defense of the land against the massive entry of multinational mining companies that attempt against the Colombian massif, thus affecting the area of birth of water that supplies the entire Andean region and with it several municipalities and cities, essential in the geostrategic area Pan Amazon border Colombia - Ecuador.

The epistemology of the Andean-Amazonian indigenous communities is used as theoretical references, indigenous intellectuals; Orlando Fals Borda, the IAP allows for territorial planning and autonomy, as analysis of the critical social foundations of Emir Sader’s.

Beyond drought: developing artistic ethnographic methods toward exploring water scarcity and water justice
Amber Abrams (amber.abrams@uct.ac.za, University of Cape Town, South Africa) Co-authors: Josh Cohen and Martin Hoybye (Aarhus University)

In many ways, it is true that the colonization of South Africa has involved the ‘thing-ification’, in Aimé Césaire’s well-known formulation, of the living world. Fresh water in the Cape Town region is no exception to historical environmental injustices: conceptually and physically extricated from relations through which ‘it’ both animated and was animated, as part of ecologies of potency and vitality, water became subject to regimes of quantification, ownership, and commodification, transformed into universalized, globalized ‘modern water’ (Linton 2010). Thingified water flowed through thingified ecologies echoing a way of relating to the world deeply entwined with the destruction of natural-cultural worlds across the region; key figures in political-economic realities driving climate change and water shortages such as that experienced by Cape Town in 2018. Nevertheless, in the interstices of these regimes, anecdotal evidence suggests that in their day to day life, people rarely actually encounter ‘modern water’, evincing many other ways of relating to water as cool and refreshing, as memory-laden, as vital and vitalizing, as a precious heritage, and a component of environmental injustices that need to be rectified. Combining participant observation, participatory anthropology and artistic methodologies, our mixed media paper-presentation attempts to tell different kinds of human-water stories. In so doing, we hope to tell ‘water scarcity’ less as an issue of resource allocation and more of a derangement, but not death, of relationship. In the end we explore potentialities for hope, and more just environmental engagements that consider other water knowledges, aside from those imposed by technocrats, decision-makers, and policy implementers.

BODY AND SOUL OF CONTEMPORARY FASCISM IN BRAZIL: RACISM, EXTRACTIVISM AND POLITICAL ECOLOGY

Felipe Milanez (felipemilanez@ufba.br, Universidade Federal da Bahia, Brazil)

This presentation discusses the relationship between extractivism and racism in territorial disputes in Brazil. From a decolonial perspective of Latin American political ecology, we use concepts of body-territory and racism to investigate the relationship between extractive economic interests, religious proselytism, conversion and politics of "integration" as continuities of colonial conquest and anti-colonial resistance. The socio-ecological conflicts that characterize the current advance of the ultra-right in Brazil and the genocide of the indigenous and quilombola populations must therefore be understood from the epistemic and ontological violence as conditions of the capitalist extractivism of the natural resources. This analysis is based on recent reflections of indigenous leaders and intellectuals Ailton Krenak and Sonia Guajajara, and the quilombola intellectual Antonio Bispo dos Santos.
SESSION 6A: SCREENING OF FILM “TOXIC PLAYGROUND”, FOLLOWED BY VIDEO MESSAGE FROM THE DIRECTORS

When developed countries export their toxic waste to developing countries, the health and environmental effects on the poorest communities can be devastating. “Toxic Playground” seeks to expose the harms caused to the community in Arica, Chile, when Boliden, a Swedish mining company, shipped 20,000 tonnes of toxic mining waste there in the mid-1980s.

A second film on this subject, ARICA, is currently in production, and follows the victims’ struggle to achieve justice in the Swedish courts against a wealthy and powerful corporation. Our aim as impact producers is to implement an audience engagement campaign associated with the film, with multi-level sustainable goals and outcomes on an international scale, working with project partners at various stages. In particular, with this campaign, we are seeking to use film as a means of humanising and personalising the legal issues and challenges faced by victims who are seeking justice from multinationals in the developed world.

The impact campaign is inspired by the deep injustice that the victims in Arica, and many victims like them, have suffered. With that in mind, we approach the impact campaign through a justice lens, seeking to effect change at the prevention, reparations and accountability levels:

1. At the international level (Prevention component) - to prevent similar cases happening in the future
2. At the victim level (Reparations component) - to help the victims of Arica achieve some measure of justice or alleviation of symptoms
3. At the responsibility level (Accountability component) – support efforts to better enable victims of the hazardous waste trade to access justice in third party States.

If you have any thoughts about the campaign, wish to host a free film screening, or are able to support us or become involved in any way, please contact me at ellie@radiofilm.co.uk.

SESSION 6B: THE RIGHT TO NATURE: SEEKING PROMISING RESEMBLANCES AMONG ENVIRONMENTAL JUSTICE MOVEMENTS. SESSION #2.

Chairs: Jose A. Cortes-Vazquez (University of A Coruña) and Elia Apostolopoulou (University of Cambridge)

- Alfred Burballa-Nòria - Assessing environmental justice trends in post-crisis Catalonia
- Mario Hernandez Trejo - Isolation and abstraction to tackle deforestation. The problem of theory as practical problem
- Jose A. Cortes-Vazquez and Elia Apostolopoulou - The Right to Nature: Social-Environmental Movements and Radical Practice

ASSESSING ENVIRONMENTAL JUSTICE TRENDS IN POST-CRISIS CATALONIA

Alfred Burballa-Nòria (aburballanoria@gmail.com, independent scholar)

This paper discusses what are the trends in environmental justice that the region of Catalonia has been experiencing, and still is, after the economic crisis and subsequent recession. In other words, it shall interrogate whether the new economic cycle has meant a comeback to the previous development model or on the contrary there are hints of other developmental types in relation to the environment.

To start with, the paper presents the background and context information of what was the development model until the 2008 financial crash in relation to the environment. To do so it draws on critical literature from the fields of political economy and political ecology, including resources highlighting the diverse environmental conflicts. Prior to the crash, the country, along with the rest of Spain experienced a construction boom that resulted in the urbanization of large swaths of land. This not only meant to increase the real state property stock of the country but also its infrastructures (high-speed rail, airports, motorways and other road connections) and cultural and consumption facilities. Equally, some of these
urbanising projects had to be interrupted or abandoned as credit supply vanished. This intensification on the use of land along other resources generated several socioenvironmental conflicts that constitute the departing point of the analysis.

Subsequently, the analytical exercise shall account for the new land and environmental disputes that have emerged or continue to exist. The focus lies on campaigns and mobilization processes against specific projects and the repertoire of actions that accompany these phenomena. It proceeds by presenting the different categories of environmental conflicts that exist according to the tool known as EJOLT Atlas. For each relevant category general quantitative data is used to introduce the background to the particular category followed by qualitative data on specific case studies that embody these conflicts. Quantitative data is obtained from official institutions and organisations carrying out research work. To identify new conflicts, aside from the different maps that have been generated, data is obtained from the magazine “La Directa” which tends to report on these questions, often not mentioned in the mainstream media.

The paper finishes drawing conclusions indicating what has been the path of territorial and environmental governance in post-crisis Catalonia and to what extent the development model (in relation to the environment) has remained the same.

**ISOLATION AND ABSTRACTION TO TACKLE DEFORESTATION. THE PROBLEM OF THEORY AS PRACTICAL PROBLEM**

Mario Hernandez Trejo (mariohertre@gmail.com, University of Manchester)

Despite its failure in tackling issues such as biodiversity reduction, market environmentalism prevails as one of the main paradigms to halt environmental degradation. Critical scholars, for example, political ecologists, have engaged extensively in challenging the theoretical assumptions of market-based thinking in environmental issues. However, mapping out an alternative route to utilitarian ideas on society-environment relationships requires not only a critique of such ideas but also understanding and acting on how institutions and political actors reproduce them. The main argument in this presentation is that critical scholarship can contribute to debates and transformations on the social relations and institutions that facilitate the circulation of the economic framework in which market environmentalism is based, namely those derived from neoclassical economics. The presentation has two parts. By using the example of spatial targeting tools in payments for ecosystem services schemes, the first part looks at how neoclassical notions of land rent have been reproduced by environmental economists to provide an economic framework for (often ineffective) policies aimed at reducing deforestation. The second part looks at recent calls from economics students organised in international networks against the narrow focus on neoclassical economics at economics departments. It analyses their claims to universities for broadening the economics curriculums and including alternative frameworks to address issues such as climate change. It also explores points of entry through which scholars such as political ecologists could dispute spaces of action to the paradigm of mainstream economics, e.g. curriculums, disciplinary hierarchies, labour markets etc.

**THE RIGHT TO NATURE: SOCIAL-ENVIRONMENTAL MOVEMENTS AND RADICAL PRACTICE**

Jose A. Cortes-Vazquez (jacorvaz@gmail.com, University of A Coruña) and Elia Apostolopoulou (ea367@cam.ac.uk, University of Cambridge)

This presentation is based on the results of a collective initiative to map out and bring closer the diversity of voices, actions and approaches that are currently leading different forms of social-environmental opposition to the contradictions of nature-society relationships under neoliberal capitalism in crisis. By drawing on more than 20 different cases of social-environmental struggles across the Global South and North against ecological degradation and livelihood losses caused by extractive industries, infrastructure mega-projects, urban regeneration and gentrification projects, neoliberal conservation, including carbon and biodiversity offsetting projects, and the politics of austerity that followed the 2008 financial crash, we aim to identify and discuss the resemblances and discrepancies among these different grassroots initiatives and movements with the explicit goal to build a radical environmental agenda that will transform radical theory and practice. Some of the key questions that we address through this analysis include: what is the role of non-human nature for capitalist production and capital accumulation and how environmental protection fits into the wider context of nature’s exploitation in capitalism? Can capitalism shift towards a model of ‘green economy’ and will this really end nature’s exploitation? How alternative paths towards a non-exploitative and non-alienating relationship between society and nature can be traced and which are the first steps in that direction? How can we bridge the gap between radical scholars and activists? In our attempt to address these issues we explore not only cases of grassroots resistance but also
of grassroots innovation and transformative on the ground change, including cases of urban agriculture, edible landscaping at outdoor domestic spaces, community-operated irrigation systems, low-impact living communities, economic degrowth, permaculture, and examples of alternative social organisation and community ownership of land and resources. We pay attention to the potential of such initiatives to protect and support livelihoods, food sovereignty, community empowerment, social, environmental and spatial justice, local and indigenous knowledges and, crucially, to conceive, design, and experiment with alternative pathways to post-capitalist, egalitarian societies.

**SESSION 6C: THE MISSING DISCOURSE: MULTIPLE LOCAL BURDENS OF FIRE ESCAPE IN TELECOPLED LANDSCAPES AT THE FOREST AGRICULTURAL NEXUS.**

Chairs: Rachel Carmenta (University of Cambridge) and Julie G. Zäehringer (University of Bern)

- Wolfram Dressler - Recalibrating burdens of blame: anti-swidden politics and green governance in the Philippine Uplands
- Rachel Carmenta - Stuck between a rock and a hard place: the untold story of wildfire for smallholders across the forested tropics
- Julie G. Zäehringer and Jorge C. Llopis - Transformations in fire prone landscapes in a global biodiversity hotspot - broadening the environmental justice lens

Extensive fires in tropical forest landscapes of the global south are increasing in extent and frequency. The flammability of landscapes is changing within new contexts of extended dry seasons, increasingly telecoupled and transformed landscapes, and the arrival of new actors (e.g. migrants, investors, conservation agencies) to forest agricultural frontiers. Previously wildfire free landscapes have become sites of large-scale fire events, and traditional small-scale swidden farmers are impacted in multiple, largely undocumented ways. The advent of tropical mega-fires has engaged policy responses that reflect the long-standing marginalization of swidden farmers and have tended towards criminalizing fire use while conservation initiatives have promoted fire-free agriculture. These responses reflect a leading discourse of fire, in which fire-dependent agriculture is situated as a nefarious land management strategy, in need of improvement and modernization. However, the prevailing anti-fire discourse conflates distinct causes and types of fire (e.g. intentional land management and wild fire) and fails to recognize diverse fire user groups. This discourse emphasizes the environmental and economic burdens of wildfire as they accrue at aggregate scales, while simultaneously omitting the immediate, local, lived experience of fire escape for fire dependent communities. Finally, it situates small-scale farmers as a central culprit of wildfires without recognition of the culpability of remote actors. Small-scale farmers must thus practice swidden in increasingly illicit and flammable conditions, negotiating multiple possible burdens to maintain access to traditional production and food security. Moreover, as landscape transformation towards commercialized fire-free agriculture takes place, prohibitive fire policy may extenuate the inequalities between fire-dependent farmers and those able to access alternatives including the cash crop economy. Telecoupled interventions on land, through international land acquisitions, global cash crop value chains, or conservation efforts add to the complexity of identifying equitable and sustainable development trajectories in fire-dominated landscapes. While potentially significant, the various material and non-material manifestations of the local burdens experienced by smallholders and associated with rising fire prevalence, and subsequent policy responses, have not been adequately captured in the literature.

This session will convene a panel to explore the local lived reality of the fire burden for small-scale farmers in the context of global environmental change. It will apply an environmental justice lens and include research with insights from comparative work at the pantropical scale, presented alongside in-depth insights from two cases - India and Madagascar. The session will give voice to the local burden of fire escape and reflect on the requirements for achieving more equitable approaches to landscape management at the forest agricultural nexus.

**RECALIBRATING BURDENS OF BLAME: ANTI-SWIDDEN POLITICS AND GREEN GOVERNANCE IN THE PHILIPPINE UPLANDS**

Wolfram Dressler (wolfram.dressler@unimelb.edu.au, University of Melbourne)

In Southeast Asia, the presence of cleared and burned forests has long evoked deep emotions, symbolism and representations that powerfully inform the governance of forests and upland peoples. In particular, the palpable visibility
of shifting (swidden) agriculturalists ‘slashing and burning’ forests has fuelled centuries-long political agendas to criminalise swidden farmers for supposedly destroying swathes of forests valued for timber, biodiversity and ecosystem services. Swidden farmers who regularly clear and burn forests, have endured a disproportionate burden of blame for investing in and maintaining an old livelihood practice into the 21st Century.

Drawing on Hall’s representational politics, we examine the contrasting political frames, management and practices of clearing and burning forests among upland farmers, state and non-state actors who govern forests on Palawan Island, the Philippines. We describe the social, economic, and biophysical character of swidden clearing and burning among the indigenous Tagbanua of central Palawan, whose livelihoods and landscapes are impacted by green governance and enclosures. Informed by several years of ethnographic fieldwork, we explore how and why Tagbanua farmers continue to clear and burn forest despite state and non-state actors criminalising these practices for decades. We contrast governance policies and practices to manage and suppress clearing and burning, ostensibly for conserving forests for biodiversity and ecotourism, with Tagbanua farmers burning cleared forest for swidden-based livelihoods.

We argue that, despite sustained vilification and reduced fallows arising from governance policies and enclosures, Tagbanua farmers continue to clear and burn knowing well that, despite the practices being illegal, levels of tolerance and leniency toward swidden is the local norm, rather than exception. Ethnecological understandings of clearing and burning in the uplands, we argue, are crucial to recalibrating the burden of blame placed on poor farmers whose agriculture is deemed destructive by the region’s burgeoning sustainability discourse.

STUCK BETWEEN A ROCK AND A HARD PLACE: THE UNTOLD STORY OF WILDFIRE FOR SMALLHOLDERS ACROSS THE FORESTED TROPICS.

Rachel Carmenta (rc730@cam.ac.uk), University of Cambridge, UK Co-authors: Federico Camelli, Wolfram Dressler, Sara Thornton, Julie Zaehringer.

Small-scale traditional farmers have long been framed with the blame of wildfires through association with customary farming practices, namely swidden agriculture. Despite the contribution of swidden to local food security, the practice has long been stigmatized as a backwards and primitive land management strategy. Swidden fire is the target of prohibitive policy responses and prevailing anti-fire narratives that fail to distinguish between agricultural fires for small-scale production, and fires set for land management by other actors. The dominant discourse of focuses on the conservation implications, notably biodiversity loss and carbon. These high-profile accounts of the large-scale burdens of ‘mega-fires’ (e.g. Indonesian peatland fires), stand in contrast to the scant little recognition of the local level burden that accidental fires incur. While small-scale farmers have been ignored in assessments of the burdens of fire, leading narratives of fire attribution and blame- framing allocate smallholders the spot light. Yet local groups of small-scale farmers are the immediate recipients of burdens when fires, from a range of ignition sources and types of actors, escape. Smallholders remain reliant on long standing agricultural practices for providing food security in the absence of state support and must practice burning, negotiate access in new contexts of prohibition, mediate losses from fire escape and wildfires, in ever riskier conditions generated by global environmental change. We present a number of cases that together represent a range of fire escape intensities, and capture a suite of landscape configurations in the tropics to reflect on the local experience of fire use, and fire escape, in increasingly teleconnected landscapes subject to global environmental change. We examine the prevalence of fire dependent agriculture, perceptions of fire risk, the material and non-material burden of fire escape on agricultural production and livelihoods, and the strategies used by small-scale farmers to cope with wildfires and fire-related losses. Our data enables reflection on the local experience of the multiple impacts of rising fire risk in the humid tropics across a range of contexts. We explore our results using an environmental justice lens and suggest that criminalizing agricultural fire without appropriate and nuanced alternatives compromises local food security, conservation efforts and generates unacceptable burdens on smallholders, raising issues of environmental (in)justice in swidden landscapes.

TRANSFORMATIONS IN FIRE PRONE LANDSCAPES IN A GLOBAL BIODIVERSITY HOTSPOT - BROADENING THE ENVIRONMENTAL JUSTICE LENS

Environmental Justice Conference 2019 – Abstract Book
Julie G. Zäehringer (julie.zaehringer@cde.unibe.ch, University of Bern, Switzerland) and Jorge C. Llopis (jorge.llopis@cde.unibe.ch, University of Bern, Switzerland)

Madagascar is one of the few global biodiversity hotspots, where most national and international conservation and development actors still perceive fire to be the burning environmental issue. For many decades, a multitude of interventions has aimed to repress shifting cultivators’ use of fire. At the same time, the increasingly restricted use of fire as well as the expansion of protected areas have raised concerns of environmental justice.

Despite the establishment of several large protected areas along Madagascar’s north-eastern humid escarpment, many small-scale farmers have resisted the pressure to abandon fire, and continue to rely (at least partly) on shifting cultivation to assure their food security. Simultaneously, they have become entangled in cash crop trade networks for vanilla and clove. The rapid expansion of agroforestry systems for the production of these high value crops has recently initiated a transformation of shifting cultivation landscapes. This research was motivated by these dynamics, specifically to better understand the small-scale farmers’ perspective on how these ongoing processes of landscape transformation have affected their use of fire.

To do so we conducted focus group discussions and qualitative interviews with farmers from two villages in the buffer zones of Masoala National Park and Makira Natural Park. Our results show that farmers’ dependence on fire has declined over time, due to the conversion of shifting cultivation systems into cash crop plantations. Although the establishment of protected areas has led to a perceived stricter enforcement of anti-fire rules, the respondents rarely considered this a problem. Instead, some of the respondents felt that it was the increasing presence of cash crops in the landscape, which put a burden on their fire use. Specifically, the possibility of escaped fires burning other farmers’ cash crop plantations made it too risky to burn. Those farmers lacking the means to make the considerable investment into cash crop plantations, might therefore become further marginalized, as they are left with very few possibilities for income generation and subsistence farming and while prices of staples increases with the arrival of the market economy. We therefore call for a broadening of the environmental justice lens to evaluate protected area impacts towards encompassing the multitude of dynamic and interlinked landscape transformation processes at play. A more explicit environmental justice framing, as we provide here, could represent an important starting point towards a much-needed equitable sustainability transformation in Madagascar and other global forest frontiers.

SESSION 6D: ENVIRONMENTAL JUSTICE: MOVEMENTS AND RESISTANCE #3

Chair: Nitya Rao (UEA)

- Diana Jiménez Thomas Rodriguez - Tracing power and gender: a peaceful environmental resistance movement in the Central Highlands of Guatemala
- Aziza Moneer - Framing Environmental Movements in the Middle East: The Quest for more than Shades of Green
- Fariborz Zelli - The Nature of Peace – The dynamics between post-conflict peacebuilding and environmental justice
- Grace Wong - Towards justice in climate change processes? An intersectionality lens to examining unequal gender and power relations

TRACING POWER AND GENDER: A PEACEFUL ENVIRONMENTAL RESISTANCE MOVEMENT IN THE CENTRAL HIGHLANDS OF GUATEMALA

Diana Jiménez Thomas Rodriguez (D.Jimenez-Thomas-Rodriguez@uea.ac.uk, School of International Development, UEA)

This paper presents the framework of a doctoral research project that seeks to examine the gender politics of environmental movements in Latin America through an intersectional gender lens. While there has been increasing attention paid to the role of resistance movements in bringing about just transformations to sustainability, our understanding of their gender politics is not yet well developed. To contribute to closing this gap – one that is surprising given the increasing documentation of women as leaders of environmental grassroots movements – this project will examine the following research question: how racialized gender shapes, and is shaped by, power in environmental conflicts.
This project proposes a dialogue between three different bodies of literature – feminist political ecology, environmental justice and conflict transformation – which share a theoretical focus on issues of ‘power’. Feminist political ecology, building from an understanding of the social and the environmental as mutually constituted, is attentive to the ways in which power dynamics are multiple and interrelated. Environmental justice points to the ways in which power behind environmental conflict operates through material and symbolic means, relating to wider histories of exclusion. Conflict transformation literature focuses on the power disputes that lay at the core of environmental conflicts, and the ways in which conflict itself contests power structures and creates opportunities for their reconfiguration.

The research question will be analysed through a qualitative case-study methodology, entailing an eight-month fieldwork period. The project will examine the movement of La Puya in Guatemala, a peaceful mobilisation with an indigenous component, as well as strong female participation and leadership, who since 2012 have been opposing the gold mine of El Tambor on environmental grounds.

In the context of this case study, understanding the links between power and gender in environmental conflicts will entail examining how racialized gender shapes, and is shaped by: 1. The mining imaginaries and practices of the Guatemalan state and its development agenda, 2. The participation in and strategies of La Puya’s resistance, and 3. The vision and reach of the movement.

The primary contributions of this project will be twofold. Theoretically, it seeks to further a critical environmental justice scholarship and agenda that is inclusive of gender and race. Empirically, it aims to contribute to discussions around the challenges for justice in Guatemala, the ways in which mining may relate to issues of transitional justice, and the role of indigenous women and men in efforts for justice.

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FRAMING ENVIRONMENTAL MOVEMENTS IN THE MIDDLE EAST: THE QUEST FOR MORE THAN SHADES OF GREEN

Aziza Moneer (zizi.moneer@gmail.com, American University in Cairo, Egypt)

This study follows the trajectory of environmental movements that arose in Egypt, Algeria and Lebanon particularly in the wake of the Arab spring. These movements include the ‘anti-coal campaign’ in Egypt, ‘You Stink’ in Lebanon and the ‘anti-fracking movement’ in Algeria. What is particularly significant in these movements are: First, the consistent pressure of these movements challenged the discourse of the state and its apparatuses whereby the economic growth was conceptualized as a priority. Second, the language of protest led by the people’s movements on the quest for environmental justice is acknowledged by the institutions of modern state (that supposed to ensure democratic values and safeguard citizenship), however this did not result in political and/or institutional changes in all cases (e.g. Egypt). Third, this emphasis on framing of the movements in Egypt, Algeria and Lebanon becomes significant to learn how nature-culture are organically linked in the everyday struggles of the masses and how environmental justice has become to the forefront of public sphere in the Global South. Fourth, these environmental movements- from a political ontological approach- stem from the proposition that many contemporary struggles for the defense of environmental rights are best understood as ontological struggles and as struggles over a world where many words fit. In other words, politico-ecological conflicts of these kinds, as it appears, are as much struggles over meaning as they are battle over material practices (Escober, 2010).

Under this premise, the study relies on qualitative content analysis of the different Facebook pages of the three environmental campaigns in order to investigate the main discourses that are developed by the activists in order to raise the awareness of the three environmental crises and garner public support. At first glance, the three Facebook pages of the ‘You Stink’ the ‘anti-fracking’, and ‘Egyptians against Coal’ frame these movements in the context of environmental crises. However, these movements are far more significant in their political and cultural implications than it might otherwise appear. In the Algerian case study, environmental frames are blended with frames of health risks, marginalization, new colonialism and social justice. In the Lebanese case study, You Stink” movement managed to make the political corruption hyper-visible by not only investing into the symbolic capital of garbage, with its tropes of putrefaction, odor, dirt, nausea, disease, corruption, but by insisting on a notion of citizen efficacy grounded in a collective demand for non-sectarian political system and subject to the rule of law. In the Egyptian case study, the environmental movement has challenged the terms of capitalism and has brought questions of social and economic justice to the forefront.
THE NATURE OF PEACE – THE DYNAMICS BETWEEN POST-CONFLICT PEACEBUILDING AND ENVIRONMENTAL JUSTICE

Fariborz Zelli (Fariborz.zelli@svet.lu.se, Lund University) Co-authors: Alejandro Fuentes, Torsten Krause, Maria Andrea Nardi, Micael Runnström, Britta Sjöstedt, Sandra Valencia, Josepha Ivanka Wessels.

This paper presents first results from a three-year inter-disciplinary research project that scrutinizes the mutual constitution between environmental justice and peacebuilding processes after internal armed conflicts. An integral part of our research design is the difference in timing between our two selected case studies – with Colombia being in the midst of the peace process while the peace agreement in Uganda dates back to 2002. We ask to what extent certain lessons for environmental justice, positive and negative, can be learnt from Uganda for the Colombian case.

The linkages of internal armed conflicts to environmental justice are complex. Such conflicts may entail direct environmental destruction and a deterioration of livelihoods and equity, e.g. through population displacement, land grabbing and illegal extraction of natural resources. On the other hand, internal armed conflicts may provide an unintended protection for forests, wetlands and other ecosystems.

Against this backdrop, our starting assumption is that a post-conflict peacebuilding may offer a unique opportunity 1) to ensure environmental protection, e.g. by strengthening or introducing respective legislation and institutions; and 2) to promote stability and justice, e.g. by targeting the sustainability and equitable distribution of resources, and by facilitating environmental cooperation and co-management.

The vital and complex interlinkage between peace, justice and the environment has been increasingly recognized in international politics and development research. Notwithstanding this acknowledgement and urgency, we lack both comprehensive theoretical frameworks and systematic comparative empirical analyses for the nexus between post-conflict peacebuilding and the natural environment.

Our inter-disciplinary research project provides such an analysis, guided by the following research questions:

1. Taking stock: To which extent are concerns of environmental justice integrated or neglected in the post-conflict peacebuilding process?
2. Causes: What are the major drivers and conditions underlying this integration or neglect?
3. Environmental Consequences: How does the post-conflict peacebuilding process impact the respective country’s natural environment?
4. Social Consequences: Which consequences do the peacebuilding activities and their environmental implications have for the livelihoods and equity concerns of local communities that depend on respective ecosystem services or natural resources? Which actors benefit and which ones are disadvantaged?
5. Political Consequences: How do these various developments (the integration of environmental concerns as well as environmental and social consequences) feed back into the peacebuilding process and, ultimately, affect its objective of sustainable and equitable peace?
6. Responses: Which lessons can we learn from these causes and consequences to safeguard environmental justice in peacebuilding processes?

TOWARDS JUSTICE IN CLIMATE CHANGE PROCESSES? AN INTERSECTIONALITY LENS TO EXAMINING UNEQUAL GENDER AND POWER RELATIONS

Grace Wong (grace.wong@su.se, Stockholm Resilience Centre, Sweden) Maria Brockhaus², Pham Thu Thuy³, Moira Moeliono³, Hermann Kambire³, Mawa Kambire³, Andrea Downing¹, Amanda Jimenez-Aceituno¹, Cecilia Luttrell³.

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Social and environmental power structures and injustices do not operate in isolation but rather, gender and power relations are co-constituted within environmental contexts, processes, and relations. Some of today’s rapidly changing natural and socio-economic systems have shown to reinforce unequal social structures and injustices. We use the concept of intersectionality as a theoretical lens, to understand a key issue of social justice - how gender relations and other often unequal social power dynamics interact with resource rights, access and distribution at multiple levels. Intersectionality offers a lens through which to view how individuals’ and groups’ social identities intersect and capture the way in how
different forms of oppression or discrimination can overlap (gender, class, ethnicity, age). Intersectional analysis involves conceptualizing social inequalities as power relations and not merely as resource differences.

Building on qualitative data collected at both local and national levels since 2011, with additional in-depth interviews and policy reviews conducted in 2016-2017, we apply an intersectionality lens to examining two case studies of gender and power relations relating to climate change mitigation, forests and benefit sharing in Burkina Faso and Vietnam. In the Burkina Faso case, we assess how global climate change and sustainability discourses are translated to national and local levels with a particular focus on the forest sector. Initial results indicate that while there have been critical advancements on gender equality in the political agenda, they often do not translate into local forestry arenas such as the community forests (CAF) that are often male dominated spaces in which forest management, land use and benefit sharing decisions are made. In Vietnam, we examine discourses around gender and equity in forest and climate change policy documents and media, and assessed participation in REDD+ and PFES political processes. While the numbers of women representation in various policy committees and bodies are increasing, our findings suggest that their roles remain limited and policy decisions on governance, rights and benefit sharing at all levels remain a reflection of the patriarchal society.

In both case studies, we ask the question of whose equity matters, who has the agency to address social-environmental injustices – and what are the implications for those affected by climate change and climate projects as in Burkina Faso, and by REDD+ and PES policies and practice in Vietnam?

**SESSION 6E: A REFLEXIVE WALK IN THE PARKLAND - EXPLORING TRANSFORMATIVE JOURNEYS IN ENVIRONMENTAL JUSTICE.**

Chairs: Teresa Armijos-Burneo and Iokine Rodriguez (UEA)

This session will explore different formats and methods in order to take us on a journey into our own pathways as researchers or activists working in environmental justice. It will be a reflexive walk around the gardens and the park behind the conference venue where we will discuss different aspects of our experiences with EJ. Why do we engage in EJ issues and how? Have we been transformed by our experiences? How do we cope with and make sense of what we see, hear and learn? How do we understand and envision EJ transformations taking place in the future and what is our role in making those transformations real in practice? These are some of the questions we will be discussing through walking, storytelling and drawing. Join us during any of the two sessions. You don’t need to prepare anything but please send an email in advance to Teresa Armijos (t.armijos@uea.ac.uk) if you want to participate as there are limited spaces.
SESSION 7A: WAYS OF KNOWING ENVIRONMENTAL JUSTICE: RECOGNISING AND ENGAGING WITH MULTIPLE WORLDVIEWS AND VALUES OF NATURE #3

Chair: Brendan CoolSaet (ESPOL, Lille)

- Rodd Myers - Aims and claims of success: the dominant notions of justice in global environmental projects
- Maria Fernanda Gebara - The natural ethics: Integrating affective ecologies and Amazonian indigenous ontologies in post-human politics
- Sakshi Aravind - Indigenous environmental litigation
- Rene Rodriguez - Decolonizing empirical environmental justice: a framework to understand the environmental justice struggles of subaltern subjects

AIMS AND CLAIMS OF SUCCESS: THE DOMINANT NOTIONS OF JUSTICE IN GLOBAL ENVIRONMENTAL PROJECTS

Rodd Myers (r.myers@dala.institute, Dala Institute) Co-authors: Rebecca Rutt, Jens Friis Lund.

Lofty promises of success are the cornerstone to attracting attention to and building momentum for development interventions. In this paper, we analyse global environmental projects (REDD+, FLEGT, and Zero-deforestation) and the ways in which they design for, and make claims of, success over time. We use existing academic, journalistic and applied literature to understand (a) what goals and objectives are established, (b) how project proponents make claims of success, and (c) the bases of critique of these projects. Using an environmental justice lens, we parse aims and claims of success into specific notions of justice and show that the dominant notions of justice applied tend to be bound to specific socio-economic and political logics dominant in the Global North rooted in neoliberal capitalism. They tend to reinforce the raison d'être of the institutions that support status quo. We suggest that re-framing success" to better align with non-neoliberal capitalist / decolonised notions of justice would possible alter the design of projects and the measures by which success is measured, confronting the underlying logics of development and approaches to climate change and environmental protection.

THE NATURAL ETHICS: INTEGRATING AFFECTIVE ECOLOGIES AND AMAZONIAN INDIGENOUS ONTOLOGIES IN POST-HUMAN POLITICS

Maria Fernanda Gebara (mfgebara@gmail.com, Forestless)

Broadly, post-humanism represents a turn away from human/nature dualisms prevalent in Anglo-European political philosophy. Post-humanism debates, however, have been critiqued for overshadowing important issues of political practice (i.e. re-orientation of social norms and values). I look at affect theory and indigenous ontologies to illustrate their practical significance in understanding and framing human and other than human relations. I argue that affective political ecology can help to ensure that the post-humanism turn is equipped to engage critically with the necessary transformations that are required for transitioning into a post-human politics, while drawing attention to human and non-human forms of life that are colonized, disenfranchised or impoverished through unequal relationships. I engage with empirics drawn from research on different indigenous ontologies in Amazonian countries, such as Brazil, Bolivia and Ecuador, to provide examples of how to re-articulate the relations between humans and other beings that can mitigate the supremacy of the latter by the former. I also look at the different experiences of these countries in integrating such ontologies into political practice to better understand what alternate possibilities for thinking and living might be opened through concepts that are different than the dominant Anglo-European philosophical heritage. The paper finishes by exploring the sensibility that should inform a more progressive approach to unprecedented environmental change and allow for transformative connections. Conclusions make a case for an ethics of care in informing how we view nature in post-human politics. This ethics is attentive to relations between the particular and the universal and recognizes our entanglement in the experiences and vulnerability of those beyond our immediate horizon.

INDIGENOUS ENVIRONMENTAL LITIGATION
Ostensibly, ‘law’ and ‘indigeneity’ appear to draw their epistemologies from distinct fields of philosophies. Their governing norms and rules, modes of operations, ontologies diverge according to the constraints of their respective structures and institutions. Yet, a closer examination reveals the epistemic networks that inevitably connect these organic worlds. Tellingly, these networks become apparent, and are critical to, unpacking justice as a material outcome of legal processes. Interactions between indigenous knowledge forms and legal institutions have drawn academic attention in the recent literature around environmental justice. More specifically, the evolution of the idea of indigenous environmental justice, a significant departure from a misleadingly plain ‘environmental justice’, has propelled efforts to prospect materialities of both the concepts. While courts have encountered indigenous cultures and practices under diverse circumstances including several forms of inquiries and embodying different legal statuses, indigenous environmental litigation remains understudied.

My paper explores the idea of indigenous environmental justice in Australia, Brazil, and Canada in light of cases pursued by indigenous and aboriginal communities against environmental and cultural damage. It seeks to understand the pathways and disconnects between indigenous environmental values, laws, and courts in the backdrop of environmental justice. Historians and anthropologists have attempted to reflect on providing evidence before courts of law on indigenous cultures and histories, although such efforts remain partial and incomplete (Ray 2011; Curthoy et al 2008). Indigenous worldviews and environmental values are yet to make important segues as legal materials and evidences in environmental litigation. These shortcomings in legal processes have key consequences for access to justice by indigenous communities. I look at the implications of exclusion of indigenous environmental values on the ideas of environmental justice, more specifically to the framing of indigenous environmental justice within the remit of courts.

To this end, I use primary materials, such as cultural and historical evidence presented by indigenous petitioners, from the litigation in the three jurisdictions to analyse the frameworks through which courts and judges scrutinise them. In the process, I will examine the limitations of current legal structures in these jurisdictions arising from their own settler colonial pasts, positivist legal systems, and an overtly neoliberal environmental and economic policies. Such an analysis will throw critical light not only on the frictions between procedural and substantive environmental justice but will also extend the theoretical boundaries of indigenous environmental justice. Further, it hopes to influence the way courts can look beyond constraints of ‘objective procedures’ to achieve substantial justice.

DECOLONIZING EMPIRICAL ENVIRONMENTAL JUSTICE: A FRAMEWORK TO UNDERSTAND THE ENVIRONMENTAL JUSTICE STRUGGLES OF SUBALTERN SUBJECTS

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The dissemination of the environmental justice framing has contributed both to understand and to organize the struggles of different groups and communities all around the world, in a context of social-environmental inequalities. These inequalities are increasingly strong because of the expansion of the global coloniality project as a multidimensional phenomenon based on the Coloniality of power (Geo-economic and racial hierarchy of the world), Coloniality of knowledge (hegemony of modern technical and scientifical knowledge), Coloniality of being (hierarchy of subjectivities and ways of being) which privilege Western worldviews, institutions and power. Despite the wide theorization about these dynamics, until now the theoretical and empirical literature on environmental justice is still largely guided by definitions and terminologies thought from a Western intellectual and political tradition, even in cases in which they try to include broader and plural notions. The problem with this is that there is a risk of excluding and making invisible different dimensions of the social-environmental struggles of these groups such as the epistemic, ontological and reproductive and thereby reproducing multiple forms of injustice. This paper proposes an empirical framework for the analysis of environmental struggles from the perspective of Decolonial Theory and Latin American Political Ecology, which emphasize the transformation of economies, ecologies and cultures addressed by the global coloniality through the appropriation of territories, bodies and ways of life and the connection between socio-environmental struggles and resistance to the project of such coloniality. Subsequently, it draws on the contributions of decolonial authors and subaltern environmental movements from the global South and the global North for the incorporation of epistemic, ontological and reproductive dimensions in EJ analysis and struggles. This framework proposes an approach that promotes the encounter of knowledges and a paradigm of science politically committed with the most affected by the dynamics of global coloniality.
The potential of this proposal is that it makes it possible to visualize many more alternatives towards sustainability through the recognition and legitimation of plural knowledge, practices and strategies to hegemonic environmental discourses and practices.

SESSION 7B: INVESTIGATING THE JUSTICE DIMENSION OF WATER INFRASTRUCTURES: DEMONSTRATION AND INSIGHTS FROM A SERIOUS GAME IN KANDAL PROVINCE, CAMBODIA. SESSION #1 – GAME

Chairs: Jean-Philippe Venot (jean-philippe.venot@ird.fr, IRD) and Williams Daré (williams.dare@cirad.fr, CIRAD)

The Kandal province located in the South of Cambodia at the apex of the Mekong delta lies between the Mekong and the Bassac rivers. It is an area where water and society have long co-shaped each other but where there is relatively little water control and agricultural systems both depend on and are vulnerable to floods. The only “water infrastructures” found in the area are century old earthen canals made through a breach in the river banks (locally called Preks); they are used to support dry season agriculture, recession rice as well as fishery activities and support multiple environmental services in the floodplain. Over the last few years, the province started to witness significant changes as projects to rehabilitate these preks have been implemented by the government with support from development agencies. Several projects aiming at further controlling water to support agricultural intensification (as has been observed over the last two decades on the other side of the border, in Vietnam) will be implemented over the next few years in the province. This will have significant impact on the local environment though the form these projects will take is still under discussion. Together with the Royal University of Agriculture (RUA) and the Irrigation Service Center (ISC; a Cambodian NGO), two French research organizations (CIRAD and IRD) have been involved in developing innovative participatory tools (namely a serious game) to discuss different options of infrastructure development at both local and provincial level and their environmental justice dimension, both in terms of distributive (how will the cost and benefit of specific option be spatially and socially distributed) and procedural (what place should local farmers notably be given over water control infrastructure choices) justice. This workshop both aims at “presenting” the results of such collaborative work in an innovative way (whereby participants themselves contribute to generating the results) and discussing these with researchers and other stakeholders interested in issues of environmental justice. We propose to structure the workshop in two main parts:

1. The first part of the workshop (45 minutes) will consist in a “game session”. A select group of participants (about 5) will take on the role of key stakeholders involved in the development of water control infrastructures in Kandal province (local elected officials, civil servants of different ministries). They will collectively discuss which type of infrastructure they consider as being the most adapted among a suite of options (pre identified on the basis of actual scenarios being currently discussed among national decision makers). The session will then allow discussing how infrastructure development leads to reshaping social and environmental (in)justices on the basis of different flood levels (modeled according a dice throw, on the basis of actual hydrological frequency). Note that, if deemed important, 10 people could participate to the game session (working in pairs)

2. The second part of the workshop (45 minutes) will be devoted to a debriefing in which participants and observant alike will reflect on two main questions: (1) what are the different conception of distributive (in)justice that have emerged during the “game session(s)” in relation to different infrastructure development options and (2) what are the limits and advantages of such participatory tools in terms of advancing procedural justice over the choice of infrastructure development.

SESSION 7C: INTERACTIVE WORKSHOP ON TEACHING ECOLOGICAL DEMOCRACY IN HIGHER EDUCATION

Chair: Stefi Barna (stefi.barna@apu.edu.in, Azim Premji University, India)

In India, educational opportunities and outcomes are determined by the structural inequities of class, caste, gender, region, language and disability. Azim Premji University was set up to overcome these by helping students to engage with the social realities in India and to value their education not only a path to personal achievement but as a preparation for contributing to a more just, equitable, humane and sustainable world.
The Common Curriculum – a series of mandatory core courses – aims to build context-specific critical and analytical abilities, sensibilities for dialogue, reflection and cooperative learning, and skills for social action. “India’s Futures” is the third of the ‘Understanding India’ courses. It explores how to address the country’s stark social and economic inequity within the context of limited natural resources and the entanglements of a globalised world. The course is designed to help students develop the conceptual and practical skills at the intersections of development, equity, and ecological sustainability. It reviews the social and ecological challenges facing the country and examines various models for improving the quality of life for all (‘development’), within the context of limited natural resources (‘sustainability’). Based on frames of environmental justice and radical ecological democracy, it facilitates multi-worldview dialogues about alternative futures and just transitions towards them.

By the end of the course students are expected to be able to: (1) Summarise the economic, political and ecological challenges facing India and their implications for one’s personal aspirations; (2) Evaluate current development initiatives for their capacity to improve the quality of life for all Indians, within ecological limits; (3) Demonstrate competence in communication skills and engagement for social change.

A range of pedagogical approaches and assessments to cater for different learning styles and draw upon the knowledge and capacities of rural and socio-economically disadvantaged students. All 90-minute sessions employ a mix of short lecture, small or large group discussion, student-led activities and evocative audio-visual resources. In addition, we are experimenting with how to develop a ‘democratic’ learning community, and ‘embodied’ pedagogies in which head and hands are reunited, and affective, tactile and cognitive ways of knowing are addressed in knowledge and knowledge production. Final projects aim to contribute to existing grassroots actions and help young people imagine and articulate alternative futures which are just and sustainable.

SESSION 7D: INFORMAL SESSION: CALL FOR NEW COLLABORATIONS ON CROSS-BORDERS POLITICAL ENVIRONMENTAL JUSTICE ISSUES

Chair: Carmit Lubanov (carmit@aeji.org.il, Association of Environmental Justice in Israel)

THE ‘ENVIRONMENTAL JUSTICE’ AND ‘CLIMATE JUSTICE’ DISCIPLINES AS KEY PLAYERS IN CHALLENGING OF CURRENT OF POLITICAL REGIONAL AND GLOBAL STRATEGY

The theme of ‘Environment doesn’t recognize political borders’ is familiar for decades to everyone who engaged in the field, on the topics of environmental policy especially in conflictual regions.

In recent years, with the evolution of the discourse on climate change, its extensive impact on a scale beyond the borders of a single country, which is with relevancy to the adaptation phase of climate risks as well as to climate security, it is necessary to address human issues such as ‘Forced Migration’ on the basis of climate change, and the issue of ‘Climate Refugees’. The research on these issues is still underdeveloped, and the position of international organizations, including UN institutions, has not yet officially recognized the legal status of ‘climate refugees’. The Association for Environmental Justice in Israel (AEJI) has initiated the establishment of a Cross-border and continental forum (Africa-Mediterranean-Europe) in order to develop research in the field, and to create cooperation between researchers and experts in environmental policy and international politics of migration.

The purpose of the informal session is to present the cross-border activity that has been taking shape over the last few months.

Please see this as an invitation to join this special session aimed for open discussion about collaborations in order to:

- Create networks of researchers and policy advocacy experts and practitioners;
- Create an information infrastructure/ Data base to be used for an assessment of migration on a climatic background, and to discuss the possibilities of further cooperation to be raised by attendees.

SESSION 7E: WORKSHOP FOR PARTICIPANTS IN RECEIPT OF A BURSARY – PART 1

Chair: Penny Plowman (UEA)
BRIDGING WORLDVIEWS, POWER AND SCALE TO PROMOTE SOCIAL-ENVIRONMENTAL JUSTICE

Josie Chambers1,2 (jmichambers@gmail.com). Co-authors: Carina Wyborn2,3, Melanie Ryan2 (1University of Cambridge, UK, 2Luc Hoffmann Institute, WWF International, Switzerland, 3University of Montana, USA)

Collaborative approaches are increasingly used to transform social-environmental systems. They span diverse terminologies and practices – co-production, stewardship, co-design, collaborative governance, social learning – the list goes on! Yet, there is still a poor understanding of the conceptual differences between these approaches and the implications of these distinctions for pursuing certain types of transformation in practice.

To explore these implications, we co-produced the broadest scale review of collaborative approaches that address social-environmental issues date, examining 32 case studies that span six continents and mostly operate across multiple scales – local, regional, national, transnational and global. Through iterative qualitative and quantitative analysis of case documents and interviews, we have identified distinct worldviews that underpin how people frame, practice and justify collaboration to transform social-environmental systems. These worldviews hold important implications for how different knowledge forms and values are facilitated to interact and shape power dynamics, and what sorts of transformative outcomes are envisioned and can be achieved. These worldviews can become reinforced within distinct disciplinary traditions and networks.

Our analysis highlights the potential for diverse collaborative approaches to help destabilize systems that widely promote injustices and at the same time re-stabilize new formations of paradigms, goals, structures, designs, processes and outcomes. However, due to commonly overlooked risks and challenges, collaborative approaches can also risk reinforcing power relations and dominant ways of framing conservation problems and solutions. The exploration of our different positionalities among the 42 researchers involved in co-producing this research has revealed possibilities for more effectively bridging worldviews, power and scale through collaborative efforts to transform social-environmental systems.

SOCIAL MULTI-CRITERIA EVALUATION OF LAND-USE SCENARIOS: COMPARING SUSTAINABILITY AND ENVIRONMENTAL JUSTICE CRITERIA

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The increase in deforestation in Latin America causes a great number of land use conflicts. Diverse stakeholders, such as large-scale producers, indigenous peoples and small-scale farmers, compete for land and contest its use. This renders land-use planning essential and at the same time a great challenge, since stakeholders hold strongly contrasting perceptions concerning the environmental, social, cultural and economic impacts of deforestation.

The paper contributes to understanding the multi-dimensional implications of deforestation, using a comparative case study in the Argentinean Chaco. We apply the method of social multi-criteria evaluation (SMCE) as it addresses one of the main problems confronted in land-use planning: the conflicting perceptions on what this plan should achieve and how. SMCE simplifies and structures complex decision-making problems, by allowing the use of various evaluation criteria.

Most SMCE studies apply sustainability criteria, reflecting the economic, social and environmental dimension. Even though such indicators are frequently selected in a participatory way, they often do not account for environmental justice, more
specific distributional justice (i.e. how are the benefits and harms allocated among actors), procedural challenges (i.e. how decision are made and by whom) and issues of recognition (i.e. respect for difference).

Here, in performing the SMCE, we apply two sets of criteria: one reflecting the general issues of sustainability, and another one, informed by the framework of environmental justice. The latter set of criteria allows making issues of distribution, recognition, and procedure visible.

We use these two sets of criteria to assess four land use scenarios, describing different forms of land use. The scenarios are based on a Q-Method study as well as qualitative interviews with local stakeholders.

On a conceptual side, this paper shows that the selection of the criteria on which SMCE is based strongly influences the results. This in turn brings into question the hegemonic tendencies of mainstream sustainability discourse, based on the trade-off between economic, social and environmental aspects. In a world, which is becoming increasingly unequal, accounting for justice is more important than ever. From an empirical side, the paper displays the high environmental, social, cultural and even economic costs of deforestation in the Argentinean Chaco, as well as the benefits of low deforestation in this area. Finally, our results foster the emergence of alternative discourses reflecting a more environmentally just future.

**WHOSE WORLDVIEWS COUNT? RECOGNITION JUSTICE IN PILOT PROJECT EVALUATION**

**Kate Massarella** (kate.massarella@wur.nl, Wageningen University, Netherlands)

In international conservation and development, pilot projects are often used as a means of trialling ideas that are perceived to be experimental and innovative, with the hope that evidence and learning can be ‘scaled up’ towards transformational change in broader policy and practice. Final project evaluations play an important part in this process: telling the project ‘story’ and judging successes and failures. However pilot project evaluations themselves are not often critically scrutinised, including exploration of whose version of the project story is told. Drawing on ideas about justice in conservation practice, and particularly recognition justice, I ask whether and how the worldviews of different actors are reflected in evaluation. I do this using a case study of a REDD+ pilot project evaluation in Tanzania, drawing on document analysis, narrative interviews and other ethnographic data collected after the project was completed. Specifically, I look at whose ways of knowing, values and perspectives are recognised within the official project evaluation reports and whose are excluded, how these worldviews differ and what the implications are of this.

I find that the evaluation methodology and process, and the subsequent report, is based upon and framed within the complex and often technical language of REDD+, and conservation and development professionals more broadly. This includes hidden assumptions and ideas, including those about what constitutes ‘good’ governance, which do not reflect the values and perspectives of some of the villagers involved in the project. The evaluation report discursively reproduces the ways of knowing, values and perspectives of certain actors and actor groups. This leads to recognition injustices by delegitimizing the perspectives of certain groups, further marginalising them from the process. A very narrow story of the project is therefore presented, excluding alternative and potentially transformational ideas. As such, I argue that evaluation done in this way is contradictory: rather than providing innovative insights as was intended through the use of pilot projects, the evaluation process limited learning and reinforced the status quo, thus reducing the ability for the evaluations to bring about meaningful and transformative change. I conclude by highlighting the need for a broader conceptualisation of evidence from evaluation that allows more space for alternative worldviews.

**SUSTAINABLE CITY AND JUST TRANSFORMATION: EXPERIENCES FROM SOUTH AFRICA**

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The City of Cape Town is one of the hundred cities in the world most in need of transformation to sustainability. The need for a sustainable agenda must be seen against the backdrop of the complex and diverse character of Cape Town - a city in which rapid urbanisation gives rise to major social and environmental risks. Recent debates about why crises have arisen and who is to blame are rife. Answers form a convoluted picture, defying the usefulness of unpacking different types and sources of knowledge and inquiries.
Environmental injustice is palpable in Cape Town. In practical terms, the burden of social and environmental risks falls disproportionately on the shoulders of poor people, e.g. coloured and black. This is despite many promises made by the government since 1994, and the fact that this contravenes the country’s constitution. Top-down technocratic approaches to policy making and implementation have neglected or discarded the perspectives of underprivileged. Also, in Cape Town environmental injustice in impoverished communities is strongly related to inequalities of wealth and power, and to the promotion of free-market capitalism and the neoliberal logic. For the city to transform in a more sustainable direction and walk the talk for environmental justice, grassroots initiatives and everyday realities must be taken into account.

The objective of the proposed presentation is first to discuss how impoverished people experience and perceive their environment and what they see as the main causes of persistent environmental injustice. The underlying assumption is that a worldview that promotes top-down approaches to transformation to sustainability is limited. The pursuit of environmental justice calls for an approach that brings class and race to the fore. As recommended by philosopher Achille Mbembe, it is urgent to identify the needs and preferences articulated by local people. This requires participatory and inclusive development which is a global priority set out in the UN Sustainable Development Goal 11, Sustainable cities and communities. Secondly the presentation proposes to draw on Africana critical theory as a guide for change. The theory is based on the scholars’ commitment to justice as a motivation for seeking practical solutions to unsustainable development when sets of institutional practices fail. Methodologically this demands a connection between academic and activist or local knowledge expressed as living knowledge.

SESSION 8B: INVESTIGATING THE JUSTICE DIMENSION OF WATER INFRASTRUCTURES: DEMONSTRATION AND INSIGHTS FROM A SERIOUS GAME IN KANDAL PROVINCE, CAMBODIA. SESSION #2 – DEBRIEFING

Chairs: Jean-Philippe Venot (jean-philippe.venot@ird.fr, IRD) and Williams Daré (williams.dare@cirad.fr, CIRAD)

This is the follow up to SESSION 7B: Investigating the Justice Dimension of Water Infrastructures: Demonstration and Insights from a serious game in Kandal Province, Cambodia. Session #1 – Game.

The second part of the workshop (45 minutes) will be devoted to a debriefing in which participants and observant alike will reflect on two main questions: (1) what are the different conception of distributive (in)justice that have emerged during the “game session(s)” in relation to different infrastructure development options and (2) what are the limits and advantages of such participatory tools in terms of advancing procedural justice over the choice of infrastructure development.

SESSION 8C: A WORKSHOP TO INTRODUCE THE THEORETICAL AND METHODOLOGICAL PRACTICES OF FEMINIST POLITICAL ECOLOGY TO ENVIRONMENTAL JUSTICE RESEARCH

Chairs: Siti Maimunah (mai.jebing@gmail.com, University of Passau) and Alice Owen (A.Owen@brighton.ac.uk, University of Brighton)

Members of the WEGO (Wellbeing, Ecology, Gender and cOmmunity) ITN, part of the European Union’s Horizon 2020 research and innovation programme under the Marie Sklodowska-Curie grant agreement, would like to organise a workshop to introduce the theoretical and methodological practices of Feminist Political Ecology to Environmental Justice research. The WEGO-ITN is made up of scholar-activists working on Feminist Political Ecology (FPE) at institutions around the world, and research is broadly engaged in community strategies to build equitable, sustainable and resilient futures. As well as pursuing transformations towards sustainability and environmental justice, FPE researchers are also pursing transformations of the ethics, methods, epistemologies and practices of research.

In this workshop we invite participants to join members and associates of the WEGO network to explore the key insights and perspectives that have come from the practices of doing FPE research. FPE researchers will be invited to prepare short responses to questions which will form the basis of a facilitated discussion exploring key themes such as scholar-activism, ethics, scales and methods in relation to their work with struggles for environmental justice. The discussion will then break off into a ‘world cafe’ where all participants can join conversations exploring key themes and sharing on their own research experiences. The workshop will be recorded with the intention that it can become a learning resource.
SESSION 8D: LAND RIGHTS, LIVELIHOODS AND JUSTICE

Chair: Rodd Myers (Dala Institute)

- June Po - Livelihoods for lilies: impacts of land rentals on ethnic minority livelihoods in northern borderlands of Vietnam
- Carla Gomes - “Working on the river bank can get ugly”: how land deals reinforce climate vulnerability in Mozambique
- Idowu Ajibade - Planned retreat in Global South megacities: disentangling policy, practices, and environmental justice

LIVELIHOODS FOR LILIES: IMPACTS OF LAND RENTALS ON ETHNIC MINORITY LIVELIHOODS IN NORTHERN BORDERLANDS OF VIETNAM

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In post-socialist transition economies, state-private ventures have seen a rise in foreign investors leasing agricultural land to produce high-value agricultural commodities such as cut flowers for domestic and export markets. In northern Vietnam, Lao Cai province, an area populated by ethnic minorities, the provincial government approved a project to develop high-tech lily and rose farms in three communes from 2018 to 2020. Ethnic minority households in these communes are affected by rapid changes in land access and land conversions at varying degrees for the past twenty years. This study explores the impacts of these formal land rental arrangements on the rural livelihood strategies of Hmong and Yao ethnic minorities in one of the communes, Ta Phin. In December 2018, we conducted conversational and in-depth interviews with 20 Hmong and Yao ethnic minority farmers. We found that ethnic minority households who have entered into five-year rental contracts with a flower producing enterprise have been paid land rental fees equivalent to the market value of rice produced on their fields. After renting out their fields, these semi-subsistence producers purchased rice at market prices for year-long consumption, yielding little or negative net income when considering costs such as transportation of purchased rice. However, driven by the mounting dependence on cash for agricultural inputs and domestic purchases, households retain funds by purchasing fewer bags of rice for consumption. Some households reported having no alternative but to engage in these land rental agreements because their fields are surrounded by other rented land used for flower production. As a result, terrace walls and access to water sources from adjacent fields are affected, severely constraining rice cultivation. Respondents reported concerns with the lack of information or sanctioned rules on floriculture that involves high levels of chemical pesticide and fertilizer use, affecting soil fertility, water and air quality in the commune. This case study features how ethnic minority households’ asset differentiation through land rentals increases households’ vulnerability to food price volatility and poses risks to their household natural resource base. Our findings indicate the importance of adapting land rental policies to account for emerging actors such as foreign investors and the need for representation of ethnic minorities at the commune administration levels to safeguard a sustainable agrarian transition.

“WORKING ON THE RIVER BANK CAN GET UGLY”: HOW LAND DEALS REINFORCE CLIMATE VULNERABILITY IN MOZAMBIQUE

Carla Gomes (carla.gomes@ics.ulisboa.pt, University of Lisbon, Portugal)

The surge of land deals over the last decade has made resettlement and compensation processes a common currency in target countries such as Mozambique. These rearrange the physical and social landscape, and ultimately have the potential to push already vulnerable groups to peripheral areas around the private concessions. An aspect that has not deserved enough attention in empirical studies on land deals are the effects on the climate vulnerability of local rural communities, in territories considered to be at high risk of extreme events and subsequent food insecurity.

There is a pressing need for more empirical evidence that helps us understand how land deals, especially when these involve displacement of land plots and households, interfere with local resilience practices. This paper intends to contribute to filling this gap, by analysing the impacts of the 2015 floods on resettled rural populations in Mozambique. The findings draw from two case studies of farmland investments in the Northern provinces, where levels of rural poverty have been persistent and climate vulnerability is amongst the highest in the world.

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Although in Mozambique all land concessions are subject to community consultations, the possibility of immediate monetary compensation often overshadows long-term concerns. In both these cases, I was able to observe how sudden climate events change perceptions of fairness amongst resettled peasants. Moreover, it became evident how local strategies for risk mitigation – scattering farm plots between the river and the village – were determinant for the resilience of local populations, and how the resettlement process ultimately contributed to impair them.

These findings raise concerns that land deals, especially when these involve resettlements, can ultimately worsen the vulnerability of local households to environmental change. Further empirical and local-based research is needed to clarify the extent of this influence, especially in top target countries and regions with higher climate vulnerability and rural poverty. The insights of this research are relevant to improving the wellbeing of those most vulnerable to climate variability and change, in Mozambique and elsewhere. Moreover, they can contribute to inform policies for adaptation and rural development that are more just and sustainable.

PLANNED RETREAT IN GLOBAL SOUTH MEGACITIES: DISENTANGLING POLICY, PRACTICES, AND ENVIRONMENTAL JUSTICE

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The retreat of urban population as an adaptation strategy has the potential to protect people, businesses, and infrastructure from the severe impacts of climate change. However, it can also lead to unjust dislocation of the urban poor whose contributions to climate change are negligible but whose exposure to climatic risk is high. These groups of people also have little say in decision-making about whether to retreat or not, thus raising questions about equity and justice. In this paper, I examine the policy and practice of managed retreat and its environmental justice dimensions in Manila (Philippines) and Lagos (Nigeria) from 2010-2018. Expert and residents’ interviews, focus group discussions, and policy documents, were collected and analysed for both cities. Findings reveal a complex picture of contradictions. In Lagos, retreat was expressly stated in climate change policy but practices show that only the urban poor are forcibly removed from waterfront areas while new urban development projects are being built in these same areas. In Manila, retreat was not mentioned in policy but evidence indicates informal settlers and national government offices are the target of planned retreat. Unlike Lagos, the urban poor in Manila were incentivised and offered a mortgaged-pathway to homeownership outside the city. However, the lack of livelihood opportunities in relocation sites engendered a cycle of retreat and return. This study highlights the role of houseless settler’s movements and further discusses how climatic uncertainties, environmental injustices, government distrust, seasonal changes, and socio-nature paradoxes, serve as barriers to managed retreat, thus hindering urban transformation towards sustainability. In conclusion, the paper calls for environmentally and socially just approaches to planned retreat, arguing that the rights of the urban poor to the city must be taken into consideration even under complex climatic and socio-ecological disruptions.

SESSION 8E: WORKSHOP FOR PARTICIPANTS IN RECEIPT OF A BURSARY – PART 2

Chair: Penny Plowman (UEA)
DECOLONISING ENVIRONMENTALISM – PLACING JUSTICE AND SOLIDARITY AT THE HEART OF OUR MOVEMENTS

This aim of this FREE workshop is for UEA students and staff, members of the local community and those from further afield to discuss how environmental activism and campaigning is part and parcel of social activism and campaigning.

Please register your attendance at this workshop here:
https://www.eventbrite.co.uk/e/decolonising-environmentalism-a-student-community-workshop-tickets-63380188851

We will discuss the intersections between race, gender, colonialism, capitalism, and climate change & ecological breakdown, and the centrality of all these factors within calls for climate justice and the fight against the plundering of our planet. Furthermore, we will collectively start to form common principles on how to decolonise our activism and campaigning in practice.

The main questions we are looking to explore are:

• What is ‘decolonisation’?
• What have been the issues up until now within environmentalism?
• Why is this happening?
• What are the practical steps activists and campaigners must undertake to ensure that the decolonising of thought and actions is integral to all aspects of environmental justice?

This afternoon workshop will be a relaxed, safe-space to talk about histories of inequality from across cultures, and the deep links between structural violence today and the ongoing destruction of our planet.

We will end the day with some communal food and drinks, provided courtesy of UEA.

Everyone is welcome, regardless of previous knowledge or activity in environmentalism!

On the day we will be joined by:

• Dorothy Guerrero - Global Justice Now
• Paula Serafini - University of Leicester (with a talk on action group BP or Not BP?)