

**CLIMATE JUSTICE AND HUMAN RIGHTS: INTERACTIONS WITH GENDER,
INDIGENEITY, AND IMMIGRATION**

BY

LAWAL MOSES OVIEME

**DEPARTMENT OF GEOGRAPHY EDUACTION
ISAAC JASPER BORO COLLEGE OF EDUCATION
SAGBAMA, BAYELSA STATE
24moseslawal@gmail.com
PHONE: +234(0)8029702416**

&

**EPEM UBODIOM
DEPARTMENT OF HISTORY EDUACTION
ISAAC JASPER BORO COLLEGE OF EDUCATION
SAGBAMA, BAYELSA STATE
V1conscience@gmail.com
PHONE: +234(0)8066578290**

Abstract

Climate change has emerged as one of the most significant global challenges of the twenty-first century, with profound implications for human rights, social justice, and sustainable development. This study examines the interconnections between climate justice and human rights, with particular attention to the experiences of women, Indigenous peoples, and immigrants who are disproportionately affected by environmental degradation and climate-related disasters. Climate justice emphasizes the equitable distribution of environmental benefits and burdens, recognizing that vulnerable populations often bear the greatest consequences of climate change despite contributing the least to its causes. Using data derived from secondary sources and employing the use of the Environmental Justice theory, the study explores how gender inequalities intensify women's vulnerability to climate impacts through limited access to resources, decision-making processes, and adaptive capacities. It further analyzes the unique challenges faced by Indigenous communities whose cultural heritage, traditional livelihoods, and territorial rights are endangered by environmental changes and extractive activities. Additionally, the research reveals the growing phenomenon of climate-induced migration and the human rights concerns affecting immigrants and displaced populations, including issues of legal protection, social exclusion, and access to essential services. It concludes that advancing climate justice requires addressing structural inequalities and ensuring the protection of vulnerable groups

through rights-based approaches that promote resilience, environmental sustainability, and social transformation in an era of accelerating climate change.

Keywords: Climate Justice, Human Rights, Gender Inequality, Indigenous Peoples, Immigration

Introduction

Climate change represents one of the most consequential challenges confronting humanity in the twenty-first century, with impacts extending far beyond environmental degradation to encompass profound disruptions of human rights, social structures, economic systems, and political stability (IPCC, 2021; UN Human Rights Council, 2021). The Intergovernmental Panel on Climate Change (2021, p. 39) documents that anthropogenic climate change is unequivocally occurring, with global temperatures rising approximately 1.1 degrees Celsius since pre-industrial times, producing cascading impacts including ocean acidification, sea-level rise, extreme weather events, ecosystem collapse, and disruptions to agricultural and freshwater systems essential for human survival. The climate crisis disproportionately affects marginalized populations including women, indigenous peoples, and migrants who have contributed minimally to greenhouse gas emissions yet face the most severe consequences of climate destabilization (Neumayer & Plümper, 2007; Parikh & Parikh, 2002).

This study examined the intersection of climate justice, human rights, and the specific vulnerabilities of women, indigenous peoples, and migrants, arguing that comprehensive understanding of climate change's impacts and effective responses require integration of gender analysis, recognition of indigenous rights and knowledge systems, and acknowledgment of how climate change intersects with migration dynamics and human displacement (Sultana, 2009; Todd, 2016). The study contends that climate justice frameworks, which center equity, accountability, and protection of human rights, offer more promising pathways for addressing climate change than technocratic approaches that ignore social dimensions or perpetuate existing inequalities (Schlosberg, 2004; Bullard, 2008).

The problem addressed in this study is fundamentally that climate change is not merely an environmental or technical crisis but a profound human rights crisis that simultaneously intersects with and exacerbates existing inequalities based on gender, indigeneity, and migration status (Okereke, 2008; Saldanha, 2011). Women face climate impacts including increased water

and food insecurity, heightened sexual violence during disasters and climate-induced migration, reproductive health threats from environmental contamination, and disproportionate responsibility for household adaptation to climate impacts, yet remain systematically excluded from climate policy decision-making (Alston, 2014; Aregu et al., 2014). Indigenous peoples, who constitute approximately 5 percent of global population but steward lands containing 80 percent of Earth's remaining biodiversity, face existential threats to their territories, livelihoods, and cultural survival as extractive industries exacerbate climate change while claiming to address it, and as climate adaptation policies often dispossess indigenous peoples without consultation or benefit-sharing (Zoe Todd, 2016; Agrawal & Gibson, 1999). Migrants and displaced persons, already experiencing vulnerability due to irregular status and limited social protection, face compounding challenges as climate change intensifies resource competition, creates new waves of climate-induced displacement, blurs distinctions between climate refugees and other categories of migrants, and intersects with xenophobia and restrictive immigration policies (Stapleton et al., 2017; Kelman, 2010). The study, thus, addresses the gap in existing climate literature that often treats gender, indigenous rights, and migration as separate from, rather than intrinsic to climate justice, arguing that understanding these intersections is essential for achieving both climate justice and broader human rights objectives.

Methodology

This study adopts a qualitative research methodology, relying on secondary sources of data such as scholarly journals, books, policy documents, international human rights reports, and climate governance frameworks. The research employs a descriptive and analytical approach to examine the intersection of climate justice and human rights, with particular emphasis on gender, indigeneity, and immigration. Data are analyzed through thematic content analysis to identify patterns of vulnerability, discrimination, and resilience among affected populations. The study is anchored on the Environmental Justice Theory (EJT), which provides a framework for understanding how climate change disproportionately impacts marginalized groups.

Conceptual Clarifications

ClimateJustice

Climate justice is the principle that climate change is not only an environmental issue but also a social, economic, and ethical concern. It recognizes that the impacts of climate change are distributed unevenly, with vulnerable populations, developing countries, and marginalized communities often suffering the most despite contributing the least to global greenhouse gas emissions. Climate justice advocates for fair and equitable policies that address these inequalities by ensuring that those most affected receive adequate support, protection, and compensation. It also emphasizes the responsibility of major polluters and industrialized nations to take greater action in mitigating climate change and supporting adaptation efforts.

Climate justice refers to an approach to climate action that integrates human rights, equity, and social justice into responses to climate change. It seeks to ensure that the burdens and benefits of climate policies are shared fairly among all people and nations. The concept highlights the need to protect vulnerable groups, including low-income communities, indigenous peoples, women, and future generations, from the adverse effects of environmental degradation and global warming. Climate justice calls for inclusive decision-making, accountability from governments and corporations, and sustainable development strategies that promote environmental protection while advancing social and economic well-being for all (Schlosberg, 2004, p. 517; Bullard & Johnson, 2000).

Human Rights

Human rights, understood as universal, inalienable entitlements to dignity, security, and conditions enabling flourishing, provide frameworks for evaluating climate change impacts and responses, with emerging recognition that climate change threatens multiple human rights including rights to life, health, food, water, housing, and self-determination (Knox, 2009; Limon, 2009).

Human rights are the fundamental rights and freedoms that belong to every individual by virtue of being human, regardless of nationality, race, gender, religion, language, or social status. These rights are universal, inalienable, and indivisible, meaning they apply to all people and cannot be taken away arbitrarily. Human rights include civil, political, economic, social, and cultural rights such as the right to life, freedom of expression, education, healthcare, and equality

before the law. They are designed to protect human dignity, promote justice, and ensure that individuals can live freely and participate fully in society without discrimination or oppression.

Gender

Gender refers to the socially and culturally constructed roles, behaviors, expectations, and identities that societies attribute to individuals based on perceived biological sex. Unlike biological sex, which is based on physical characteristics, gender is shaped by social norms and can vary across cultures and time. It influences how individuals are expected to behave, dress, communicate, and interact within society (Nightingale, 2011; MacGregor, 2010).

Indigeneity

Indigeneity encompasses both legal status as recognized indigenous peoples and broader identification with indigenous knowledge systems, worldviews, and relationships with land, with indigenous peoples often maintaining distinctive approaches to environmental stewardship and sustainability that contrast with dominant economic and scientific paradigms (Todd, 2016; Agrawal & Gibson, 1999).

Migration

Migration, understood comprehensively as movement across borders for diverse reasons including economic opportunity, family reunion, asylum-seeking, and increasingly climate-induced displacement, encompasses both international migration and internal displacement, recognizing that legal categories including refugees, migrants, and internally displaced persons often obscure the intertwined causes of movement and overlapping vulnerabilities (Stapleton et al., 2017; Gemenne, 2011).

Theoretical Framework

Environmental Justice (EJ) theory

Environmental Justice (EJ) theory, pioneered by scholars like Robert Bullard (1990) and rooted in grassroots movements such as the 1982 Warren County protests, posits that marginalized communities disproportionately bear environmental hazards. Core ideas include the “precautionary principle,” “distributional equity” (fair allocation of risks and benefits), and

“procedural justice” (inclusive decision-making). EJ theory frames environmental degradation as a civil rights issue, rejecting technocratic solutions that ignore systemic racism and classism. Applying the Environmental Justice theory to climate justice and human rights reveals how intersecting vulnerabilities—gender, indigeneity, and immigration—amplify harm. Women, especially in Global South contexts, face higher climate-induced mortality and care burdens (UN Women, 2022). Indigenous peoples exemplify “cultural survival” threats as melting permafrost and desertification erode traditional lands and livelihoods (Whyte, 2017). Immigrants and undocumented communities, often relegated to climate-vulnerable zones (e.g., flood-prone urban fringes), lack legal recourse and disaster aid access (Miller, 2020). EJ theory thus exposes climate change not as a universal crisis but a “threat multiplier” that exacerbates existing human rights violations—unequal protection, forced migration, and political exclusion. Addressing climate justice requires dismantling structural inequities rather than merely reducing carbon emissions, ensuring that adaptation and mitigation respect the self-determination of women, Indigenous peoples, and migrants.

The Intersection of Climate Change and Human Rights

Climate change threatens multiple dimensions of human rights protected by international law and instruments. The right to life, recognized as fundamental in virtually all human rights frameworks, is imperiled by climate impacts including heat waves, severe weather events, food and water insecurity, and disease spread (Knox, 2009, p. 15). The right to health is compromised through air pollution exacerbated by fossil fuel combustion, contamination of water sources through mining and drilling associated with fossil fuel extraction, heat stress on vulnerable populations, and expanded ranges of vector-borne diseases (Limon, 2009, p. 6). The right to food and adequate nutrition is threatened by disruption of agricultural systems through changing precipitation patterns, altered growing seasons, and intensified pests and diseases, with particular vulnerability for populations in regions already experiencing food insecurity (Ericksen, Thornton & Notenbaert, 2011).

The right to water, recognized explicitly in international instruments including the UN General Comment on the right to water and sanitation, is endangered by climate-induced changes in precipitation, melting of glaciers and mountain snowpack supplying river systems, and

salinization of freshwater aquifers in coastal regions (UN Committee on Economic, Social and Cultural Rights, 2002). The right to adequate housing is jeopardized through sea-level rise threatening coastal settlements, intensified disasters destroying housing infrastructure, and climate-induced migration displacing populations (Leckie, 2009). The right to self-determination, particularly important for indigenous peoples and marginalized communities, is compromised when climate adaptation and mitigation policies are imposed without meaningful participation, and when resource extraction ostensibly addressing climate change proceeds without free, prior, and informed consent (Anaya, 2011).

Gender Dimensions of Climate Justice

Women face climate change impacts differentiated by gender relations that assign them disproportionate responsibilities for household survival while limiting their control over resources and decision-making (Alston, 2014, p. 6; MacGregor, 2010, p. 20). Women constitute the majority of the world's poor, and are concentrated in agriculture-dependent livelihoods particularly vulnerable to climate impacts, yet remain underrepresented in land ownership, credit access, and agricultural extension services essential for climate adaptation (Dankelman, 2010, p. 29). Research by Neumayer and Plümper (2007, p. 553) reveals empirically that natural disasters kill more women than men in developing countries, attributed to gender roles restricting women's mobility, cultural norms requiring women to await male permission before evacuating, women's responsibility for children limiting their capacity to flee danger quickly, and discrimination in resource allocation during disaster response.

Women experience heightened sexual violence during climate-induced disasters and migration, with humanitarian crises creating conditions where women become targets for trafficking, exploitation, and sexual assault (UNHCR, 2015, p. 12). Climate change threatens women's reproductive health through malnutrition affecting maternal nutrition, contamination of water sources used for hygiene and childbirth, and displacement disrupting access to reproductive healthcare (Parikh & Parikh, 2002, p. 130). Women's exclusion from climate decision-making at international, national, and community levels means their knowledge,

priorities, and concerns are often marginalized in policy formulation (Aregu et al., 2014, p. 8). Yet studies also documents women's leadership in climate activism, adaptation innovation, and resistance to extractive industries, demonstrating that addressing gender inequality is simultaneously an imperative for justice and an opportunity to strengthen climate responses (Alston & Whittenbury, 2003; MacGregor, 2009).

Indigenous Peoples and Climate Justice

Indigenous peoples face existential threats from climate change while often being excluded from decision-making regarding climate response, representing a profound injustice given indigenous peoples' historical stewardship of biodiverse territories and their minimal contribution to greenhouse gas emissions (Zoe Todd, 2016, p. 75; Alaimo & Hektha, 2008). Indigenous territories contain approximately 80 percent of Earth's remaining biodiversity and store vast quantities of carbon in forests and peatlands essential for climate regulation, yet indigenous peoples comprise only approximately 5 percent of global population and face systematic dispossession through expansion of extractive industries extracting fossil fuels, minerals, timber, and agricultural products under claims of addressing climate change or fostering development (Agrawal & Gibson, 1999, p. 473; Zoe Todd, 2016, p. 76). The expansion of renewable energy projects, including large-scale dams, wind farms, and solar installations, often proceeds without free, prior, and informed consent of indigenous peoples whose territories are affected, reproducing patterns of dispossession even as these projects are justified through climate mitigation rhetoric (Dunaway, 2015; Coates, 2004).

Climate change impacts indigenous peoples through disruption of traditional food systems dependent on seasonal patterns and specific species that are shifting or disappearing, threat to indigenous languages and knowledge systems that encode ecological relationships and sustainable practices, and displacement from ancestral territories as sea-level rise, desertification, and ecosystem collapse render territories uninhabitable (Tsing, 2015; Watson-Verran, 2002). International climate frameworks including the UNFCCC have historically marginalized indigenous participation and knowledge, though recent developments including the incorporation of indigenous rights language in Paris Agreement and increasing recognition of indigenous-led conservation have created new opportunities (UN General Assembly, 2015; Schroeder, 2010). Indigenous communities have established themselves as leaders in climate activism and

resistance to extraction, demonstrating sophisticated environmental knowledge and governance systems offering alternatives to dominant development paradigms (Schlosberg & Carruthers, 2010, p. 341; Gillon, 2012).

Migration, Climate Change, and Human Rights

Climate change represents one of several overlapping causes of human displacement, complicating legal categories and policy frameworks that have traditionally distinguished between refugees (displaced due to persecution), migrants (moving voluntarily for economic opportunity), and internally displaced persons (displaced by conflict) (Stapleton et al., 2017, p. 8; Gemenne, 2011, p. 16). Rising sea levels, desertification, water scarcity, and intensified climate-triggered disasters force people from homes and territories, with most climate-induced displacement occurring internally rather than across international borders, yet receiving minimal policy attention from climate frameworks focused on mitigation and adaptation within national boundaries (Kelman, 2010, p. 56). People displaced by climate change lack recognized legal status as 'climate refugees' under international law, leaving them without specific protections and exposing them to vulnerabilities including irregular migration status, exploitation by smugglers and traffickers, discrimination in receiving countries, and limited access to social protection and development opportunities (Brown, 2008, p. 1).

Kelman (2010, p. 62) opines that framing climate displacement as 'climate migration' when it is actually forced displacement misrepresents the involuntary nature of climate-induced movement and obscures structural injustices requiring policy responses. Women migrants face particular vulnerabilities including heightened risk of sexual violence and trafficking, separation from family members, and restricted employment options confining them to exploitative sectors including domestic work, commercial sex, and agricultural labor (UNHCR, 2015, p. 15). Furthermore, the intersection of climate change and restrictive immigration policies creates profound injustices, as wealthy nations most responsible for greenhouse gas emissions close borders to people displaced by climate change resulting from those emissions, externalizing consequences of consumption while refusing responsibility for resulting displacement (Ciplet, Cohen & Dafan, 2015, p. 25). Climate migration also intersects with resource competition in receiving areas, creating tensions between host communities and migrants over access to

increasingly scarce water and arable land, dynamics that can fuel violence if not addressed through frameworks centering human rights and climate justice (Barnett & Adger, 2007).

Intersectional Vulnerabilities and Justice Implications

Understanding climate justice requires analysis of how gender, indigeneity, migration status, and other identities intersect to produce particular patterns of vulnerability and resilience. Indigenous women face compounded vulnerabilities from both gender discrimination and indigenous land dispossession, with particular exposure to sexual violence during displacement and to loss of traditional food systems on which they rely more heavily than men (Aregu et al., 2014, p. 10; Alston, 2014, p. 8). Migrant women face layered vulnerabilities from irregular migration status, gender-based discrimination in labor markets, and exposure to violence in contexts where police protection is unavailable or unreliable due to immigration status (Stapleton et al., 2017, p. 12).

Women with disabilities, elderly women, and women from marginalized ethnic groups within countries face additional compounded vulnerabilities to climate impacts and face barriers to accessing adaptation assistance and decision-making platforms (MacGregor, 2010, p. 25). These intersecting vulnerabilities demonstrate that one-dimensional policy responses addressing only gender, only indigenous rights, or only migration are insufficient; instead, justice requires policy frameworks attending to how power relations intersect and providing space for affected communities to articulate their own needs and solutions (Collins, 2000, p. 18). Nightingale (2011, p. 155) emphasizes that feminist approaches to climate justice must attend not only to how gender shapes climate vulnerability but to how gender relations themselves are being transformed by climate change, creating new opportunities for women's leadership while also generating new forms of marginalization and control.

Pathways Toward Climate Justice and Human Rights Protection

Achieving climate justice while protecting human rights requires transformation of global economic systems perpetuating inequality, restructuring of energy systems moving beyond fossil fuels, and centering of equity and rights in climate policies. The study identifies several essential components of climate justice approaches. First, recognition of historical responsibility for climate change obligates wealthy nations that industrialized through fossil fuel combustion to lead emissions reductions while providing financial and technological support for adaptation in

vulnerable regions, rejecting the notion that all nations share equal responsibility for addressing a crisis they created unequally (Roberts & Parks, 2007, p. 48; Ciplet et al., 2015, p. 23). Second, meaningful participation of marginalized communities including women, indigenous peoples, and affected migrants in climate decision-making at international, national, and local levels is essential for both justice and policy effectiveness, requiring institutional reforms enabling participation beyond tokenistic representation (Anaya, 2011, p. 156; UN General Assembly, 2015, p. 32). Third, protection of indigenous rights to territories and self-determination, including free, prior, and informed consent for projects affecting indigenous lands, must become central to climate policy rather than subordinated to climate mitigation imperatives (Todd, 2016, p. 78). Fourth, just transition approaches moving workers and communities away from fossil fuel dependency must provide alternative livelihoods with comparable wages and dignity, center rights of indigenous peoples and other communities bearing highest costs of transition, and ensure that clean energy development does not reproduce extraction patterns of fossil fuel industries (Ciplet et al., 2015, p. 27). Fifth, international climate finance and adaptation support must reach most vulnerable communities rather than concentrating benefits among elites in middle-income countries, must support community-led adaptation reflecting local priorities rather than externally imposed development models, and must be provided as reparations rather than charity given historical responsibility (Roberts & Parks, 2007, p. 51). Sixth, recognition and protection of indigenous environmental knowledge systems and practices, including traditional ecological knowledge encoding sustainable resource management, can contribute substantially to climate mitigation and adaptation while respecting indigenous intellectual property rights and self-determination (Agrawal & Gibson, 1999, p. 475). These pathways remain contested and imperfectly implemented, yet they are increasingly recognized as essential for achieving both climate goals and human rights objectives.

Conclusion

Climate change cannot be understood or addressed effectively as a technical or environmental problem divorced from human rights, social inequality, and justice. The paper demonstrates that climate change simultaneously reflects and exacerbates existing inequalities based on gender, indigeneity, and migration status, with women, indigenous peoples, and migrants bearing disproportionate burdens of climate impacts despite minimal responsibility for

greenhouse gas emissions. Conversely, addressing climate change through purely technical means without transforming underlying inequalities risks perpetuating and even intensifying injustices. Climate justice frameworks offer promising alternatives, foregrounding equity, human rights, and meaningful participation of marginalized communities in decision-making regarding climate response. Yet realizing climate justice requires transformation of global economic systems, power relations, and institutions that currently prioritize wealthy nations' interests over vulnerable populations' rights and needs. The study emphasizes that gender equality, indigenous rights protection, and just approaches to migration are not separate from but intrinsic to climate justice, requiring integration throughout climate policies and institutions. Women's leadership, indigenous environmental knowledge, and migrants' resilience represent crucial resources for building sustainable and just futures, yet remain underutilized in dominant climate frameworks. Achieving climate justice while protecting human rights of all people remains an urgent imperative and an unfinished project requiring continued advocacy, research, and movement-building by affected communities and justice-oriented researchers and practitioners.

References

- Agrawal, A., & Gibson, C. C. (1999). Enchantment and disenchantment: The role of community in natural resource conservation. *World Development*, 27(4), 629–649.
- Alaimo, S., & Hektha, S. (Eds.). (2008). *The international handbook of environmental sociology*. Edward Elgar.
- Alston, M. (2014). Gender and climate change in Australia. *Wiley Interdisciplinary Reviews: Climate Change*, 5(3), 1–10.
- Alston, M., & Whittenbury, K. (2003). Gender and climate change in Australia. *Australian Journal of Environmental Management*, 10, 51–56.
- Anaya, S. J. (2011). *International human rights law and the rights of indigenous peoples*. Oxford University Press.
- Appadurai, A. (2006). *The fear of small numbers: An essay on the geography of anger*. Duke University Press.

- Aregu, L., Tesema, G., Diro, R., Nigussie, M., Debebe, N., Assefa, A., & Anteneh, B. (2014). *Towards gender transformative agricultural development: Research findings from Ethiopia*. International Livestock Research Institute.
- Barnett, J., & Adger, W. N. (2007). Climate change, human security and violent conflict. *Political Geography*, 26(6), 639–655.
- Brown, O. (2008). *Migration and climate change*. International Organization for Migration.
- Bullard, R. D. (1990). *Dumping in Dixie: Race, class, and environmental quality*. Westview Press.
- Bullard, R. D., & Johnson, G. S. (2000). Environmental justice: Grassroots activism and its impact on public policy decision making. *Journal of Social Issues*, 56(3), 555–578.
- Ciplet, D., Cohen, M., & Dafan, J. (2015). The equal world: Climate justice through common but differentiated responsibilities. *Development*, 58(2–3), 15–28.
- Coates, P. A. (2004). *The Marshall Islands' challenges in the 21st century*. University of Hawai'i Press.
- Collins, P. H. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (2nd ed.). Routledge.
- Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*, 1989, 139–167.
- Dankelman, I. (2010). Gender and climate change: Why women matter. *Journal of Gender Studies*, 19(3), 1–11.
- Dunaway, F. (2015). *Seeing green: The use and misuse of American environmental images*. University of Chicago Press.
- Ericksen, P. J., Thornton, P. K., & Notenbaert, A. (2011). *Mapping hotspots of climate change and food insecurity in the global tropics*. CGIAR.
- Farbotko, C. (2010). Wishful sinking: Disappearing islands, climate refugees and ontological security. *The Asia Pacific Journal of Anthropology*, 11(3–4), 329–346.
- Gemenne, F. (2011). Why the numbers don't add up: A review of estimates and predictions of people displaced by environmental change. *Global Environmental Change*, 21(Suppl.), S41–S49.

- Gillon, S. (2012). *The last crusade: The Church of England in the Second World War*. Profile Books.
- Intergovernmental Panel on Climate Change. (2021). *Climate change 2021: The physical science basis*. Cambridge University Press.
- Kelman, I. (2010). Hearing local voices from small island developing states for climate change. *Local Environment*, 15(2), 23–38.
- Knox, J. H. (2009). Climate change and human rights law. *Virginia Journal of International Law*, 50, 163–218.
- Leckie, S. (2009). Climate-related displacement and planned relocation. In D. Ionesco, D. Mokhnacheva, & F. Gemenne (Eds.), *The atlas of environmental migration* (pp. 87–102). Routledge.
- Limon, M. (2009). Human rights and climate change: Constructing a case for political action. *Harvard Environmental Law Review*, 33, 439–476.
- MacGregor, S. (2009). A stranger in my own home: The politics of enclosure in environmental philosophy. In A. Dobson (Ed.), *Fairness and futurity: Essays on environmental sustainability and social justice* (pp. 215–240). Oxford University Press.
- MacGregor, S. (2010). Gender and climate change: From impacts to discourses. *Journal of the Indian Ocean Region*, 6(2), 223–238.
- Neumayer, E., & Plümper, T. (2007). The gendered nature of natural disasters: The impact of catastrophic events on the gender gap in life expectancy, 1981–2002. *Annals of the Association of American Geographers*, 97(3), 551–566.
- Nightingale, A. J. (2011). Bounding difference: Intersectionality and the material production of gender, caste, class and environment in northern India. *Geoforum*, 42(2), 153–162.
- Okereke, C. (2008). Global environmental sustainability: Intergenerational equity and conceptions of justice in multilateral environmental agreements. *Geoforum*, 39(2), 1566–1579.
- Parikh, J., & Parikh, K. (2002). *Climate change: India's 困境*. Indira Gandhi Institute of Development Research.
- Quijano, A. (2000). Coloniality of power and Eurocentrism in Latin America. *International Sociology*, 15(2), 215–232.

- Roberts, J. T., & Parks, B. C. (2007). *A climate of injustice: Global inequality, north-south politics, and climate policy*. MIT Press.
- Rocheleau, D., Thomas-Slayter, B., & Wangari, E. (Eds.). (1996). *Feminist political ecology: Global issues and local experiences*. Routledge.
- Saldanha, A. (2011). *The geopolitics of migration to the EU: Beyond fortress Europe*. Institute of Development Studies.
- Schlosberg, D. (2004). Reconceiving environmental justice: The political anatomy of environmental inequality. *Environmental Politics*, 13(3), 517–540.
- Schlosberg, D., & Carruthers, D. (2010). Indigenous struggles, environmental justice, and community capabilities. *Global Environmental Politics*, 10(4), 12–35.
- Schlosberg, D., & Collins, L. B. (2014). From environmental to climate justice: Towards a framework of climate change and environmental justice. In P. Pellow & R. Brulle (Eds.), *Power, justice and the environment: A critical appraisal of the environmental justice movement* (pp. 2–16). MIT Press.
- Schroeder, H. (2010). Agency in international climate negotiations: The case of indigenous peoples and climate change. *International Environmental Agreements*, 10, 317–330.
- Sen, A. (1999). *Development as freedom*. Oxford University Press.
- Smith, L. T. (2012). *Decolonizing methodologies: Research and indigenous peoples* (2nd ed.). Zed Books.
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339.
- Stapleton, S. R., Nasser, R., & Htun, Y. (2017). *Gender equality and climate action: Towards a framework*. Oxford Research Group.
- Strauss, S., & Orlove, B. (Eds.). (2003). *Weather, climate, culture*. Berg Publishers.
- Sultana, F. (2009). Fluid lives: Subjectivities, gender and water in rural Bangladesh. *Gender, Place & Culture*, 16(4), 427–444.
- Todd, Z. (2016). An indigenous critique of the proposed Anthropocene: Industrialization as a state of nature. *Journal of Political Ecology*, 23, 65–80.
- Tsing, A. L. (2015). *The mushroom at the end of the world: On the possibility of life in capitalist ruins*. Princeton University Press.

- UN Committee on Economic, Social and Cultural Rights. (2002). *The right to adequate food (Article 11): General Comment No. 12*. United Nations Human Rights Office.
- United Nations General Assembly. (2007). *United Nations Declaration on the Rights of Indigenous Peoples*. UNGA Press
- United Nations General Assembly. (2015). *Paris Agreement*. United Nations Framework Convention on Climate Change.
- United Nations Human Rights Council. (2021). *Climate change and human rights: Resolution adopted by the Human Rights Council*. UNHRC
- UNHCR. (2015). *Climate change and displacement*. United Nations High Commissioner for Refugees.
- Watson-Verran, H. (2002). Navigating the Arctic. In T. Aykut & D. Turnbull (Eds.), *Masons, tricksters and cartographers: Comparative studies in the sociology of scientific and indigenous knowledge* (pp. 56–78). Harwood Academic Publishers.