

CLIMATE JUSTICE IN GENDER AND YOUTH ENGAGEMENT

AN OXFAM GUIDE

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Climate Justice is closely linked to gender and intergenerational justice, as well as youth and gender engagement and advocacy. Why? Because climate change is disproportionately affecting women, youth, and marginalized groups, who are particularly vulnerable to the consequences of the climate crisis, although they are the least responsible for it. To make sure that adaptation to climate change does not reproduce these inequalities, the ties with gender and intergenerational justice must be reinforced to truly defend human rights, foster inclusion and promote accountability from existing power structures in order to achieve an inclusive and sustainable adaptation. Inversely, the fight over climate change cannot be successful if the voices of the most marginalized groups in society, including, women, youth, indigenous, etc. is not fully taken into account, as their agency, knowledge and perspective will bring vital guidance into achieving a truly sustainable and inclusive society.



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EXECUTIVE SUMMARY

Climate justice is closely linked to gender and intergenerational justice, as well as youth and gender engagement and advocacy. Why? Because climate change is disproportionately affecting women, youth, and marginalized groups, who are particularly vulnerable to the consequences of the climate crisis, although they are the least responsible for it. To ensure that adaptation to climate change does not reproduce these inequalities, the ties with gender and intergenerational justice must be reinforced to truly defend human rights, foster inclusion and promote accountability from existing power structures in order to achieve an inclusive and sustainable adaptation. Inversely, the fight over climate change cannot succeed if the voices of the most marginalized groups in society, including, women, youth, indigenous, etc. is not fully taken into account, as their agency, knowledge and perspective will bring vital guidance into achieving a truly sustainable and inclusive society.

This guide is divided in two sections: the first one adopts a theoretical approach and provides a definition of climate justice and a case for how climate justice and gender justice can work together. It also addresses the transgenerational aspects of climate justice and how the concerns of youth can be reflected. The second is more practical as it provides a number of entry points and practical examples of how climate justice can be integrated into our work with women and youth

WHY A GUIDE ON CLIMATE JUSTICE?

Climate change is hitting hard, changing the way humankind thinks and acts in view of the future. What we need is a just transition to low-carbon economies and strengthened resilience capacities to adapt to the impacts of climate change. This can only be achieved if existing power structures are shifted and climate finance flows to where it is most needed, in areas and to population groups that carry the highest burden and are most marginalized – among them women and youth. This is the core of climate justice. Climate justice sheds light on the relationships between those who suffer most from the effects of climate change and those who have contributed the most – through their GHG emissions – to the problem.

Climate justice looks at injustice between rich and poor countries. By contrasting more “powerful” and more “vulnerable” actors and highlighting inequalities in terms of responsibility and in terms of capacity to absorb, adapt to, and mitigate the climate crisis, it draws attention to the patriarchal, extractivist, neo-colonial economic and political system that has engendered this crisis. In addition, unequal power relations, lack of accountability, and participation at national and sub-national scales are also issues that need to be addressed.

Achieving climate justice with an inequality lens!

Climate justice is “the fight against the climate crisis through systemic change, looking to create not only a carbon neutral world, but a fairer, more equal, more feminist and more anti-racist world.”¹



Oxfam has placed climate justice at the centre of its programming, alongside gender justice, economic justice, and inclusive governance. Climate change is a problem that both reflects and perpetuates structural injustices. As such, climate change no longer appears only as an environmental problem requiring technological solutions and individual behaviour change, but as a problem with a strong ethical dimension: the solutions that are put in place must take into account the sharing of collateral damages and benefits.

This guide aims to support Oxfam teams and partners working on gender justice and with young people in the LAC, WAF and MENA regions, and to help them to integrate climate justice into their programming and campaigning work. In PART 1 of the guide, you will find theoretical thoughts on and framings of climate justice, while PART 2 focuses on practical entry points and examples that will help you integrate climate justice into your work.

PART 1

WHAT IS MEANT BY CLIMATE JUSTICE?

There is an increasing recognition that climate change is fundamentally a question of justice that considers responsibility for the problem and the efforts to tackle it. Different vulnerabilities to the impacts of climate change are a reflection both of structural injustices and of the increasing intensity of climate impacts, many of which lie beyond people's capacity to adapt. Essentially, it is a question of what is tolerable and what is not. Climate justice is understood in many different ways (see **Figure 1**), but at the core of the issue lies the fact that the causes and effects of climate change—as well as efforts to tackle the problem—raise ethical, equity and rights issues.

Figure 1

Dr. Jalonne White-Newsome: "I long for the day when low-income, black, and indigenous people and people of colour do not suffer disproportionately from the irresponsible stewardship that we all contribute to."

Yeb Saño: "The climate crisis is a manifestation of the pervasive injustice that has brought us economic inequality, oppression, subjugation, and exploitation."

Dr. Kaveh Madani: "The people of the Global South deserve the same quality of life as the people of the global north, but this remains unachievable for them unless there is a transfer of knowledge, technology and wealth."

Dr. Mary Keogh and Gordon Rattray: "[People with disabilities] are... among those most impacted by climate change, whose human rights are most at risk of violation by inappropriate climate action and for whom true climate justice is essential."

Prof. Henry Shue: "Justice obligates us to assist with development, and climate requires us to do so in ways that avoid increasing emissions."

Osprey Rielle Lake: "Climate justice... requires us to invest in systemic change that centres on care for land, women, frontline communities, and community-led solutions."

Sakshi Aravind: "[Climate justice is] our biggest opportunity to rebuild a world led by indigenous knowledge forms, worldviews and ways of living."

Dr. Adelle Thomas: "Climate justice underscores the unfairness of countries and groups that have contributed the least to climate change being most at risk."

Dr. Saleemul Huq: "The climate-change issue can be characterized as pollution by rich people and rich countries adversely impacting poor people... This is morally wrong and every religion teaches that it is wrong."

Adrián Martínez: "We call for justice because the current crisis is no longer fuelled by ignorance but by wilful greed."

Ricardo Lagos: "Any attempts to ensure climate justice without acknowledging intersecting injustices are doomed to fail."

Vanessa Nakate: "You can't have climate justice without gender equality."²

The concept of climate justice focuses attention on the need to disrupt power relations and shift decision-making processes that lock in and reproduce climate injustices. It will hopefully help bridge the gap between justice concerns in climate change funding and actual interventions on the ground. It is important to address structural root causes (historical injustices, land rights, gender inequalities, political participation, and governance) if climate justice goals are to be achieved in the long term.

² Carbon Brief 7 October 2021

<https://theelders.org/news/gender-equality-climate-justice-and-education-go-hand-hand>

<https://www.unwomen.org/en/news-stories/interview/2022/03/interview-you-cant-have-climate-justice-without-gender-equality>

The Mary Robinson Foundation (2020) states that climate justice “links human rights and development to achieve a human-centred approach, safeguarding the rights of the most vulnerable people and sharing the burdens and benefits of climate change and its impacts equitably and fairly.” In the end, there is no single way to define, let alone champion, climate justice. However, in combination with other current social justice movements (including environmental justice), there is strong recognition that climate justice needs to be an additional component of the fight for more equality and justice.

There are five different dimensions of climate justice, very much interlinked but focusing on discrete sub-aspects of justice (see Burnham et al., 2013; Manzo, 2021; Peters, 2015; Svarstad et al., 2011).

- **Procedural justice (PJ)** – addressing who is at the decision-making table
- **Distributional justice (DJ)**– addressing the distribution of responsibilities, capacities, costs, and benefits of climate action
- **Recognition justice (RJ)** – recognizing and taking action to address structural constraints
- **Corrective justice (CJ)** – providing remedies for past injustices
- **Intergenerational justice (IJ)**– recognizing the rights to pollute and leaving options that allow future generations to adapt

PROCEDURAL JUSTICE. This aspect of climate justice is fundamentally about decision-making processes, and is concerned with ensuring that responses to climate change are fair, accountable, and transparent. At the core of this lie issues of public participation, due process, and representative justice. This can include access to information, access to and meaningful participation in decision making, lack of bias on the part of decision-makers, and access to legal procedures. Procedural justice generally focuses on identifying those who plan and make rules, laws, policies, and decisions, and those who are included and can have a say in such processes. It also focuses on seeking to unveil the (un)fairness of the processes through which decisions are made.

DISTRIBUTIONAL JUSTICE is essentially about the distribution of responsibilities and benefits arising from responses to climate change. It is frequently discussed in the context of “just transitions” to a zero-carbon economy. These transition processes are often related to issues of social justice, and include, for instance, strategies for upholding the legal rights of existing land users and protecting them against land grabs, and proper compensation for those whose land is acquired (for biofuel projects, for example). Such strategies can prevent some of these injustices from occurring. New low-carbon or climate investments should consider existing social

inequalities, with an eye on safeguards and governance innovations that might be required to ensure that poorer groups do not pay the price for decarbonization efforts. A similar risk is often associated with investment driven by the rules and regulations of carbon markets. It is therefore essential to bring a wider range of interests and voices into decision making about “just transitions.”

RECOGNITION JUSTICE is closely related to both procedural and distributional justice, but focuses in particular on the recognition of difference (Fraser, 2000). Recognition is defined here as ideal mutual relations between groups, in which each sees the other as its equal. In practice, it means identifying people whose vulnerability may be worsened because of a process such as a low-carbon transition. Recognition justice centres on unveiling those who may face intolerance and discrimination and supports the idea that they should be guaranteed a fair representation of their views without distortion or fears of reprisal (McCauley et al., 2013; Sovacool et al., 2019). Recognition also applies to the specific circumstances that a group or region must face. For example, when it comes to climate finance for adaptation and resilience, African states demand that their continent be recognized for its specific vulnerability regarding climate change and its specific needs regarding adaptation.

CORRECTIVE JUSTICE is a fundamental type of justice, concerned with the reversal of wrongs and the undoing of transactions. Efforts in this direction – also called climate-change litigation and climate-harm reversal – should be made to focus on the corrective justice potential for those who face negative climate impacts such as displacement stemming from climate change.

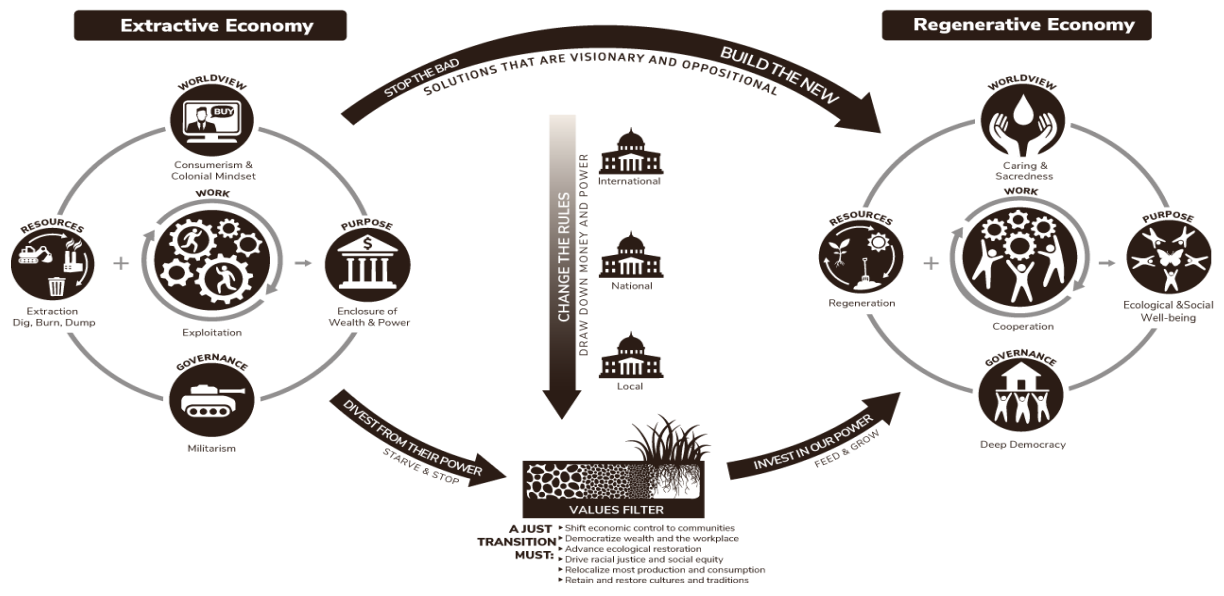
INTERGENERATIONAL JUSTICE is focused on elements of justice that frequently surface in debates on environmental resources and sustainable development. Brundtland (1987) defined the term intergenerational justice as the ability of current generations to meet their needs without compromising the ability of future generations to meet their own needs. In climate-justice struggles, justice for future generations is a central mobilizing claim: holding the current generation of decision makers and polluters to account now for failing to act and imposing on future generations risks and dangers for which they are not responsible (Page, 2006).

Climate justice is complex. While the concepts covered by the term climate justice are multi-faceted, this guide will specifically address two aspects in order to defend gender and youth rights: a) how to ensure justice in the move towards low-carbon and climate-resilient economies, and b) how to integrate climate justice into decision-making processes and governance systems.

How to transition from high levels of GHG emissions and high levels of climate vulnerability towards a low-carbon climate-resilient society in a just manner for women and youth?

Just Transition is a vision-led, unifying and place-based set of principles, processes, and practices that build economic and political power to shift from an extractive to a regenerative economy. This means approaching production and consumption cycles holistically and waste-free. The transition itself must be just and equitable: redressing past harms and creating new relationships of power for the future through reparations. If the process of transition is not just, the outcome will never be. Just Transition describes both where we are going and how we get there (by Just Transition Alliance).

As the global share of renewable-energy generation continues to increase, transition planning is required to ensure that fossil-fuel-dependent regions and workers are not stranded by the energy transition or by climate-change policy. Possible pathways towards a sustainable, low-carbon, and equitable energy system that are better for people and the environment are at the centre of this discussion. Given the high levels of poverty and unemployment in countries of the Global South (both processes affecting women, LGBTQI+ people, and youth the most), energy and climate policy represents a real opportunity for a development pathway that addresses these socio-economic challenges. Discussions must highlight various elements of a just energy transition, including universal access to clean affordable energy, corporate and business reform, the shift in ownership of energy, empowerment of workers and communities, and environmental restoration.



Developed by Movement Generation with Climate Justice Alliance frontline communities. Diagram designed by Design Action Collective. Icons designed by Micah Bazant. (<https://climatejusticealliance.org/just-transition/>)

While there is growing recognition of the importance of ensuring that low-carbon transitions are attentive to justice issues (including gender justice), there is a pressing need to innovate with participatory scenario-building exercises about climate futures, ensuring the participation of women and youth and the inclusion of their views. Work needs to be carried out, with the help of experts in the field, to model a variety of energy, transport, food, and other futures, developing tools that are more participatory, and formulating thoughtful scenarios for change. These scenarios must be driven by the values, concerns, and priorities of citizens, thus securing the just distribution of responsibilities and benefits (distributional justice). This would help to develop tools and procedures for integrating climate-justice concerns into planning for different climate futures.

Viewing a just transition through a climate-justice lens also involves considering legal frameworks and agreements on how to leave remaining reserves of fossil fuels in the ground. What are referred to as supply-side climate policies must consider a just process to balance measures to limit the production and extraction of fossil fuels against measures to regulate the resulting emissions. Funding and building networks and alliances at the frontier of legal innovations for accountability, justice, and redress in relation to climate change could make a real difference.

With regard to transition pathways that focus on reducing climate-induced loss and damage, considerations of the potential and the limitations of approaches that give legal standing to rivers, forests, and other ecosystems are absolutely vital. These approaches could help protect the livelihoods of forest dwellers and indigenous peoples that inhabit these areas, and even potentially put them beyond the realm of commercial exploitation. In this way, climate justice could prevent the exploitation of vital natural resources that sustain the lives of their users, including women and youth.

A just transition should also be understood from the specific perspectives of women populations. Processes aimed at proposing new forms of production and consumption have to take into account aspects of and solutions to central problems such as the role of unpaid care work carried out by women (a problem highlighted by the COVID-19 pandemic) as well as women's informal work, two fundamental pillars of our current economic and social system of life. The precariousness of women's work is aggravated by current trends such as seasonal and forced migration, the feminization of agricultural work, the lack of formal recognition of women as farmers, the lack of health protections in the informal sector, the low representation and participation of women in decision-making spaces, and gender inequalities in accessing credit and loans, among many other factors. (WEDO, 2016)

How can decision-making processes and governance systems include climate justice?

Work on inclusive climate governance is generally focused on a series of “traditional” shortcomings in current democratic practice such as short-termism, privileged access for business actors, and poorly functioning electoral/democratic processes, alongside more traditional concerns regarding good governance (e.g. corruption, lack of participation, and accountability) (González & Numer, 2020; Transparency International, 2011).

Many decision-making processes take place at the national level or subnational level (meaning a country's territorial divisions), especially regarding the creation of programs, public policies, and regulations. It is mainly at these levels that climate action is implemented. Actors from various levels and subject areas are involved in the dialogue and negotiation processes, regardless of the decision maker's level of authority. These national and subnational decision-making spaces are opportunities for public participation.

Participation in environment- and climate-related decision-making processes is a human right (OHCHR, 2015). All people, regardless of age or gender and the organizations that represent them, have the right to participate in climate-related decision-making processes, and the State has a duty to ensure that this right can be exercised. This being so, rights of access to environmental information, climate justice, and the participation and protection of advocates on climate-related matters are extremely important to climate activists and for the exercise of citizens' rights.

We already know that women's access to decision-making spaces and spaces where power is contested is limited for multiple reasons, and this must also be addressed in the field of climate justice. The problem is still greater for racialized women and LGBTQI+ persons. Evidence shows that the negative consequences of climate change affect vulnerable populations most severely. As a result, proposed solutions on the path to a just transition must include their views, perspectives, and proposals. Otherwise, outcomes are bound to fall short. Women's and feminist organizations that are involved in international, national, and subnational debates and are at the forefront of the current climate-action agenda advocate for a just transition with a gender perspective, and as part of this work they propose efficient, safe, sustainable, intergenerational, intersectional solutions.

Participatory processes may involve developing workshops, surveys, and consultations, co-producing documents or studies, and even providing virtual participation spaces. They may also promote the creation of permanent spaces for citizen consultations and participation in climate governance. In all cases, the recognition and fair representation of those who are facing intolerance and discrimination need to be secured to ensure climate justice and a just transition (recognition justice).

Land issues are an important area of climate governance. Land is used, for example, for cropping, livestock rearing, or forestry purposes. In all these land uses, climate change will affect both the ability to use land in the future (particularly if today's use leads to overexploitation) and the ability to produce food and support livelihoods of climate-vulnerable people, let alone the direct consequences on the potential for carbon sequestration. This is why land tenure and administration regulations and frameworks are important climate-justice instruments that govern access to and use of land and natural resources. These aspects of climate governance are essential components in improving procedural climate justice and achieving positive distributive outcomes.

HOW DO CLIMATE JUSTICE AND GENDER JUSTICE WORK TOGETHER?

Despite the enormous progress and achievements that women have made in recent years, structural inequalities between men and women persist, not to mention the intersecting (and often compounding) inequalities endured by LGBTQI+ people and racialized people. These inequalities are reflected in different areas of society and the economy, and fundamentally in the impacts and consequences of climate change. This is indisputable: the risks and negative impacts associated with climate change, biodiversity loss, and ecosystem degradation, as well as how their mitigation is being financed, must be assessed in a gender-disaggregated way. Those who are socially, economically, or culturally marginalized have scarce resources and technologies with which to respond to the negative impacts of climate change. Gender, class, and ethnic origin, among other characteristics, are socially constructed and can place people at a disadvantage in terms of their ability to respond to the degradation of ecosystems and the environment.

The unequal impacts of climate change from a gender perspective are strongly linked to socio-economic inequality and the persistence of poverty in the context of growth that is exclusionary and unsustainable (Aguilar Revelo, 2021). Climate change has direct negative impacts on natural resources that are essential for daily life, such as water, fisheries resources, energy sources, and biodiversity. Women are most severely affected by and most exposed to the adverse effects of climate change and the vulnerability of systems, mainly as a result of the type of jobs and tasks they perform in their households and communities, which are often determined by the gendered division of labour. The negative impact is even greater for women who live and/or work in rural areas, since they are directly confronted with the most adverse consequences – drought, floods, natural disasters, among others – because of the very type of activities they are responsible for. For example, the gendered division of labour tends to place responsibility for caregiving tasks on women, so that during extreme weather events their workload increases as a result of caring for affected third parties. This further accentuates an existing inequality, since in contexts of informality and social vulnerability, care work is not economically recognized, and tends to form part of women's unpaid domestic tasks. They are also often in charge of feeding the family, as well as collecting basic resources for household subsistence, such as water and firewood. These culturally assigned responsibilities correspond to the unpaid work done by girls and women, and the scarcity of these essential resources alongside the lack of public services

can increase the time they must devote to them, resulting in the deepening of structural nodes of inequality.

Women, especially rural women, are the people who have protected forests and territories for generations, mainly because of the type of work they do and their link to nature, which means that women are often front-line defenders of their territories. From an ecofeminist perspective, as well as from the perspective of indigenous feminist cosmovision, this link with natural resources is framed by a special body-territory relationship, which is understood from a conception of unity and feedback. Ecofeminist narratives have shed light on a dimension of territorial conflicts that was not considered in traditional views. Extractive and agribusiness processes are also an appropriation of the body, especially that of (indigenous, rural) women. This appropriation is expressed concretely in practice, when women's bodies are taken for the purpose of sexual exploitation, in order to maintain the male workforce that begins to dominate the area. Astrid Ulloa (2016) points out that violence against women increases in extractive contexts, where not only are there irreversible effects on the environment (contamination of water, soil, and air, or deforestation), but there are also significant impacts on the social relations and ways of life of the original communities in these territories (Ulloa, 2016). This process can also be analysed as a "(re)patriarchization of territories" that accentuates existing gender inequalities. The installation of extractive industries or agribusinesses encourages a massive influx of external male workers into communities where they are set up. This results in a transformation of public space that increases women's vulnerability. Male stereotypes associated with domination and strength spread rapidly, reinforcing existing stereotypes in the communities.

But where do we need to go to reverse the current situation of inequality and inequity? What strategic guidelines should we follow to organize our advocacy actions at the different levels of action?

Gender mainstreaming from human-rights and feminist perspectives allows us to analyse our diagnoses and plan our actions in order to reverse inequalities and ensure that women and most vulnerable populations can access, use, and control resources and livelihoods in a transformative and regenerative manner. In short, achieving gender justice is necessary – but not just for the growth of economies, sustainable food security, and even, in some cases, political stability. Gender justice is indispensable for development and poverty reduction, and is crucial to achieving human progress (www.oxfamamerica.org).

Oxfam understands gender justice more broadly than full equality and equity between women and men as an approach "in which people can influence decisions which affect their lives, enjoy their rights, and assume their responsibilities as full citizens of a world in which all human beings are valued and treated equally" without discrimination, violence, and exclusion based on sexual orientation and gender identity (Oxfam, 2016). As a result, in all spheres of life, everyone jointly and on an equal basis can define and shape the policies, structures, and decisions that affect their lives and society as a whole. The concept of gender justice leads us directly to an understanding of gender relations as power relations, and therefore prompts us to transform them from the structure, norms, and values that shape them. Besides that, achieving gender justice is not only a matter of basic rights, since improvements in legislation and policy, while necessary, are not sufficient alone. Gender justice brings into focus questions such as "what is just?" and "what kind of justice do we want?" (Terry, 2009)

Box 1: Women & climate change: what do we know about the differentiated impacts of climate change on women?³

While there is a lack of disaggregated data beyond the gender binary of men and women, evidence of the differential impact of climate change on men and women has been extensively documented by different agencies and institutions. Some important facts and information to remember:

Women are more vulnerable to the effects of climate change than men, mainly because they constitute the majority of the world's poor and are more dependent for their livelihoods on natural resources that are threatened by climate change.

Women's **coping capacity** is generally limited due to the social, economic, and political barriers they face.

In rural areas, women have the responsibility of securing **water, food, and fuel** for cooking and heating: they are highly dependent on local natural resources for their livelihoods.

In poor communities, women and girls are responsible for activities such as collecting drinking **water** (for both household consumption and other productive activities) or collecting **traditional fuels**. This task can take from 2 to 20 hours a week, which impacts on women's time and affects their ability to earn money, participate in politics or public activities or go to school, and even their leisure time.

This specific impact on women's lives is intensified when the **natural resources** they use for daily life are degraded by the effects of climate change. Such consequences even put women's lives at risk when they are exposed to physical injury from carrying heavy loads or when they have to travel long distances alone from their homes, exposing them to risks of sexual harassment and assault.

In terms of **food security**, around two thirds of the female labour force is involved in agricultural work and food production. Climate change affects harvests and makes access to traditional food sources more unpredictable, which affects women in terms of loss of income.

The mortality rates for women and men are often different in **natural disasters**, and women's vulnerability to disasters is greater. Post-disaster, women are usually at higher risk of being placed in unsafe, overcrowded shelters due to lack of assets such as savings, property, or land. In the context of cyclones, floods, and other disasters that require mobility, cultural constraints on women's movements may hinder their timely escape, access to shelter, or access to health care. Exacerbating this effect, women often avoid using shelters out of fear of domestic and sexual violence and become even less mobile because they are primarily in charge of the family care tasks.

Taken in combination, these circumstances contribute to a cycle where women are unable to participate in decision making about climate-change solutions. They are often excluded from decision making on access to and use of land and resources that are critical to their livelihoods: they produce most of the food consumed in the world but only own 10–20% of agricultural land. Rural women are particularly vulnerable to the impacts of climate change due to limited access and control over resources fundamental to adaptation and to their limited participation in decision-making processes.

³ *UN Fact Sheet: Women, Gender Equality and Climate Change (UN, 2009) & Oxfam Fact Sheet: Climate Change & Women (Oxfam America, 2009)*

Oxfam already works in several ways on gender justice (see [here](#)). The core elements of this work are:

- to recognize and reverse the inequalities between women and men that are produced and reproduced in the family, the community, the market, and the State.
- to work towards the elimination of all forms of violence against women and LGBTQI+.
- to support access to and use and control over economic and productive assets, including access to land and to decent and registered work.
- to develop women's abilities to participate in and influence decision making, whether in the household, the community or at national, regional, and global levels.
- to recognize the diversity of sexual orientations and gender identities.

How can climate justice make a stronger case for gender justice?

Is it possible to achieve climate justice without achieving gender justice? This is an essential question, not only because women and girls suffer more from the consequences of climate change, but also because they are (and must be considered as) key actors in reversing the current context and achieving sustainable results over time (**see Box 2**).

Box 2: Women as agents of change

Women are vulnerable to climate change, but they are also effective agents of change because:

In rural areas, women possess invaluable knowledge about the behaviour of the environment and the current consequences of climate change, especially because of the type of activities they carry out. Their role in carrying and providing water as well as in feeding animals puts them much closer to natural resources.

When women, along with their voices and knowledge, are effectively incorporated into decision-making processes and the financial pipeline at national and local levels, outcomes are greatly improved, and the impact on their communities is enormous.

Women's-rights and youth organizations are, at the local level, among the most active in promoting awareness raising in civil society and demanding that governments implement adequate public policies, adapted to their needs, on issues exacerbated by the impacts of climate change.

It is necessary and urgent to add a climate-justice lens to actions that promote intergenerational and intersectional gender perspectives if effective solutions to environmental and climate challenges are to be achieved.

"We are using the term 'gender justice' because it is more encompassing than 'gender equity' or 'gender equality.' Gender justice puts a focus on 'what is just?' and 'what kind of

justice do we want?’ Is it about distributional justice? (...). Or is it about recognizing knowledge and competencies, e.g. of indigenous women in relation to using forest resources? Is it about putting an economic value to such knowledge, or about creating a different economy? The term ‘gender justice’ articulates a feminist approach that goes beyond seeking an equitable share in the existing power system, which has been causing the current problems. We believe this system needs to be changed.” (Terry, 2009)

How should the path towards a just transition be viewed from a gender perspective?

The processes of a just transition to low-carbon economies (see also section 2.1) can also be analysed from a gender perspective. On the one hand, the social and economic transformations associated with these processes can have a significant impact on women’s lives unless their role in certain economic activities and existing gender inequalities (including women’s unpaid care work and women’s informal work, two central underpinnings of the current economic system) are considered. We already know that the gendered division of labour places women in a position where they have less agency and fewer opportunities to promote their views and interests in political arenas where major transitional decisions are made.

On the other hand, it is very important to realize that the gender dimension can highlight women’s potential to play a leading role in just-transition processes, precisely because of their current role in certain social or economic activities. Gender justice is at the heart of this process. For example, there is evidence that in the transport sector, the sustainability transition towards greater use of public transport and increased development of cycling and walking infrastructure benefits women; men use cars more often, while women are more likely to walk, cycle, and use public transport. Such examples show that a better understanding of the gender dynamics of low-carbon transitions is very much needed (Walk et al., 2021).

Because women and girls are often at the forefront of movements demanding climate justice, their involvement in decision-making processes and power spaces is vital. Their full participation calls for changes in social and cultural patterns in different contexts, but also calls on those in charge of climate finance to demand climate justice in their procedures and conditions. The just transition to a low-carbon economy is also a just transition to more equitable spaces for participation capable of providing real, concrete responses.

The human-rights perspective of women and girls must also be at the heart of the matter. States, civil-society organizations (including women’s and LGBTQI+ organizations), and international-cooperation spaces are key actors in promoting women’s environmental rights, improving access to justice for women, enabling inclusive economic development, and providing greater opportunities for women’s participation and leadership in decision making. It is the rule-of-law framework that ensures that women and girls, in all their diversity, are the rightful subjects of just and sustainable climate solutions.

A just transition towards a low-carbon economy involves tackling enormous environmental and social challenges, including, of course, the effective inclusion of women and the LGBTQI+ population, based on their knowledge and interests. Just-transition processes also need to consider the relationship that women have with natural resources, gender gaps in relation to their rights in this area, and gender injustices in the governance of natural resources.

HOW CAN THE CONCERNS OF YOUTH BE REFLECTED?

The world is home to 1.8 billion young people between the ages of 10 to 24 – the largest generation of youth in history. The quality of the life of today's youth and future generations is predicted to be worse than that of previous generations, resulting in significant climate-induced reductions of opportunities to live a safe, prosperous, healthy life. This deep inequality results in children and future generations being affected disproportionately.

Why is climate injustice a transgenerational question?

Currently, younger generations live on a planet where their voices are still not fully heard, even though their lives are most affected by the changes in that planet. The climate crisis is unjust because it is the product of an economic system that in itself is unjust and results in an unjust social and political order. An order that prioritizes short-term economic profit for some over the lives and dignity of human generations and the planet. An order that is based on the ravenous extraction of natural resources, and on fast and furious production and consumption, with no regard to the cost for future generations. An order that is dependent on the burning of fossil fuels beyond planetary limits. An order that results in alienated social groups, countries, and regions. The gases we emit today have long-term consequences and those who suffer them will have had no say in decisions regarding these emissions. The actions we take today will shape the capacities of future generations to face future challenges, as will our failures.

Traditionally being sidelined on the international stage when agreements on future climate policies are discussed and made, young people have never had such a clear voice as they have today (Gorman, 2021). International movements of children of every age demand that responsible action be taken to address the current climate crisis. However, not being able to actively engage in debates, particularly those that relate to their future, mirrors the harsh reality of youth in many countries, especially in the Global South. Our children are those who will face the future losses and damage of climate change, but they are left behind, physically and emotionally. They had not been born when decisions that would result in the destruction of their future were taken. Now, in life, they remain excluded from local and global political and economic processes.

The present is already scary and most of the impacts of climate change affect those that are especially vulnerable, such as children and youth. However, if we fail to address loss and damage now, the future will be much worse. Loss and damage happen when climate change intensifies disasters such as hurricanes, floods, wildfires, and slow-moving catastrophes like droughts and sea-level rise, all leading to loss of life, culture, biodiversity,

territory, and livelihoods, as well as damage to homes, hospitals, schools, and roads that forces people to flee their homes. And it is youth that is most affected and will play an increasingly big role in building back what is lost in the aftermath of catastrophes.

Climate change is interfering with children's right to life, their right to respect for their private and family lives, and their right to not be discriminated against. As young people now, they will experience the worst impacts of climate change simply because they will live to see them.

Under the polluter-pays principle as stated by the OECD (2021), fossil-fuel companies and the biggest polluting countries have a responsibility to provide compensation for the damage done to the future of young people. The world's major fossil-fuel companies have known for decades that their products pollute and have suppressed that information and prevented action from being taken. They have made billions of dollars in profits and are therefore to be held accountable now. To ensure a just transition to a regenerative global economy, youth will have a major role to play in highlighting and correcting long-standing harmful transactions, contracts, and failures of responsibility (corrective justice).

The present is already catastrophic, the present is already scary, and if compensation is not given, the future is going to be much worse **(see Box 3)**. If we do not address loss and damage, then there will be no climate justice in years to come.

Box 3: Youth and climate change

Although climate change affects everyone, it is the most vulnerable group of our societies that suffer the most: children (Stapleton, 2019). The young victims of climate change have a disproportionately low responsibility for the anthropogenic causes, but young people will own the future. It is important to remember that, beyond age, there is also inequality between youth from the Global North, who already tend to contribute to the problem given their societal context, and those from the Global South, who will suffer disproportionately from the impacts of climate change.

The world is home to 1.8 billion *young* people between the ages of 10 to 24 – **the largest generation of youth in history** (United Nations, n.d.).

Climate change impacts our children and future generations on a wide range of levels. Almost every child on our earth is exposed **to at least one climate extreme**, while more than *850 million children* face more than **four stresses at the same time** (United Nations, n.d.).

Children born in 2020 are likely to experience a **seven-fold increase in heat waves** compared to children born in 1960, following the current emissions pathway. A particularly strong increase in lifetime exposure is found for North Africa and the Middle East (Thiery et al., 2021).

The effects of climate extremes are not necessarily linked to children's direct exposure, however: for example, the destruction of schooling infrastructure or public health centres by extreme flooding or hurricanes may have a **life-long impact on children's development**.

Children are shown to be **more susceptible** to the indirect effects of climate change, such as food and economic insecurity, conflict between groups, and migration (Akresh, 2016).

Children often face *danger* after extreme weather events when safety nets and routines are disrupted, leaving them exposed to sexual and physical violence, child labour, early marriages, and trafficking (Akresh, 2016).

Taking these and an ever-increasing range of socio-economic impacts into account, more and more children face circumstances that prevent them from developing in health and dignity. This hinders the development of the cognitive and physical capacities needed for them to participate actively in *decision-making processes that concern their own future* – **a basic human right**. The problem is exacerbated by archaic social norms that bar children from direct access to power. Only recently have they started to raise their voices.

Why are young people central actors in a just transition?

The responsibility to act and to compensate lies with those who cause the extraction and burning of fossil fuels and have profited – and still profit – from it. But do we want to leave the power with those who caused the problem in the first place?

Climate justice calls for the reconfiguring of power relations. It means equality, it means access to power for those who have long been marginalized, for those who suffer from a patriarchal, exclusionary system. Power to those whose futures are destroyed even before they are born.

Young people are not mere victims of climate change. They are powerful actors that can hold decision-makers accountable. Young people are the advocates of a greener, healthier, and just future for everyone. When it comes to low-emission energy sectors, sustainable agriculture, or socially inclusive value-chains, any policy decision that is made today will affect their future. There are many factors that limit young people's power to play a central role in the transition to a climate-just future. Many of these factors are not experienced by young people alone but affect other vulnerable groups such as women and indigenous people. A key restriction is that young people are in a subordinate position with respect to dominant technocratic and scientific climate governance frameworks:

"Young people feel they have the necessary knowledge and capacity to participate [in political dialogue on the climate crisis] despite the fact that, in societal discussions, young people who talk about the climate are often belittled or ignored in various ways." (Piispa & Kiilakoski, 2020 in Gorman, 2021)

Responding to the climate challenge is a collective endeavour, but one that is built on local solutions that are context-specific. Responses need to be designed bottom-up, and vulnerable groups need to be supported in order to strengthen their actions and effective political participation. If we want to find true solutions to the climate crisis, greater prominence must be given to women, youth, and communities that are on the frontline facing the impacts of climate change. They need to play the main role in responding to the most destructive activities.

Young people are increasingly demonstrating their ability to mobilize in the face of injustice and of climate crises. They must be at the core of the transformation. If urgent changes are not addressed now, they will have to shoulder the greater part of the consequences. What is more, their innovative potential to imagine new solutions gives greater legitimacy to their active participation in the development of true solutions. If there are to be just responses to the climate crisis, young people need real opportunities to influence decisions.

PART 2

HOW CAN YOU INTEGRATE CLIMATE JUSTICE INTO YOUR WORK? ENTRY POINTS AND PRACTICAL EXAMPLES

The following parts of the guide will highlight a wide range of entry points for integrating climate justice concerns into programming. For each entry point, specific practical examples of work by Oxfam or like-minded organizations across a range of themes and sectors are presented. They represent reference and starting points that reflect aspects of climate justice in the work on women's and youth rights taken from a wide range of regions and countries. The aim is to stimulate a collective learning effort striving for greater climate justice. To support this learning process, this practical part of the guide incorporates references to further examples and documents and tools for further learning

Labour and land rights in a just energy transition (PJ, DJ, IJ)

Transition to a low-carbon economy requires a shift towards clean technologies in energy generation and consumption – and this in turn requires investment. Clean technologies will be key in curbing the GHG emissions of future economies. Some clean-energy technologies, such as electric cars, demand raw materials, such as lithium for batteries, that is often sourced in countries of the Global South. Mining and exploitation of these raw materials is frequently associated with violation of indigenous land rights and the labour rights of mining workers. The conversion of land for low-carbon energy solutions such as the production of bioenergy (bio-diesel or bio-gas) and solar energy has frequently led to unjust transactions, forced displacement of people living on and working those lands, and dispossession of poor landholders or land users (often in patriarchal land governance systems) (see also entry point 2).

Clean-energy industries are at an early stage of development and are likely to experience exponential growth. This presents a tremendous opportunity, indeed a necessity, to develop safeguards and good practices around lithium and cobalt mining. Just energy access also raises the question of how the benefits and costs of “new” clean-energy services are to be distributed. The potential costs – and benefits – for different social groups such as women and youth should be carefully assessed. New labour markets in the clean energy sector provide opportunities for youth. At the same time, the risks of unemployment, difficult professional re-education, and the marginalization of people working in abandoned old industries need to be addressed in just-transition pathways.

Example 1: Territorial defenders in Latin America

Defence of territory against the advance of extractive models, which involve the grabbing of land, water, and natural resources, has shown us the role that women leaders play in their communities. This role has heightened their exposure to the dangers of confronting these issues without any institutional protection. Forced displacements occur, and the rights of indigenous communities to free, prior, and informed consultation* are not guaranteed. When economic compensation is given, it is channelled through the male head of household, ignoring the productive and community roles of women. Environmental and social management plans are designed in isolation without considering existing territorial planning. Such situations are repeated even when new investments are presented as viable solutions in the framework of transitions to clean-energy sources, as an opportunity to reverse climate change. However, all this can also infringe on territorial rights when not carried out with the free, prior, and informed consent of the affected populations. For example, hydropower projects require the acquisition of large tracts of land. The paradigmatic case of Berta Cáceres in Honduras reflects how so-called “clean solutions” also must guarantee spaces for the participation of the communities involved, including the voice of women.

Faced with such discouraging scenarios, women defenders of territories are organizing and resisting. For example, in Honduras (**Global Witness**) – a country with one of the highest levels of violence against those who defend their territories – peasant, indigenous, feminist, and human-rights organizations launched the **Defenders of Mother Earth** campaign with the aim of making visible the historical role of women who demand the right to life, food, land, and the defence of territories. Women activists in Colombia, with different backgrounds and experiences of struggle and resistance, have worked on the construction of an **ecofeminist narrative** that reflects on the just transitions necessary to confront the structural causes of the socio-ecological crisis and the connections between them.

Investments in biofuel production are promoted as an alternative to fossil fuels, but actually provide another example of the extractive approach. Far from being a solution to the climate crisis, they involve processes that deepen climate injustices. Europe’s search for greener alternatives to fossil fuels has driven the development of large-scale bioethanol projects in places like the **Chira Valley, Peru**. International agencies such as the World Bank and the Development Bank of Latin America (CAF) financed the installation of a multinational ethanol company, despite warnings from NGOs highlighting problems related to governance, land tenure, and water availability.

Organized civil-society groups have denounced not only the illegal practices, such as the burning of sugar cane, carried out by this company, but also the complicity of the Peruvian state in allowing the concentration and appropriation of land.

A just transition to clean energy must include a social-sustainability criterion, to guarantee the human right to land, for men and women, as well as the right to water and natural resources. Clean-energy initiatives must respect FPIC processes and demonstrate full respect for all human rights along the entire value chain, including food sovereignty, health, decent work, child labour, and women’s and indigenous peoples’ rights. The feminist perspective must also be present.⁴

⁴ The booklet Consulta Previa: una demanda de las mujeres indígenas del Perú, developed by ONAMIAP and OXFAM, helps to raise awareness of the rights of indigenous women in the free, prior and informed consultation process. Latin American governments have incorporated these consultation processes with indigenous communities into various legal provisions, although they have not always been effective. Nor has the full participation of indigenous women in these decision-making spaces been guaranteed. As a result, their views on the increase in extractive activities in the country and in their territories are not being taken up or incorporated into the conclusions reached and the commitments made.

Natural resources (land, water, biodiversity) under climate pressure – Access and use rights for marginalized groups (PJ, DJ)

Negative climate impacts on the health of natural resources and ecosystems, such as land, water, forests, biodiversity, and fish stocks, increase pressure and competition around their productive use. Productivity – and hence livelihoods and income derived from economic activities – in the primary sector is diminishing due to droughts, floods, and other climate-related shocks.

Access and use rights of disproportionately impacted population groups relying on these natural resources should be protected and secured. Supporting community land and resource users by increasing the agency of these marginalized groups and their capacity to assert and defend their rights, and ensuring that their voices are heard, will be vital. This includes advocating for policies and decisions on issues that underpin adaptive capacities, such as land and water rights. In addition, their rights should be strengthened in mitigation-focused activities such as forest protection and management (i.e. carbon sinks).

The gendered division of labour generates different knowledge and skills about biodiversity and ecosystems. For example, the traditional role of women as household managers relies on biodiversity. Many women are dependent on local natural resources (for housing material, food, medicine, and livestock) and they have built specific knowledge about them: which species of plants are better for feeding animals, or how to prepare natural medicines. When biodiversity and the environment are destabilized as a result of climate change, women's lives are particularly affected.

The most effective and sustainable strategy for conserving biodiversity places women, and especially indigenous women, at the centre of the action. Gender mainstreaming in initiatives that promote biodiversity conservation is critical to the effectiveness and sustainability of outcomes. It is therefore unsurprising that industry involved in the exploitation and commercialization of biodiversity takes advantage of women's knowledge. Activist groups such as Diverse Women for Diversity have coined the term "biopiracy" to describe this process, and to describe the extraction, patenting, and sale of women's local knowledge for the benefit of industry and research institutions.

Pathways to gender justice must include women's rights to use local plants and other natural resources in their strategies. Women's knowledge of biodiversity is vital in efforts to reverse the consequences of climate change.

Example 2: Enhancing Palestinian women's and youth resilience through innovative sustainable-agriculture practices

Oxfam has supported an innovative experience in the Occupied Palestinian Territory that shows it is possible to find solutions to guarantee food production and access to water, both as fundamental rights of people and also as key aspects of resilience and adaptation to climate change.

Through the **Participatory Vulnerability Capacity Assessments** (PVCA) tool, communities identified the issues they need to work on: unemployment, women's difficulties in generating their own income, insufficient water resources, and confiscation of unused agricultural land by Israeli forces. The value of PCVA lies in its ability to capture multidimensional inequalities and vulnerabilities, including the role of women and their resilience, as well as power inequalities and exposure to climate change.

Household food insecurity is of real concern, especially in rural households, which have experienced land degradation and limited access to water as a result not only of climate change but also of pressures from Israeli policies of confiscation of land and productive resources.

In response to this difficult context, Oxfam has supported the installation of innovative agricultural systems based on permaculture and "lasagna gardening," an organic method of planting and cultivating in overlapping layers of organic materials that replace topsoil.

The project directly involved women, who have expressed its positive effects, with particular emphasis on improving their livelihoods and those of their families, as well as strengthening ties in the community and training and preparing them to be in charge of organic-farming projects, which in turn enables them to generate their own income. The possibility of growing food and generating green spaces was another of the outcomes achieved by this project, thus tackling one of the main problems generated by adverse climatic conditions in the region.

The positive impact of the project on women's lives included their increased knowledge of and skills in organic farming, and their leadership skills too. Women who learned about these sustainable agricultural techniques became replicators. The lasagna-gardening method also allowed communities to save on the use of water, a scarce resource in the area.

See more in this video: [**Innovative and sustainable agriculture in the Occupied Palestinian Territory**](#)

Example 3: Amazonia and Natural Resources: agribusinesses and women's land rights

The expansion of the agricultural frontier by agribusiness is one of the most significant current problems in Latin America affecting land, both as a productive resource and as a basic resource for life. This expansion is being resisted by small producers, family farmers and indigenous communities, not only because of the land grabbing involved, but also because the erosion of land affects the livelihoods of the communities who live off the ecosystem, negatively impacting both the food security of their families and the health of the forests. The power imbalance between the interests represented by these types of industries and the communities engaged in family or small-scale agriculture is a serious problem not only in social and economic terms, but also in terms of climate justice and gender justice. In the Peruvian Amazon, large-scale oil-palm and cocoa production is a major contributor to greenhouse gas (CO₂) emissions from deforestation. This clearly contradicts the commitments made by the Peruvian state in the Paris Treaty, which does not provide clear institutional frameworks to control and curb land grabbing by companies that engage in deforestation for monoculture production.

Oxfam Peru works through the Amazon and Natural Resources axis to build an agenda and harmonize public policies in the Amazon with the interests of local communities. In this way it helps to uphold communities' rights to adequate governance of the territories. Through regional and national advocacy actions, Oxfam publicizes the main problematic situations linked to the expansion (without firm regulation by the State) of oil-palm and cocoa plantations in the Peruvian Amazon.

Studies such as *Agribusiness and climate crisis in Peru (Oxfam)* aimed at quantifying the loss of stored carbon produced by large-scale agribusiness (oil palm and cocoa) are vitally important. The problematization of **land grabbing** and trafficking processes also aids understanding of the multiple dimensions of the problem.

Land appropriation/land grabbing processes also have an effect in terms of gender justice, as women are often not the legal owners of the land, despite the fact that they live and work there. This places them in an even more pronounced position of weakness in the face of poorly regulated and state-controlled processes. When land rights are restricted, women face greater risk of being displaced and losing control of the land they own.

Therefore, when we talk about the consequences of the advance of monocultures/agribusiness and the agricultural frontier, we must bear in mind this double entry point, both from the point of view of the environmental rights of the communities primarily affected and from that of women's rights, which are also often violated as a result of the patriarchal structures within their own communities.

Oxfam International's work on women's land rights* focuses on a range of ways of engaging with women's land rights*, including advocacy work on women's land rights. Amplifying women's voices around land rights in national, regional, and international fora is a significant part of the advocacy and movement building that is needed. Concrete actions to accompany and support women's land registration are also part of the good practices that Oxfam promotes in its interventions at the national level.

Women's rights from the ground up. A strategic approach to securing women's land rights

Learn more about agribusiness in Peru and deforestation:

Large-scale agribusiness in the Peruvian Amazon | Links with the climate crisis

Recommendations for limiting the expansion of large-scale agribusiness in the Peruvian Amazon

Other lessons and cases to learn more:

- [Youth Land Access under Customary Tenure System in Ghana](#) (International Land Coalition)
- [Economic Empowerment to Enhance Resilience to Land Grabbing](#) (Palestine, International Land Coalition)
- [Community Land Protection Initiative](#) (International Land Coalition & International Institute for Environment and Development)
- [Securing Women's Land Rights in Nicaragua](#) (International Land Coalition)

The right to receive adequate finance for enhanced climate resilience and mitigation solutions (CJ, PJ, DJ)

Large-scale funding for climate action is already flowing but is not adequate for the scale of the problem and does not target the most vulnerable countries as a priority. Through a climate-justice lens in climate action-finance, additional finance would be committed and deployed, supporting grassroots-led solutions in particular. To advance solutions for climate-change mitigation and adaptation, more public financing and simplified mechanisms of accessing it should be used to support subnational actors such as community-based organizations of indigenous peoples, smallholder farmers, and women.

While the landscape of instruments for carbon (e.g. credit markets) and adaptation finance (e.g. insurance, risk pooling, sovereign-risk transfer) is growing fast, there is a need to develop safeguards and mechanisms that guarantee the participation of marginalized societal groups. This is essential to ensure that solutions reach the local level, especially women's and youth organizations. Strengthening their participation in ongoing discussions on loss and damage, as well as climate finance through international climate funds such as the Green Climate Fund or the Adaptation Fund, is key to securing just climate adaptation.

There is also room to build the capacities of local organizations and civil-society groups to directly engage in the governance of adaptation finance in different settings. This should encompass training in the complexity of climate finance to raise engagement. Furthermore, mobilizing public pressure to ensure that the most vulnerable areas receive more funding is an important entry point. A study (Barrett, 2014) shows that common funding practices tend to allocate funds to areas that have the highest utility according to donors' perspectives and are allocated to the organizations with the best ability to absorb them.

Adaptation and resilience benefits are primarily local but may affect people differently. Decisions over who is prioritized in adaptation finance have strong climate-justice dimensions, and there is significant evidence to suggest that not everyone will benefit equally from adaptation interventions.

Example 4: Fish-market rehabilitation to support local women in Dakar

In collaboration with the municipality of Gueule Tapée-Fass-Colobane, Senegal, the UN Capital Development Fund (UNCDF) has initiated this project to support women's economic empowerment. Under the initiative called 'IncluCity', the project focuses on reducing the inequalities of the most vulnerable populations to climate change, including women and girls, through inclusive local financing and increased investment in municipal services and infrastructure (UNCDF). Together with the municipality, the project intends to increase incomes and improve the working conditions of women through the construction and rehabilitation of the Soumbédioune fish market.

The market has existed for over 50 years and is located at the heart of the Senegalese capital, Dakar. Women are almost exclusively responsible for selling fish, which they buy directly from the fisherman at the beach. They have encountered several challenges that limit their potential to increase their incomes, such as the lack of roofs against sun and heat, lack of cold storage rooms, insufficient resting facilities or the absence of a proper waste-disposal system. To overcome these challenges, the project has identified some key actions aimed at expanding economic opportunities for women and creating a clean, conducive working environment for the women selling fish. Among these are the construction of a market roof, the provision of a cold-storage room, and the provision of a sewage system. Additionally, separate spaces for women to rest or for childcare have been designated and women are being trained in processing fish products and selling techniques. All these activities are intended to enhance their incomes and lead to their economic empowerment.

This gender-responsive municipal investment is also part of a bigger development to modernize the whole pier area. UNCDF is working in partnership with the city council and the Public-Private Partnership Division to plan the implementation.

Example 5: Inclusion of local communities in local climate-investment decisions in Senegal

The BRACED: Decentralizing Climate Funds (DCF) in Mali and Senegal project is aimed at improving communities' resilience to climate change through more effective climate adaptation planning and financing of local governments in both countries. With a devolved climate-finance mechanism, the project puts communities at the centre of planning and deciding on local investments. Including different social groups and local knowledge and experience in planning is vital to the success of the investments and of sustainable outcomes (see IIED).

The core component of the mechanism is community-centred planning. Even though the project does not specifically target women's empowerment, it entails various gender-positive actions at key stages of the process. Women and women's groups are specifically consulted when communities are involved, with quotas to ensure that the representation of women on local and communal decision-making committees is at least 50%. In this way, women's priorities are reflected in the types, locations, and designs of investments, especially seen in the case of water-related investments (see case study in IIED webinar; Djohy 2019).

Box 4: Different mechanisms and projects to fund locally-led climate measures

The framework by the International Institute for Environment and Development (IIED) on [Getting 'Money Where it Matters'](#) – ensuring that climate finance flows to the local level – presents different angles on how to improve finance mechanisms to get more finance to local institutions. A variety of materials are available, such as a [recorded webinar](#) presenting current challenges and solutions on how to strengthen local institutions, and case studies of good practice. One example is the **Dema Fund** in Brazil, which supports environmental justice for Amazonian social movements. One of the four funding windows, the [Luzia Dorothy do Espirito Santo Fund](#), especially supports rural women's groups. Funded activities include supporting the economic autonomy of women, building capacities on women's rights, and supporting smallholders through economic diversification.

The **Mesoamerican Territorial Fund** provides direct, reliable finance to support indigenous peoples and forest communities in advocating for territorial rights and ancestral knowledge alongside free prior informed consent of indigenous peoples and forest communities (see also blog post by Gustavo Sanchez: [Indigenous peoples and forest communities are central to tackling the climate crisis – but they need finance](#))

Protecting the rights of people subject to climate-forced displacement and climate-induced migration (DJ, RJ)

Climate change is a key reason for the increase in displacement and is putting many millions more at the same risk in the short term. At the same time, refugees and internally displaced people are affected by the climate crisis. Recent numbers from the [World Bank report on climate migration](#) indicate that more than 200 million people are likely to be pushed to leave their homes by 2050. These people are particularly vulnerable to the effects of the climate crisis, since many displaced people live in fragile environments and/or climate change hotspots. The increase in population in these fragile environments intensifies environmental deterioration, further aggravating the impacts of climate change.

Women displaced by climate-related disasters often face risks such as sexual and gender-based violence (SGBV), exploitation, and trafficking. Limited access to healthcare can also impede women's access to life-saving health services, including reproductive and mental-health services. Displaced women's adaptive capacities are often limited due to sociocultural norms, restricted livelihood options, lack of access to formalized safety nets, and fewer opportunities to benefit from technologies and information. Other impacts may include increased hardship due to lack of financial assets and limited rights to land and property. When women lack the resources and freedom to move, they may become trapped in areas where climate and disaster risks are high. Transgender, intersex, and non-binary people may also be more exposed to adverse displacement outcomes, particularly access to adequate healthcare and protection.

Protection of women's and girls' rights against systemic discrimination, gender inequality, and gender-based violence is fundamental at all times, particularly in displacement situations, including those in the context of the adverse effects of climate change and disasters, which exacerbate pre-existing risks of rights violations (see also [UNCHR](#)).

Moreover, recognizing the role of voluntary migration in the Global South and the multitude of stressors influencing migration decisions (of which climate is often just one) calls for a wary and sensitive approach. Without necessarily being the main driver, climate impacts may increase and multiply the drivers of migration in many contexts. Understanding the dynamics of displacement and migration will help us to better understand these challenges and support any activities to protect the rights of migrants and refugees.

Another aspect of migration in the climate-justice debate is the protection of the rights of those dependent on transhumant or semi-sedentary livelihoods (such as many pastoralist communities). They have proven to be highly resilient to climate shocks and hence their rights to uphold traditional migration routes to adapt to changing water and feed availability need to be protected (Hesse & Cavanna, 2010) in any process that considers access rights to land and natural resources, such as pastures. Consequently, any work that contributes to the protection of rights of these population groups inherently considers climate justice aspects and their specific capacities in view of societal efforts to cope with an unequal and unjust distribution of climate-related vulnerabilities.

Example 7: Making the case for climate-refugee rights

While most climate refugees stay in their countries of origin, those forced to cross borders lack legal protection and status. Currently, these climate migrants are not protected by the system of international law, since no legally binding agreement obliges governments to grant recognition and support. Neither the Refugee Convention nor any other international treaty addresses the displacement of people due to the adverse effects of climate change. What rights climate refugees have mainly result from the Universal Declaration of Human Rights. States are required not to send people back to their countries where the impacts of climate change expose them to life-threatening risks, or to inhuman, cruel, or degrading treatment. During their migration and after reaching their destinations, migrants often face exploitation and abuse of their human rights. The Roadmap to a Framework for the Protection of Climate Migrants highlights certain human rights important for the protection of climate-induced migrants in their destinations, such as the right to life, liberty, and personal safety, social security, adequate living standards, safe housing and schools, food, water, livelihoods, and a decent environment. It is especially those most vulnerable to climate-induced migration – women, the elderly, youth, indigenous people, and the LGBTQI+ community – that must be given access to their most fundamental rights.

In the Sabi area, located in the Gambia, and in other parts of West Africa, mobility is part of an “agriculture of migration” (Heinrich Böll Stiftung) where the young people traditionally migrate during dry seasons to diversify their skills and support the livelihoods of their families. The Sabi area people welcome rural development that supports livelihoods, but it is their mobility that has enabled them to stay resilient, rather than interventions by the state, non-governmental or development organizations. Intensified climate-induced migration caused by the emissions of rich countries’ industry must not result in migration management that aims at keeping vulnerable people in their place of origin, but rather gives them the right of entry, waiver of documents, work permits, and permission to stay. The international community must thus collectively develop lasting solutions to climate-induced migration based on climate justice. Those who are forced to migrate must be given the tools to demand equity and financial compensation to deal with displacement and migration.

Advocacy for and participation in the formulation and implementation of women and youth-related international and regional policy processes (PJ)

The great number of international and regional agreements, policies, and negotiations strongly affecting climate-justice concerns at the national level need to ensure the participation of women and youth to reflect their specific concerns. To ensure that these supra-national policy processes are “ground-truthed” and based on real-world contexts and the living conditions of women and youth, local and subnational organizations and initiatives should build the backbone of such processes. It is therefore vital to scrutinize the underlying procedures with a view to more gender- and youth-sensitive versions of climate justice. As a consequence, new international alliances among disparate actors and social movements will be required. Alliances between those that share common climate challenges need support, with a focus on case studies of effective climate justice campaigns aimed at identifying key enabling conditions and assessing the extent to which they might be replicable or generalizable to other contexts.

There are strong traditions of indigenous activism in Latin America and tribal activism in India and parts of Africa. These traditions highlight the important role of environmental defenders all over the world. Climate-justice concerns can form the groundwork for broader cross-cutting social mobilizations, leaving behind regional, class, race, and gender divides. Support for this kind of activism needs to be enhanced through engagement activities, facilitation, research, and toolkits for advocacy and legal activism, among other ways.

Example 8: Escazú Agreement & youth participation: how to advocate for compliance with international agreements

The Escazú Agreement (Regional Agreement on Access to Information, Public Participation and Access to Justice in Environmental Matters in Latin America and the Caribbean (UN, 2018)) is a key tool for decision making and public policy formulation, and for the implementation of investment projects and the reduction of socio-environmental conflicts.

It is the first treaty in the world to include directives on environmental human-rights defenders and is therefore a fundamental instrument for ensuring access to climate and environmental justice.

The Escazú Agreement recognizes the importance of the work and critical contributions of environmental defenders in strengthening democracy, access to rights, and sustainable development. It requires countries to guarantee a safe environment, free of threats and restrictions for the defence of human rights in environmental matters.

The objective of the Escazú Agreement is to guarantee the full and effective implementation in Latin America and the Caribbean of rights of access to environmental information, public participation in environmental decision-making processes, and access to justice in environmental matters (Art. 1).

Activists and youth organizations are demanding that governments ratify the agreement, so that its implementation becomes effective. Young people from [Red InterQuorum in Peru](#), jointly

with other organizations, form the Campaign “#Escazú Ahora” to promote dissemination and exchange activities for the purpose of pushing the government and the national parliament towards ratification of the agreement.

The Coordinating Body of indigenous Organizations of the Amazon Basin (COICA in Spanish) represents the indigenous peoples of the nine countries of the Amazon Basin, defending the rights and territories of the 505 indigenous peoples, and more than 66 peoples in voluntary isolation and initial contact, who live in thousands of communities in ancestral form in the Amazon. COICA, together with other organizations, is also working to disseminate the Escazú Agreement, pointing out the importance of collectively promoting the strengthening of access to environmental justice, through the ratification of the agreement together with the consideration of a roadmap that includes an indigenous vision in its fulfilment.

Box 5: Making the case for implementing guidelines of tenure rights use

The Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests in the Context of National Food Security (VGGT) (FAO, 2012) were endorsed by the Committee on World Food Security in 2012. They are grounded in human rights and aim to benefit vulnerable and marginalized people by setting out principles and standards for responsibly governing tenure. The intent is to provide a framework for States to develop strategies, policies, and legislation aimed at securing tenure rights and promoting equitable access to land, fisheries, and forests.

The People’s Manual on the Guidelines on Governance of Land, Fisheries and Forests is designed to support civil-society organizations in translating the guidelines into concrete action in the field and at a local level. It provides a representative overview of different conflict situations or cases which repeatedly occur across different regions. These include the eviction of peasant communities for the production of monocultures or extractive industries and the threats they pose to indigenous peoples. Each community should find similarities to the realities experienced in their local environment. The manual further provides tools and practical recommendations on how to implement the VGGT at a local level in order for national governments to recognize and support the implementation of tenure rights.

Example 9: La Via Campesina's advocacy for peasants' rights

The **UN Declaration on the Rights of Peasants and Other People Working in Rural Areas** (UNDROP) was adopted in 2018 to address inequality and discrimination against rural populations. It covers many areas: rights to access and use natural resources, land, water bodies, and fisheries; rights to sustainably use biological diversity and associated knowledge including agricultural traditions and pastoral systems; and rights to eliminate discrimination against peasant women (La Via Campesina, 2017; United Nations, 2018). La Via Campesina, the global peasants' movement, had advocated for UNDROP for over 15 years. Among other activities, the movement has recorded cases of systematic rights violations and discrimination against peasant men and women, is lobbying inside various UN bodies to implement UNDROP, and is working to raise awareness and design campaigns around the globe (see La Via Campesina [website](#)).

Box 6: Overview of international agreements relating to natural resource governance and just transition with relevance for women and youth

United Nations Declaration on the Rights of Peasants and Other People Working in Rural Areas

United Nations Declaration on the Rights of Indigenous Peoples

The United Nations Sustainable Development Goals 2015-2030 (UN 2015) - SDG 5 - Gender Equality

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW, 1979), General Recommendation, no. 37. In 2018, CEDAW adopted general recommendations to integrate gender-related dimensions of disaster risk reduction in the context of climate change to reinforce the resilience of individuals and communities globally.

Lima Work Program on Gender and its Gender Action Plan. In 2014, the Conference of the Parties (COP) to the UNFCCC adopted the Lima Work Program on Gender, which established a Gender Action Plan for promoting gender balance and achieving gender-responsive climate policy.

Public participation and inclusion of women and youth groups at national-level policy- and decision-making processes relating to climate justice (PJ)

Until now, relatively little focus has been placed on climate justice within countries. Decision-making processes at the national and subnational levels have proven vulnerable to capture and abuse by stronger political and economic actors. There have been too many cases of token processes of "participation" in decision making on access to or use of land and natural resources. Exclusions continue to occur, risking the further alienation of already marginalized communities, indigenous peoples and social groups – women most of all. Subnational processes of decision making and governance must therefore be a key focus of climate justice activities.

One of the most relevant ways in which local and indigenous voices have been included in these decision-making processes is through their participation in free, prior, and informed

consent (FPIC) procedures. However, there are several procedural issues and shortcomings around FPIC that affect climate resilience and adaptation projects. Documented cases show that lack of consultation with host communities and poor dissemination of information about projects and meetings are widespread. Women and youth organizations should insist on new project-development practices to demonstrate that public engagement has taken place. A wide variety of recent stakeholder consultation toolkits already incorporate these practices, for instance, those from Transparency International and Carbon Market Watch (Carbon Market Watch 2018), and the [Forest Peoples Programme](#).

Example 10: Participation processes and gender justice: concrete tools to strengthen women's voices

The participation of women and men in decision-making spaces is key when it comes to climate justice. Women and men can contribute to the design of policies that influence their lives. Making women's voices visible in decision-making processes and spaces, as well as promoting their leadership and participation, lies at the heart of Oxfam's work.

How can we ensure women's participation in decision making on land and natural-resource management and in climate action policies?

Using this [Oxfam Quick Guide to Promoting Women's Participation](#), we can work to ensure that both men and women are consulted about their needs and perspectives.

It is also necessary to work at the level of power relations, to transform them, in order to influence policies, structures and social norms that sustain inequality. Analysis of unequal power relations can be a good starting point for women to raise their voices ([Quick Guide to Power Analysis](#)).

Women's transformative leadership is central to climate justice, but how does transformative leadership differ from traditional leadership, and what tools do we have to build a feminist type of leadership that aims to radically transform structures of inequality? Oxfam has developed a guide for organizations to explore these differences and strengthen women's role in that sense of change ([Transformative Leadership for Women's Rights: An Oxfam guide](#)).

Land-allocation and titling processes are also another important space where women's right to participation and decision making must be guaranteed. Oxfam has produced a guide for communities to work on this aspect, starting with community consultation processes. The examples illustrated in the guide represent cases in Kenya, Senegal, Cameroon, Zambia, and Uganda ([Enabling Voices, Demanding Rights: A guide to gender-sensitive community engagement in large-scale land-based investment in agriculture](#)).

Recognition and integration of plural knowledges – the right of access to information and data (PJ, RJ)

In addition to the generally disproportionate generation of accessible and recognized knowledge between the Global North and South, there are also procedural-justice issues around climate-change knowledge production. Through the centrality of expert knowledge, the creation of "rosters of experts," and reliance on consultants based and educated in the Global North, a privileged and powerful position is manifested in climate-related decision making.

This phenomenon continues to be reproduced, despite the attention given to equity and other justice issues. The discursive power concentrated in a few organizations has profound implications for the generation of knowledge about climate issues. It raises concerns of “cognitive justice” in the sense of “whose knowledge counts?” Who participates in agenda-setting and to whom are the creators and disseminators of knowledge accountable for the effects of their knowledge? The Humanitarian Environment Charter embraces the potential to learn from local, traditional, and indigenous knowledge, while highlighting that action should be guided by the experience of local actors (see Article 3; ICRC & IFRC [2021]). It calls on us to “better integrate community-level analysis of risks and vulnerability with scientific research and data.”

Decisions on climate-adaptation and clean-energy matters must guarantee the rights of all to have access to information in a timely and appropriate manner (“information” also including judicial and administrative proceedings). The digitization of data and information carries the potential both for improved and enhanced access and for negligence of non-digital/digitized types of knowledge. A key pillar of climate justice is therefore the co-existence and co-evolution of knowledge systems rather than the dominance of only one view. Given the relevance of nature-based solutions (NbS) in the fight against the impacts of climate change, this should gain more attention. NbS are traditionally more focused on local knowledge of the functions and characteristics of local ecosystems: hence the promotion of NbS inherently incorporates specific elements of climate justice.

Box 7: Including indigenous peoples' knowledge in project design

Free, Prior, and Informed Consent (FPIC) is a specific right that pertains to indigenous peoples and is recognized in the [United Nations Declaration on the Rights of indigenous peoples \(UNDRIP\)](#). It allows them to give or withhold consent to a project that may affect them or their territories. It enables them to negotiate the conditions under which a project will be designed, implemented, monitored, and evaluated, while also giving them the right to withdraw their consent at any time (FAO, 2021) ([Oxfam Infographic](#)).

Several guidelines are available:

[FAO Manual for project practitioners](#)

[Conservation International guidelines](#)

[UN REDD Programme](#)

Another instrument supporting engagement in fair and effective decision making has been the development of **community protocols**, which are a legal-empowerment tool. They create a space for marginalized voices in decisions that may impact their lives and environment ([HBS 2016](#)). Community protocols often contain information on customary rules and procedures that describe the conduct and relationships of the community. The protocols are a tool “to advocate for the affirmation and protection of their substantive rights and control over their territories and resources, as well as their procedural rights, such as appropriate inclusion in decision making that affects them” (Cocchiario & Makagon, 2016).

In Zimbabwe, the Marange and Arda Transau communities developed a community protocol following the discovery of diamonds in their land and forced relocation and loss of livelihood due to the mining operations. The protocol describes the cultural practices, customary laws, norms, and values that have sustained the community through many generations. Laying the groundwork for communities' rights, the process has helped to engage with the Environmental Management Agency on the use of traditional environmental-management systems, as well as the protection of streams, forests, and sacred tree species. “Following negotiations with mining companies in the area, graveyards and other sacred sites have been fenced off and protected from damage. Baobab trees that were cut down have been replaced” (Cocchiario & Makagon, 2016).

Legal empowerment of women and youth to promote accountability (PJ, CJ)

Legal empowerment and rights are key instruments to promote accountability and strengthen the voices and participation of vulnerable groups, such as women and youth, to feed into national and community-level decision making. They are fundamental to strengthening access to justice through existing institutions and legal remedies, while also extending the law in new directions to establish new precedents. Rights-based approaches to tackling climate injustices are gaining increasing attention. There is a range of legal-based strategies for holding governments to account for their obligations to act on the issue. For instance, law clinics have been used in formal systems as well as in traditional or indigenous systems, and community paralegal networks have been established to support communities that have limited access to formal legal institutions or legal support.

It is not only investments in capacity building for women and youth organizations that are important at the national, subnational, and community levels, but also the recognition of collective rights. Acknowledgment of the right to land and language and recognition of these customary systems in order to secure access to the courts are essential in empowering local communities' pursuit of climate justice.

Climate litigation is an emerging body of environmental law using legal practice and precedent to further climate-change mitigation efforts by public institutions such as governments and companies. In the face of the slow politics of climate change delaying climate change mitigation, activists and lawyers are stepping up efforts to use national and international judiciary systems to advance emission reductions. Although climate litigation is a growing means of climate action, the hundreds of cases arising around the world are still limited in scope. Today, only current generations have legal standing to sue; and to do so, they must prove the impacts that they have experienced or are experiencing. As with legal cases in general, the symbolic and political impacts of raising a case may be as significant as the outcome of the litigation.

Example 11: Access to Justice in Ghana

Despite national, constitutional, and international guarantees of equity, gender equality is still not a given in Ghana. In particular, rural and poor women are increasingly vulnerable to sexual assault, domestic violence, and the forced prostitution that comes with climate-change induced environmental degradation. In addition, they greatly lack access to justice. Unequal power relations between community members, the negative attitudes of formal and informal justice actors towards poor people, and the endemic poverty that prevents women, in particular, from hiring lawyers are examples of realities that lock women into devastating situations. [WiLDAF Ghana](#) (Women in Law & Development in Africa) empowers these women to tackle the challenges of the Ghanaian plural traditional and modern legal system in their Access to Justice program. Using a wide range of approaches, WiLDAF Ghana seeks to prevent and reduce any form of violence against women and girls. Along with public information and awareness campaigns, the provision of legal aid such as counselling, mediation, and legal representation are key pillars of the organization. Building the agency of women and girls through Legal Literacy Volunteers, Girls Clubs, and Boys Networks, the program aims to increase knowledge, provide training to develop skills and abilities, and facilitate the creation of leadership spaces that will enable women's participation and representation in decision-making processes and structures. The influencing and mobilization of key institutions such as religious and community leaders through their own structures promotes the change of social norms towards gender equality.

Example 12: U'wa Indigenous People v. Colombia

Since the early 1990s, the U'wa have consistently fought to protect their territory against oil and gas companies. The Colombian State has approved the exploration and exploitation of oil, coal, and other minerals in projects that overlap with U'wa ancestral territory, including the indigenous U'wa Reservation. Meanwhile, the Colombian State has failed to recognize the U'wa's right to collective property over their ancestral territory or to guarantee U'wa land rights over territory that has been formally recognized for decades.

EarthRights International is supporting the U'wa and environmental defenders to protect their rights, resources, and livelihoods. They work with frontline communities, providing legal defence and addressing the root causes of attacks on defenders, including corruption, irresponsible land and fossil-fuel development, and repression from security forces, while seeking to strengthen policies to protect earth-rights defenders and civic space.

Example 13: Land and environmental justice in Sierra Leone: an approach to achieving women's land and natural resources rights

Namati is a civil-society organization that actively mobilizes community members and trains them to be paralegals, who then form the frontline engaging with formal and traditional law institutions (see also the Namati Community Land Protection Process). In Sierra Leone, the government has been agreeing to large-scale agriculture and mining investments, often leading to the exploitation of communities and environmental degradation. Namati has been supporting the community to protect its land rights and challenge land grabs. Even though the project's primary scope was to uphold communities' rights to land and natural resources, it has led to an empowerment of women and the protection of their rights in the community.

Throughout the project, community paralegals engage with women to discuss their needs with regard to land and hold literacy sessions with women and the community as a whole to explain the National Land Policy 2015, including its focus on inclusivity. This policy stipulates that committees need to include women and integrate them into decision-making processes. "Community paralegals assist the communities in establishing the committees and collectively devising by-laws that protect the interests of all groups, not just adult males. The technical aspects of the project – the mapping of their land and documenting of its boundaries – are done in a similarly inclusive manner to ensure that knowledge of the communities' most important resource does not reside only with a select few."

During the drafting of the bylaws, women were able to incorporate their interests, including at least 30% membership in the land-governance committee, equal opportunity to participate in the harvesting of wild crops, prohibition of "wife-beating", and the right to participate in land-related consultations and decision making.

Learn more: Land & Environmental Justice in Sierra Leone, A Legal Empowerment Approach to Achieving Women's Land and Natural Resources Rights

For more information see also the Open Society Justice Initiative practical guide: Community-based Paralegals – A Practitioners Guide

Climate justice for women and youth in international trade and value chains (PJ, RJ)

A key task that has until now been widely neglected is to bring climate-justice issues into discussions about bilateral, regional, and international trade and investment agreements. Companies' responsibilities to respect human rights in business relationships and global value chains should include the climate-justice concerns highlighted, for instance, in the UN Guiding Principles on Business and Human Rights (UNGPs) (see also [Oxfam 2013](#)).

Women and girls are especially vulnerable to human-rights abuses linked to business practices: in the workplace, they are more likely to have unstable contracts, lower wages, and less-skilled jobs. This a matter of climate justice, when these specific social and economic vulnerabilities are aggravated by climate-related vulnerabilities (such as production-related hardships and uncertainties in climate-sensitive value chains such as in the food or clothing sector). Because women traditionally undertake care work in addition to paid employment, unfavourable working conditions such as long hours have a greater negative impact on them. More women than men work in temporary and informal positions that are not covered by law. Girls are also more likely to be taken out of school for employment. Businesses therefore need to maintain specific data on women in their operations and value chains and address any adverse impacts that are discovered, using accessible and legitimate remediation processes.

Principally, there is a need to pay more attention to social and labour conditions and to environmental impacts on especially vulnerable groups, and questions of unequal distribution of costs related to climate risks need to be addressed more seriously. Efforts are being made in this direction in partnership initiatives that provide for collaborative and constructive dialogue and action, thus also giving women's and youth organizations opportunities to challenge businesses and other value-chain actors (e.g. the Better Cotton Initiative).

Example 14: The Cotton 2040 Initiative

Cotton makes up around 31% of all fibre used in the textile sector globally and supports the livelihoods of almost 350 million people. But the future of this important fibre is uncertain.

The entire cotton value chain – from producers and processors to brands, retailers, and traders – is facing increasing exposure to climate risks, including rising temperatures, changes in water availability, and extreme weather events. At the same time, the industry itself can also contribute to climate change. To thrive in an increasingly climate-disrupted world, the cotton sector and the wider textile industry require radical change that can only be achieved through industry-wide collaborative action aimed at understanding and adapting to the changing climate.

Cotton 2040 is aimed at creating a resilient cotton industry in an increasingly climate-disrupted world by bringing together leading international brands and retailers, sustainable cotton standards, and existing industry initiatives with traders, processors, farmers, and other stakeholders across the value chain.

The sector is under scrutiny for human-rights abuses, such as in Xinjiang, and for waste which is exacerbated by the predominant fast-fashion business model and lack of focus on garment recyclability. In addition, climate-change impacts such as changing rainfall patterns, the availability of water, rising temperatures, and competition for land are likely to result in the disruption of the industry's future supply. Being continually stripped of resources, the land, workers, and farmers have been absorbing a disproportionate amount of industry risk for too long and are inevitably crumbling under the pressure. Growing and sourcing sustainable cotton can help to mitigate and reduce these risks.

The Cotton 2040 Initiative has already taken several steps: it has issued a call for action to pilot and scale up alternative, more equitable, business models and market mechanisms that meet the challenges of both the present and the future, and has established an adaptation-planning resource to increase understanding of the physical climate risks to cotton growing regions.

For more info: [Forum for the Future](#)

CONCLUSIONS

Responses to climate change need to take into account existing power structures while also providing a chance to enhance the rights of those most burdened by climate impacts and those most marginalized, women and youth among them. This is the core of climate justice. Climate justice sheds light on the relationships between those who suffer most from the effects of climate change and those who have contributed the most – through their GHG emissions – to the problem.

This guide has provided an introduction explaining why climate justice matters to those working for the rights and empowerment of women and youth. It has also highlighted why it is crucial to adopt a feminist, intersectional, intergenerational perspective in the pursuit of climate justice. Newly arising governance issues and related decision-making processes, exacerbated by the impacts of climate change, should be seen as an opportunity to reform existing injustices in political and economic systems, in countries and between countries. Trade and business relations also reflect these injustices, mostly procedural and distributional in nature.

Nine entry points have been outlined as significant arenas where practical experiences in advocacy and campaigning work have applied the climate-justice lens, in addition to existing work on human-rights and justice matters (such as gender justice). Concrete examples are presented to stimulate further learning in this field of work:

- EP1 Labour and land rights in a just energy transition (PJ, DJ, IJ)
- EP2 Natural resources (land, water, biodiversity) under climate pressure – Access and use rights for marginalized groups (PJ, DJ)
- EP3 The right to receive adequate finance for enhanced climate resilience and mitigation solutions (CJ, PJ, DJ)
- EP4 Protecting the rights of climate-forced displacement and climate-induced migration (DJ, RJ)
- EP5 Advocacy for and participation in the formulation and implementation of women and youth-related international policy processes (PJ)
- EP6 Public participation and inclusion of women and youth groups at national-level policy and decision-making processes relating to climate justice (PJ)
- EP7 Recognition and integration of plural knowledges – the right of access to information and data (PJ, RJ)
- EP8 Legal Empowerment of women and youth to promote accountability (PJ, CJ)
- EP9 Climate justice for women and youth in international trade and value chains (PJ, RJ)

There are certainly other entry points that this guide has not yet touched on and that will emerge as these types of work and discourses gain momentum in the future. Continuous exchange and collective learning will be vital to bring these issues to the forefront.

Youth movements and women's-rights organizations play a significant role in leading societies into new climate realities (i.e. reformed political and economic conditions and systems). Hence, this guide tries to help them to leverage the increasing recognition that climate adaptation and mitigation policies and investments as matters of social justice for their purposes.

While climate and energy policies and programs often seem to be non-political and focused on infrastructure and technological components, they are indeed a field of policy making that must not further manifest unequal power relations as they support the transition to new technologies through re-shifting public and private investments. This must be the starting point of a more equal and just future for all, particularly for women and youth.

USEFUL RESOURCES

DOCUMENTS, GUIDELINES, AND TOOLS

- [Energías para la transición. Reflexiones y relatos](#)
- [Consulta Previa: una demanda de las mujeres indígenas del Perú.](#)
- [Oxfam's Participatory Vulnerability Capacity Assessments](#)
- [Agribusiness and climate crisis in Peru \(Oxfam\)](#)
- [Acaparamiento de tierras en la Amazonía peruana: El caso de Tamshiyacu](#)
- [Women's rights from the ground up. A strategic approach to securing women's land rights](#)
- [Economic empowerment to enhance resilience to land grabbing \(Palestine, International Land Coalition\)](#)
- [Community Land Protection Initiative \(International Land Coalition & International Institute for Environment and Development\)](#)
- [Securing Women's Land Rights in Nicaragua \(International Land Coalition\)](#)
- [Youth Land Access under Customary Tenure System in Ghana \(International Land Coalition\)](#)
- [Getting "Money Where it Matters"](#)
- [Roadmap to a Framework for the Protection of Climate Migrants](#)
- [Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests in the Context of National Food Security](#)
- [People's Manual on the Guidelines on Governance of Land, Fisheries and Forests](#)
- [Oxfam Quick Guide to Promoting Women's Participation](#)
- [Oxfam Quick Guide to Power Analysis](#)
- [Transformative Leadership for Women's Rights: An Oxfam guide](#)
- [Enabling Voices, Demanding Rights: A guide to gender-sensitive community engagement in large-scale land-based investment in agriculture](#)
- [FAO Manual for project practitioners](#)
- [Conservation International guidelines](#)
- [Namati Community Land Protection Process](#)
- [Land & Environmental Justice in Sierra Leone](#)
- [A Legal Empowerment Approach to Achieving Women's Land and Natural Resources Rights](#)
- [Community-based Paralegals – A practitioners Guide \(Open Society\)](#)
- [UNICEF: Toolkit for young climate activists](#)
- [OXFAM Prior Consultation: a demand of indigenous women in Peru](#)

INTERNATIONAL AGREEMENTS & FUNDS

- [Dedicated Grant Mechanism](#)
- [Decentralising Climate Funds in Mali and Senegal](#)
- [Luzia Dorothy do Espirito Santo Fund](#)
- [Mesoamerican Territorial Fund](#)
- [Refugee Convention](#)
- [Universal Declaration of Human Rights](#)
- [United Nations Declaration on the Rights of Indigenous Peoples](#)
- [The United Nations Sustainable Development Goals 2015-2030 \(UN 2015\)](#)
- [The Convention on the Elimination of All Forms of Discrimination against Women \(CEDAW, 1979\), General Recommendation, no. 37 \(2018\)](#)
- [Lima Work Program on Gender and its Gender Action Plan \(2014\)](#)
- [Escazú Agreement](#)
- [UN Declaration on the Rights of Peasants and Other People working in Rural Areas \(UNDROP\)](#)
- [UN REDD Programme](#)

INTERNATIONAL ORGANIZATIONS AND NGOS

- [Global Witness](#)
- [Derechos Colectivos Vulnerados](#)
- [UNCDF](#)
- [IIED](#)
- [Red InterQuorum in Peru Coordinating Body of Indigenous Organizations of the Amazon Basin](#)
- [La Vía Campesina](#)
- [WiLDAF Ghana \(Women in Law & Development in Africa\)](#)
- [EarthRights International](#)
- [Namati](#)

VIDEOS

- [Innovative and sustainable agriculture in the Occupied Palestinian Territory](#)
- [Large-scale agribusiness in the Peruvian Amazon | Links with the climate crisis](#)
- [Recommendations for limiting the expansion of large-scale agribusiness in the Peruvian Amazon](#)

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