

Environmental Justice 2019: Transformative Connections

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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 an 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.ejatl.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 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.ejatl.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

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In this paper we examined how the Environmental Justice Atlas (www.ejatl.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 and measuring climate responsibility – from theory to practice
- Brototi Roy - Climate Justice Movements: grassroots struggles and proposals from the EJAtlas

FOOD CRISES, 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.

Simon Herr (simon.herr@unisg.ch)

The history of climate negotiations is a history of debates about climate responsibility. 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.

The principle of common but differentiated responsibilities (CBDR) and the concept of climate responsibility in the climate equity reference project (CERP) are important steps in this direction. This essay reconceptualises climate responsibility to offer an empirically measurable alternative to CBDR and a normatively grounded complement to the concept of climate responsibility developed in the CERP.

I employ Robert Adcock and David Collier's (2001) measurement validity framework which divides concepts into four levels: 1) the most abstract background concept, 2) the systematised concept, 3) indicators, and 4) scores of these indicators. Here I propose a systematised concept of climate responsibility which implies excluding some of the philosophical discussions of the background concept as well as the technical details of how to measure valid indicators. The two main questions I address here are how a normatively convincing background concept of climate responsibility can be implemented in the existing international climate governance architecture and whether this understanding can be measured empirically.

The essay comes in three parts. In the first, I specify understandings of harm, knowledge, and capability which I argue to be requirements of climate responsibility. I argue that the appropriate level of agency for bearing such climate responsibility is at the level of nation states.

The second part compares and contrasts the systematised concept of climate responsibility developed here with the principle of CBDR climate responsibility as conceptualised in the CERP. I argue that while CBDR has a strong normative foundation, it lacks precision and a shared understanding of empirical measurement. The concept of climate responsibility in the CERP, on the other hand, is empirically measurable (e.g. CSO Review Coalition, 2018) but lacks a robust normative foundation.

In the last part I demonstrate how the systematised concept of climate responsibility developed here connects the theoretical and empirical levels of climate responsibility by offering a measurable alternative to CBDR and a more solid normative foundation for the concept of climate responsibility in the CERP.

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CLIMATE JUSTICE MOVEMENTS: GRASSROOTS STRUGGLES AND PROPOSALS FROM THE EJATLAS

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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 consensual, 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?

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 decisionmaking 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.

UNBRIDGEABLE 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 and Mariana Walter (UEA)

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

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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. Zaccã 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.

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FRAMING A CLIMATE AND ENVIRONMENTAL JUSTICE “À LA FRANÇAISE”

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.

TRANSFORMATIVE CONNECTIONS BETWEEN FRANCOPHONE AND ANGLO-AMERICAN JUSTICE APPROACHES: WHAT ARE THEIR CONTRIBUTIONS FOR THE ANALYSIS OF ENVIRONMENTAL INJUSTICES?

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
- Margherita Brunori - Looking for parameters of transformation in the agricultural sector
- 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

According to a critical review by Brand (2016)¹, 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 relationship², 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.

¹ Brand, U. (2016). Transformation as a new critical orthodoxy: the strategic use of the term ‘transformation’ does not prevent multiple crises. *GAIA-Ecological Perspectives for Science and Society*, 25(1), 23-27.

² 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

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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.7.³

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.

³ Tomaselli, A. (2017). Indigenous Peoples in Europe and Their International Protection vis-à-vis the Threat of Climate Change. *European Yearbook of Minority Issues*, 14(1), 37-65; Ford, J. D. et al. (2016). "Including indigenous knowledge and experience in IPCC assessment reports". *Nature Climate Change* 6, 349-353.

⁴ Cittadino, F. (forthcoming 2019) *Incorporating Indigenous Rights in the International Regime on Biodiversity Protection: Access, Benefit-sharing and Conservation in Indigenous Lands*. Leiden: Brill.

LOOKING FOR PARAMETERS OF TRANSFORMATION IN THE AGRICULTURAL SECTOR

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Small-scale farmers are increasingly recognized as specific rights holders. From the International Treaty on Plant Genetic Resources for Food and Agriculture, to the recently adopted UN Declaration on the Rights of Peasants and other people working in rural areas, the role of small-scale farmers and rural workers for reaching international goals such as food security, biodiversity conservation, sustainable use of natural resources, and poverty eradication is affirmed and protected by a progressively surfacing international normative framework.

The premises of these instruments are rooted in the acknowledgement that current agricultural and food policies tend to concentrate power and resources in the hands of few big private actors, further marginalizing those who depend on land and natural resources for their livelihoods, and in the recognition that small-scale agriculture is generally more sustainable and effective for food security than the large-scale industrialized agriculture model⁵.

The two key themes addressed by the UN Declaration on the Rights of Peasants and other people working in rural areas are the equitable access to natural resources and participation. The content of these rights has the potential to radically move away from the current paradigm. On the contrary, the soft nature of the instruments in which these rights are affirmed prevent from appreciating what will the effective transformation of the system be, if any.

The paper aims to explore how recent initiatives protecting small-scale farmers are likely to translate instances of equity and sustainability – or, as Borras & Franco⁶ argue, 'agrarian climate justice' - into legal systems governing agriculture and food systems. It firstly tests to what extent recent trends of bilateral investment treaties, which recognise the need to benefit local communities and ensure human and environmental health⁷ are able to respond to the need to protect equitable and secure access to natural resources by small-scale farmers and rural workers. Secondly, it briefly discusses how initiatives such as the project of an EU Directive against unfair trading practices in the food chain can uphold the claims for a more equitable participation by small-farmers to agricultural chains.

The author concludes that these initiatives are far from being enough to trigger the realization of the abovementioned goals. Nevertheless, the affirmation of rights and corresponding obligations may contribute to providing the parameters and the direction for future legal transformations.

⁵ HLPE (2013). *Investing in smallholder agriculture for food security*. A report by the High Level Panel of Experts on Food Security and Nutrition of the Committee on World Food Security, Rome

⁶ Borrás, S. M., and J. C. Franco, et al. (2018). The Twin Challenge of Agrarian and Climate Justice: Connections and Contradictions Between Climate Change Mitigation Politics, Land Grabbing and Conflict in Myanmar. TNI Working Paper, <https://www.tni.org/en/publication/the-twin-challenge-of-agrarian-and-climate-justice>

⁷ UNCTAD (2018). IIA Issues Note: Recent Development in the International Investment Regime, Issue I - May 2018.

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

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Nowadays, the fact that Global North nations are responsible for most of the historical greenhouse gases 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.

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
- Gwen Patria Borcena - The Philippine based Catholic Church in the Public Square: Responding to the Cry of the Poor and Cry of the Earth

COMPLEMENTARITY BETWEEN THE EJ MOVEMENT AND DEGROWTH ON THE EUROPEAN SEMIPERIPHERY: AN EMPIRICAL STUDY

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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 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).

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 evolved 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 CRY OF THE EARTH

Gwen Patria Borcena (greenresearch.gwen@gmail.com, Greenresearch Environmental Research Group) Co-author: Rev. Michael Agliardo (Santa Clara University)

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.

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COAL, CLIMATE JUSTICE AND CAPABILITIES: TOWARDS A THEORETICAL FRAMEWORK

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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.

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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?

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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

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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 'contributive 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

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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

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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.

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

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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 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.

FROM THE CLIMATE AND ENVIRONMENTAL MOVEMENTS OF THE PAST TO A POSSIBLE "JUST TRANSFORMATION" OF THE FUTURE

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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?

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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 responsabilisation 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 responsabilizing 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 irresponsible 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.

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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 or 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 (anjali2@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.

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APPROACHES 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

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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

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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.

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

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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

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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.

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

