

# Human Rights and Climate Change:

## Abstract:

Do not humans have an obligation and responsibility to engage, human rights and social justice issues in regards to anthropocentric climate change concerns? I would suggest yes this is the case. Indeed in this essay I will suggest, that the issue of anthropocentric climate change is relevant in today's modern world and that having human rights and social justice interventions within climate change strategies, can go a long way making a difference, reclaiming and maintaining human rights within an anthropocentric climate change context. In fact I would go so far as to imply that all entities on earth, have the (human) right, to live on the earth, without unsustainable human actions effecting them in a negative way, so that all entities on earth, can have "Earth Security." I will examine the above claims, via a comparative analysis process, incorporating interviews, evidence and literature review processes.

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What is climate change, and how / why is this relevant within a human rights and social justice context? In fact, climate change is, when weather patterns evolve and are explained through the context of time (Page, 2006, p.5). However within the context of this paper, the focus is upon anthropocentric - climate change, which is when certain weather patterns evolve, due to human actions (Norda's, Gleditsch, 2007, p. 628). As a result, do not humans have an obligation / responsibility to engage, human rights and social justice issues in regards to anthropocentric climate change concerns? So as to be accountable for their actions and to alleviate anthropocentric - climate change scenarios? I would suggest yes this is the case. Indeed in this essay I will suggest, that the issue of anthropocentric climate change is relevant in today's modern world and that having human rights and social justice interventions within climate change strategies, can go a long way making a difference, reclaiming and maintaining human rights within an anthropocentric climate change context. In fact I would go so far as to imply that all entities on earth, have the (human) right, to live on the earth, without unsustainable human actions effecting them in a negative way, so that all entities on earth, can have "Earth Security." I will examine the above claims, via a comparative analysis process, incorporating interviews, evidence and literature review processes. In fact I interviewed the executive director of a business called Echo Credits for this paper (Appendix). This interview is relevant within this paper, as this business is orientated towards, allowing individuals to engage with human rights and social justice concerns, in regards certain environmental / climate change issues. Such as, individuals consuming environmentally friendly products and services and reducing their carbon footprint, etc (Echocredits.org, 2016, p.1). However 1<sup>st</sup> off, let's get a real understanding of how and why anthropocentric climate change, is a human rights social justice issue? Whereby human rights are inalienable rights to humanity to attain freedom, justice, peace and free from harm, while social justice contexts, are bound up in these rights, automatically (Halstead, 2010, pp.4,16-17,23-26,34) (Goodale, 2006, p. 497). In fact the 1<sup>st</sup> indication of anthropocentric climate change, was observed 79 years ago, by a scientist called Calder, in 1938 (Drake, 2000, p.133). Indeed according to a 2014 - IPCC report, at present, due to anthropocentric climate change, there has been an increase extreme weather events, droughts, floods, sea level rises, water and food shortages, mass migrations, an increase in vector borne diseases, etc, and an

increase in conflicts, due to lack of natural resources (Henson, 2006, pp.41-158) (Norda's, Gleditsch, 2007, pp.627- 635). As a result, because all these above climate change processes, *cause harm* to humans, non-humans and the planet, they are by very definition, human rights and social justices concerns, for all (Garvey, 2008, p.59).

However some suggest, that as climate change is not a relevant concept within the modern world, it's not necessary to have any interventions, that are oriented towards to re/claiming and / or maintaining human rights and social justice issues within a supposedly climate change context (Kotzé, 2014, p.253). For Instance, according to Ingram, implying that climate change can be an anthropocentric process, may be based upon an Occam Razor concept. Whereby ongoing perceived assumptions, of actions / events, are continually multiplied, so as to influence certain worldviews, etc (Drake, 2000, p.126). In fact, within the present climate change debates, there are views, that suggest that a social justice contextual process, is what is necessary to envisage any climate change scenarios. As this, is what is really important, in regards to any re/claiming and / or maintaining of human rights within any climate change context (Park, 2009, pp.11, 20). Indeed, for many individuals / nations, may prioritize their own, national sovereignty and contextual social, cultural, economical and spatial concerns, before acknowledging that there is a climate change process evolving, at present. For example, for some cultures the climate change is not a relative thing. As it seems like an abstract conception, which is not embodied within present practical realities, of culture and place etc. (Marino, Schweitzer, 2009, pp.212 -215). In fact, as was indicated in the interview I conducted, it seems that universal conceptions of human rights for all, can be enacted if nation states can act within global, liberal cosmopolitan, procedural justice processes. Such as, the United Nations, 2015, Paris agreement on climate change, so as to attain fairness for all nation states, etc. The Interview example: (Peter Evans): Does the Paris Agreement go some way to alleviating climate change issues? If so how? (Echo Credits): Yes I think so, because if all nations of the world act within a consensual way, towards alleviating issues like climate change. Then it's an indication that humanity, is at least starting to acknowledging and recognising that climate change is a problem and that there has to be solutions to stop it, from creating too much destruction, etc. (Evans, 2016, Echo Credits – Interview - Appendix). Indeed it has been indicated that endeavouring to enforce human rights litigations within an international arena, is fraught with many sovereign, contextual difficulties (Posner, 2007, pp. 1- 3). For instance, according to Elster and Wilson they imply that, justice within a climate change context, is bound up within a universalistic moral sense of fairness, which does not account, for any environmental, or culturally relative processes within it (Linnerooth-Bayer, Vari, 2006, pp.243, 247). Thus any non-globally oriented, human rights and social justice interventions, engaged within climate change strategies, may not make a difference.

Though I would tend to agree with Edenhofer, Roy, Pal, Gosseries, and Roser, when they imply that, yes it necessary to have interventions, that are oriented towards to re/claiming and / or maintaining human rights and social justice issues within a climate change context (Reder, M, 2012,p.61). In fact there around eight human rights violations, due to the Impact

of climate change, including: “Right to life, liberty and security of person, right of everyone to an adequate standard of living and enough nutrition, right to subsistence living, right to health, and right to development.” p.65 (Reder, M, 2012, p.65). For example, due to climate change scenarios at present, there are issues of conflict, biodiversity loses, sea level rises, floods, heat stress, extreme weather events, food - water insecurity and issues of displaced peoples (Henson, 2006, pp. 43-131) (United Nations Environment Programme, 2015, p.4) (Kaiser, 2002, pp. 51-106) (McGuire, 2002, Pp18-32,237-270) (Hanjra, Qureshi, 2010, pp. 365–377) (McGregor, 1994, pp.120-132) (Reuveny, 2007, pp. 656-673). Indeed as can be envisioned with so many vital interests, effected by anthropocentric climate change, the human or otherwise rights of these effected interests, are of real concern within many areas. In fact within the United Nations - Declaration of Human Rights, in articles 2, 3, 25-1, 29-1, it is indicated that, everyone has human rights, in regards to duties to the community, to feeling safe, to be free from harm and to have the right to security (United Nations, 2016, pp, 2, 7-8). Indeed the above human rights articles, relate to how a processes like Echo Credits and other innovative new ideas etc. Can help to implement, anthropocentric and environmental, (HR –SJ) awareness / legalisation within anthropocentric climate change contexts. So that it’s possible that all entities on earth can have, “earth security,” without unsustainable human actions, effecting them in a negative ways. In addition, according to the philosopher, Shue: “Everyone has a non-basic right to something, having a right means enjoying a right, some things are necessary for enjoying a non-basic right, the things necessary for enjoying non-basic rights are basic rights, as such they are all basic rights.” p. 5 (Payne, 2008, p.5) (Adger, Barnett, Chapin, Ellemor, 2011, p.17).As a result, if everyone / everything has a right, then if anthropocentric climate change, can only but violate these rights, by causing neglectful or harmful processes. However due to outside influences, such as media, nationalistic concerns and societal conforming behaviours, much of humanity does not acknowledge, or recognise rights, such as Shue has indicated (Olausson, 2009, p.433). On the other hand though, it has also been indicted that many indigenous and deep listing cultures, recognise and participate within the rights processes that Shue has indicated. By allowing them to have a voice, by either storytelling or artistic endeavours, etc (Adger, Dessai, Goulden, Hulme, Lorenzoni, Nelson, Otto Naess, Wolf, Wreford, 2009, p.343). For example such a process is obvious in the echo credits interview I conducted: (Peter Evans): Can an acknowledgment and respect of place / landscape, enhance human rights and social justice processes, in regards to climate change issues? (Echo Credits): Yes respect for place and landscape, can help alleviate climate change scenarios, in that it can encourage pro environmental behaviours and this is what echo credits endeavours to do. For the more individuals are out and about in their community, the more they tend to appreciate their local environmental surroundings and want to protect it from destruction, etc (Evans, 2016, Echo Credits: Interview – Appendix). Indeed according to Smith, “The human need for environmental trust, is fundamental to the sense of order and predictably implied by all cultures.” p.124. (Smith, 2009, p.124). This of course is in stark contrast, to how current global climate change inaction agencies, envisage any rights associated with the environment, space / place, etc. For it’s as through the environment, spaces and places have a zero value rather than an infinite value (Adger, Barnett, Chapin, Ellemor, 2011, p.15). In fact within Chinese human rights law there is more of an emphasis on universal - collective human rights, rather than on universal - individualistic human rights. Whereby human rights are contextually implemented, to consider one’s own collective actions and how these collective actions impact upon other humans, or non-humans. Thus engaging concepts of universal wellbeing, social stabilities, compassion and empathy, for the other (Zhao, 2015, p.41). Indeed I would agree with Caney when he mentions: “A human rights perspective has

important insights and any account of the impacts of climate change which ignores its implications for people's enjoyment of human rights is fundamentally incomplete and inadequate" p.62 (Reder, M, 2012, p.62).

Yet according to Paavola, it's possible, that using a climate change - human rights based intervention, such as, suggesting that that all entities on earth, are entitled to have "Earth Security" rights. Because there are supposedly, unsustainable human actions, effecting them in a negative ways. Can be fought with inconstancies and may deny an engagement of many social justice contexts (Paavola, 2005, p.316). For Instance, as all entities have a Maslow's like hierarchy of needs, whereby certain interests are more important than others. E.g. - food and water is more important to survive, than where one sleep at night, etc, it is thus not possible to discount, any contextual processes out of social justice processes (Park, 2009, p.18). In fact according to Adger, Barnett, Chapin, and Ellemor, there may be a die inconstancies within an "earth security" human rights approach, in that an incommensurable value process would arise within such a process. Whereby it's not possible to compare two or more entities, because they would have different contextual, ordinal and cardinal scales of value and identity, to each other (Adger, Barnett, Chapin, Ellemor, 2011.p.14). As a result there would always be independent, objective measures and thresholds of danger, in regards to implementing mitigate and adaptive processes within any climate change scenario (Adger, Dessai, Goulden, Hulme, Lorenzoni, Nelson, Otto Naess, Wolf, Wreford, 2009, pp.337). In fact it has been shown that the accuracy of climate change predictions are irreducible uncertainties. For example, cloud and physics calculations within anthropocentric climate change models are random certainties within the chaotic nature of a climate system. Thus to predict a specific climate change outcome, is still fraught with many contextual inconstancies, etc (Ibid, 2009, pp.342- 343). Indeed according to Adger, Barnett, Chapin, and Ellemor, this is why possibly better options, in regards to attaining reliable climate change - human rights based interventions, would be to focus upon gaining localized, material and symbolic value processes, from local inhabitants of specific areas / regions, etc (Adger, Barnett, Chapin, Ellemor, 2011, p.2). Moreover it has been indicated that contemporary, confirmative, contextual development processes are not unsustainable within climate change scenarios. Thus there is no need for any human right – social justice interventions within climate change contexts (Resnik, 2012, p.220). For example, at present because there is strong international government institutions e.g. UN, EU, OPEC, etc, under procedural fairness laws, all nations states, obey international laws, respect another's sovereign rights and share in the benefits an burdens of all contemporary, confirmative, contextual development processes, etc (Ibid2012, p.220). Indeed such procedural justice human rights processes, are evident within the weak asymmetry – thesis. Whereby all nations, etc, should be allowed to benefit more from their good choices, than to bear the costs of those that turn out badly (Elford, 2016, p.273). In addition it has also been indicated that due to climate change some individuals / nations will benefit in their development process in the long term. This is because in the upper arctic regions of the earth there is supposedly to be hotter weather and thus enabling these cold weather regions, at present, to benefit, in regards to being able to grow more crops, have more export trade and have more renewable energy recourses available (Jordon, R, 2012,pp.1-3). For instance, by 2080 Kenya will gain an 8.8 percent in agricultural output, due to wetter weather, is in its region (Keane, Page, Kergna, Kennan, 2009, p.15). Also according to some, implying that anthropocentric climate change is

violation of humanities, present and future human rights social justice interests. Is not relevant, because in the case of future generations human rights violations etc. How is it possible to justify a future human rights violation, when according to Gosseries.” A right cannot exist at time, if the bearer of that right does not exist at the time.”p.105 (Bell, 2011, pp.105-106). Indeed some would go further and imply, that its possible future generations, despite climate change, will have a better quality of life and development, than present generations. Thus no need for any human rights, or social justice concerns now, in regards to any climate change scenarios (Page, 2006, pp.92, 117). Also it’s possible that an Echo Credits like, human rights intervention, is not relevant within a climate change context, as all healthy actions are not motivated by environmental concerns. For instance, individuals can be motivated to act in healthy ways, by peer pressure, sports actions and by money alone, etc (Whitmarsh, 2009, pp.20- 23). Indeed a 2009 survey indicated that only 31.4 % of individuals, would take action out of concern for climate change scenarios. (Whitmarsh, 2009, p.17). Moreover it’s possible that an “earth security” process within a climate change context, may not work, due to the fact that individual, human right responsibilities, are too contextually complex. So as to engage universalistic, utilitarian and egalitarian human right values, which would be embodied within an “earth security” like concept (Moisander, 2007, p. 404).

However I would suggest, that it is possible, that using a climate change - human rights based intervention, can make a difference, in re/claiming and / or maintaining human rights. And that this is possible, if all entities on earth have an “Earth Security” rights concept. As this will stop unsustainable human actions, effecting all entities in a negative ways. Also an “Earth Security” rights concept, is not fought with any inconstancies and does not deny the engagement of social justice contexts. In fact the barrister Polly Harvey implies, that as nature has been recognised as having specific rights, then nature / the environment, etc, is also enabled to have legal representation and enforcement processes, as well. For example, a river can be envisioned to be seen as an incomplete person, who needs guidance, etc. As a consequence, a river is also entitled to have rights and legal representations etc, much like corporations are seen as, at present (Good, 2013, p.35). In addition according to the philosopher Shue, everyone / thing has basic rights, which are indelible rights to something, both within a prior and past contextual context and that everyone can demand these basic rights upon the rest of humanity. Thus in this way, everyone / everything, has basic rights to “subsistence. “Which is when all entities have a normal healthy life (Payne, 2008, pp.1-3). Indeed the Social Scientist – Page, has indicated along with Rawls, that having no climate change human rights interventions, enacted at present, creates harm and insecurities, for future generations (Page, 2006, pp.9, 119-128). Which I would suggest is not a good thing. Moreover for some to contend that an “Earth Security” rights like concept is contradictory and contextually inept, is to my mind quite wrong. For instance, an “Earth Security” rights concept would be fully aware of the outside barriers to climate change mitigation and adaptation process. For instance, an “Earth Security “concept would recognise that, many institutions / governments etc, regulate much of humanities conventional behaviour patterns, so as to attain specific social / cultural constructs. Rather that raising humanities awareness, to outcomes of resource allocations, etc (Adger, Dessai, Goulden, Hulme, Lorenzoni, Nelson, Otto Naess, Wolf, Wreford, 2009, p.338). Consequently an “Earth Security,” human rights intervention process, would probably be embodied within a distributive and performative

justice process. Whereby according to Gilbert and Phillips: “It is within localized citizen’s public actions and performances, that justice and rights are reconstructed and rematerialized.” p.176 (Jamala, Hales, 2016, p. 176). Indeed this is where an Echo Credits like human rights intervention, could come into its own, to alleviate climate change scenarios. For example, it has been indicated that community-based initiatives and activities, are very good strategies to encourage behavioural change processes (Adger, Dessai, Goulden, Hulme, Lorenzoni, Nelson, Otto Naess, Wolf, Wreford, 2009, pp.339, 346). Indeed this sort of strategy, is obvious in the interview I conducted with echo credits: (Peter Evans): Does your agency advocate for climate change human rights? If so how and why is this done? (Echo Credits): I think echo credits advocates change in regards to climate change and human rights, in that it endeavours to change individual’s behaviours, via their physical actions and consumer choices. So that they in turn, can become somewhat aware, of human rights issues in regards to climate change scenarios (Evans, 2016, Echo Credits: Interview – Appendix). Of course there are other human rights like interventions, which can be implemented, to tackle anthropocentric climate change concerns. One of these could be, according to Albrecht. “Implementing a “Sumbiocracy” like government structure, in which humans govern for the reciprocal relationships of the Earth at all scales, from local to global. “p.15 (Albrecht, 2016, pp.15-16). Indeed I would agree with many that as all humanity is either directly or indirectly accountable, for anthropocentric climate change. Then all of humanity must also then be responsible to act, so as to alleviate anthropocentric climate change (Carney, 2010, pp.163-177) (Bell, 2011, pp.100-105,112,117-119) (Levy, Patz, 2015, pp.313-318). As a result, it is also possible, that all humanity has the human right, to make accountable, individuals, governments and business, who engage in the environmental harm, of anthropocentric climate change, for the sake of “Earth’s Security. “(White, 2008, pp.18-20, 101,112-114,146). Yes?

In conclusion, as I stated at the outset of this essay, I have argued that the issue of climate change is relevant in today’s modern world and that having human rights and social justice interventions engaged within climate change strategies, can go a long way making a difference, in re/claiming and / or maintaining human rights within climate change, local and global contexts. I also implied that all entities on earth, have the (human) right, to live on the earth, without unsustainable human actions effecting them in a negative way, so that all entities on earth, can have” Earth Security.” In fact in summing up, I agree with Hamilton, when he suggests; let’s hope all of humanity has the awareness, courage, and insight, to envisage the earth as living organism, which creates and regulates our climate. For it is via this process, that we all will be able to engage human rights and social justice issues within a climate change context. So that in turn, all of humanity can survive and save our planet, for future generations (Hamilton, 2010, pp.150, 218,222-224).

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## **Appendix:**

### **Interview Transcript: Human Rights – Social Justice:**

#### **Interview information:**

This Interview was attained on 24/10/2016: Permission was granted to attain this interview by Executive Director of the business - Echo Credits: ABN: 90607434835:

**The interviewer:** Peter Evans - Anthropology Student: Curtin University: Student Number – 18027408: Ph. 0437151615

**The interviewee:** Executive Director of the business: Echo Credits: ABN: 90607434835: Ph.08- 94795496: Website: [www.echocredits.org](http://www.echocredits.org): Email Contact: [echocredits@yahoo.com](mailto:echocredits@yahoo.com)

**Business Information:** *Echo Credits* is within the environmental and health field: It's a business that encourages individuals do physical activities, so as to gain points / codes, for these physical activities, so that then, individuals can then exchange / transact their points / codes, for % discounts upon sustainable and environmental goods, services and products within a business / community context. In essence - *Echo Credits* – provides: *Physical Activity Transaction (PAT) Data Management / Exchange and Consultancy Services:*

**Cite:** Evans, P, 2016, "Echo Credits - Interview – Climate Change and Human Rights," pp.1-4, *Echo Credits - Interview – Climate change and Human Rights - Interview Transcript*, 24/10/2016.

**Note:** This interview, from the Executive Director - of *Echo Credits*, was attained after four other organizations declined to be interviewed by Peter Evans. These were:

Environmental Defenders Office - Majella Metuamate (West Australia) contact – 92213030

Australian Greens Political Party Member – Rachel Siewerts (West Australia) contact – 92283277

Eastern Metropolitan Regional Council Member – Naomi Rakela (West Australia) contact – 0417904300

Eastern Metropolitan Regional Council Member – Miroslav Vujaklija (West Australia) contact – 0457520976

### **Interview Transcript:**

**Interviewee:** Echo Credits - Executive Director: **Interviewer:** Peter Evans (Curtin University Student): **Date:** 01/11/2016

**(Peter Evans):** What is climate change?

**(Echo Credits):** Climate change is when the weather tends to effect the environment, however anthropocentric climate change is when human actions effect the environment, as has been the case since early 19 century.

**(Peter Evans):** Why is climate change relevant in today's modern world?

**(Echo Credits):** I think it's relevant in today's world because there seems to be so many extreme events, like big floods, droughts and storms, etc, which may be accountable to androcentric climate change.

**(Peter Evans):** How and why is climate change relevant within both a local and global context?

**(Echo Credits):** I think it relevant within both a local and global context, in that climate change is such a worldwide phenomenon, it can only but effect, both local and global contexts.

**(Peter Evans):** What do you think / your agencies, are the important issues, in regards to climate change?

**(Echo Credits):** For Echo Credits the most important issue in regards to climate change, is that as all individuals, directly or indirectly, are in some way responsible for climate change. Then they thus in turn, can be accountable to alleviate climate change scenarios, as well. Through engaging healthy actions and being rewarded for these healthy actions, so that they can then purchase, environmental friendly consumer purchases.

**(Peter Evans):** Who / what is impacted by climate change and why?

**(Echo Credits):** The environment and humanity is impacted by climate change in today's world. For example, extreme weather events cause massive environmental destructions. Which in turn, can effect an individual's health due to infectious diseases, land displacements and social and cultural wellbeing, etc.

**(Peter Evans):** Is climate change a human rights issue? How and why is this the case if it is a human rights issue?

**(Echo Credits):** Yes I think climate change is a human rights issue. This is because anthropocentric climate change, effects all humanity and thus creates environmental refugees, inequality, due to crop failures, land displacements, due to extreme storms and wars and non-human species extinctions, etc.

**(Peter Evans):** Does you agency advocate for climate change human rights? If so how and why is this done?

**(Echo Credits):** I think echo credits advocates change in regards to climate change and human rights, in that it endeavours to change individual's behaviours, via their physical actions and consumer choices. So that they in turn, can become somewhat aware, of human rights issues in regards to climate change scenarios.

**(Peter Evans):** Is climate change a social justice issue? How and why is this the case if it is a social justice issue?

**(Echo Credits):** Yes I think this is similar to Human rights issues and climate change in that it creates environmental refugees, inequality, due to crop failures, land displacements, due to extreme storms and wars and non-human species extinctions, etc.

**(Peter Evans):** Does your agency advocate for climate change – social justice concerns? If so how and why is this done?

**(Echo Credits):** Yes I think echo credits advocates change in regards to climate change and social justice concerns, as it's very similar to a question I answered before, in regards to human rights issues and climate change scenarios. Thus I would suggest the same answer I gave for that question here.

**(Peter Evans):** How important is to have participation from all peoples, both indigenous and non – indigenous, in recognising, acknowledging and respecting, their human rights and social justice concerns in regards to climate change issues?

**(Echo Credits):** I think this is very important, for its when humanity act as one that we can achieve greatness and solutions can be found for problems.

**(Peter Evans):** Can an acknowledgment and respect of place / landscape, enhance human rights and social justice processes, in regards to climate change issues?

**(Echo Credits):** Yes respect for place and landscape, can help alleviate climate change scenarios, in that it can encourage pro environmental behaviours and this is what echo credits endeavours to do. For the more individuals are out and about in their community, the more they tend to appreciate their local environmental surroundings and want to protect it from destruction, etc.

**(Peter Evans):** Does the Paris Agreement go some way to alleviating climate change issues? If so how?

**(Echo Credits):** Yes I think so, because if all nations of the world act within a consensual way, towards alleviating issues like climate change. Then it's an indication that humanity, is at least starting to acknowledging and recognising that climate change is a problem and that there has to be solutions to stop it, from creating too much destruction, etc.

**(Peter Evans):** Are there other options to make climate change a human rights and social justice concern? If so what are they?

**(Echo Credits):** Yes I think there are other options that may make climate change a human rights and social justice issues. I think climate change creates environmental refugees, due to war scenarios, land displacements, and mass migrations, etc.

**(Peter Evans):** Does your agency have the appropriate funding processes, to advocate on behalf of your clients for better outcomes in regards to climate change - human rights and social justice concerns?

**(Echo Credits):** At present echo credits does not have the appropriate funding to really make a difference in regards to climate change scenarios, in that as echo credits is a very unique sort of business, it's very hard to categorise and thus fit into funding categories, as specific business concept, like renewable energy, or carbon trading initiatives etc. Some find echo credits a bit too hard to understand at present.

**(Peter Evans):** To what extent does climate change - human rights and social justice interventions, make a difference in maintaining human rights and social justice?

**(Echo Credits):** I think that human rights and social justice interventions in regards to climate change scenarios can make a difference, in that it can at least acknowledge and recognise that there needs to be dialogue and debate around climate change and human rights and social justice issues. So that solutions can be found to stop, or to alleviate to some degree, anthropocentric climate change, from effecting our environment and our health, now and in the future.

**(Peter Evans):** Thank you for your time, your insight is much appreciated, thanks.

Graph below indicates human rights and social justice impacts, due to climate change.

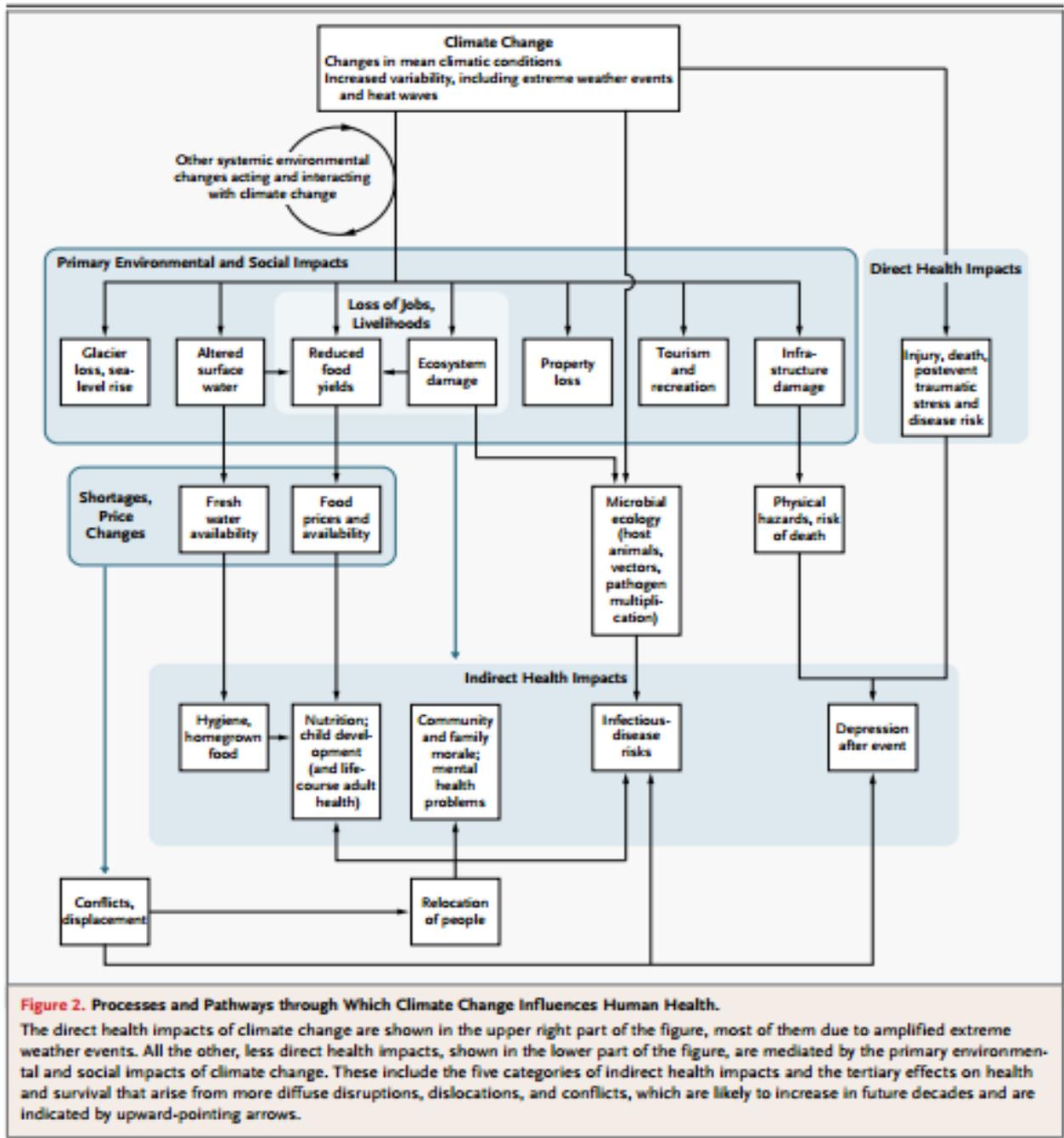


FIG -1: McMichael, A, J, 2013, "Globalization, Climate Change, and Human Health," p. 1339, New England Journal Medicine, Vol- 368, 2013, Massachusetts Medical Society pub, Massachusetts America, retrieved from, <http://www.newenglandjournalmedicine.com/DOI:10.1056/NEJMr110934.html>, on 12/09/2016.

2015 – Picture below indicates rising sea levels due to climate change.



Aerial view of Kotzebue, Alaska, USA - an Inuit village facing the imminent prospect of displacement due to rising sea levels, melting permafrost, and erosion.

FIG – 2: United Nations Environment Programme, 2015,” UNEP - Climate Change and Human Rights: Report-2015, “p.19, United Nations Environment Programme, retrieved from, <http://www.unep.org/climatechangeandhumanrights-report-2015.html>, on13/09/2016.

1997- Graph below indicates responsibilities for climate change and human rights social justice issues:

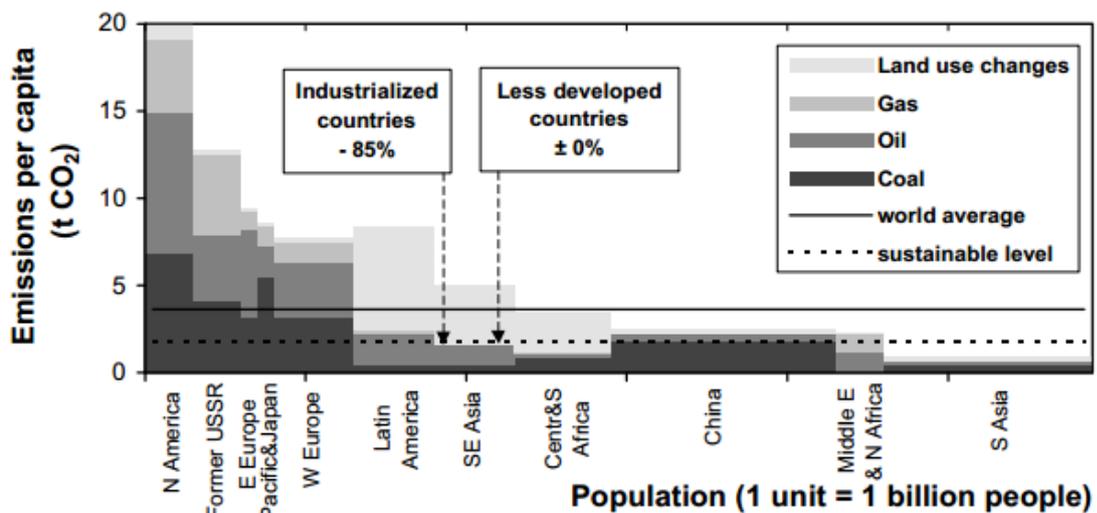


Fig. 1: 1990 per capita CO<sub>2</sub> emissions by region and source.<sup>9</sup>

FIG - 3: Lenzen, M, 1997, “Individual responsibility and climate change,” p. 3, Environmental Justice Conference, The University of Melbourne, 1-3 October – 1997, retrieved from, <http://www.environmentaljusticeconference/unimelb/1997.html>, on12/09/2016.

Graph below indicating that many individuals in 2015, don't perceive, climate change and human rights and social justice issues:

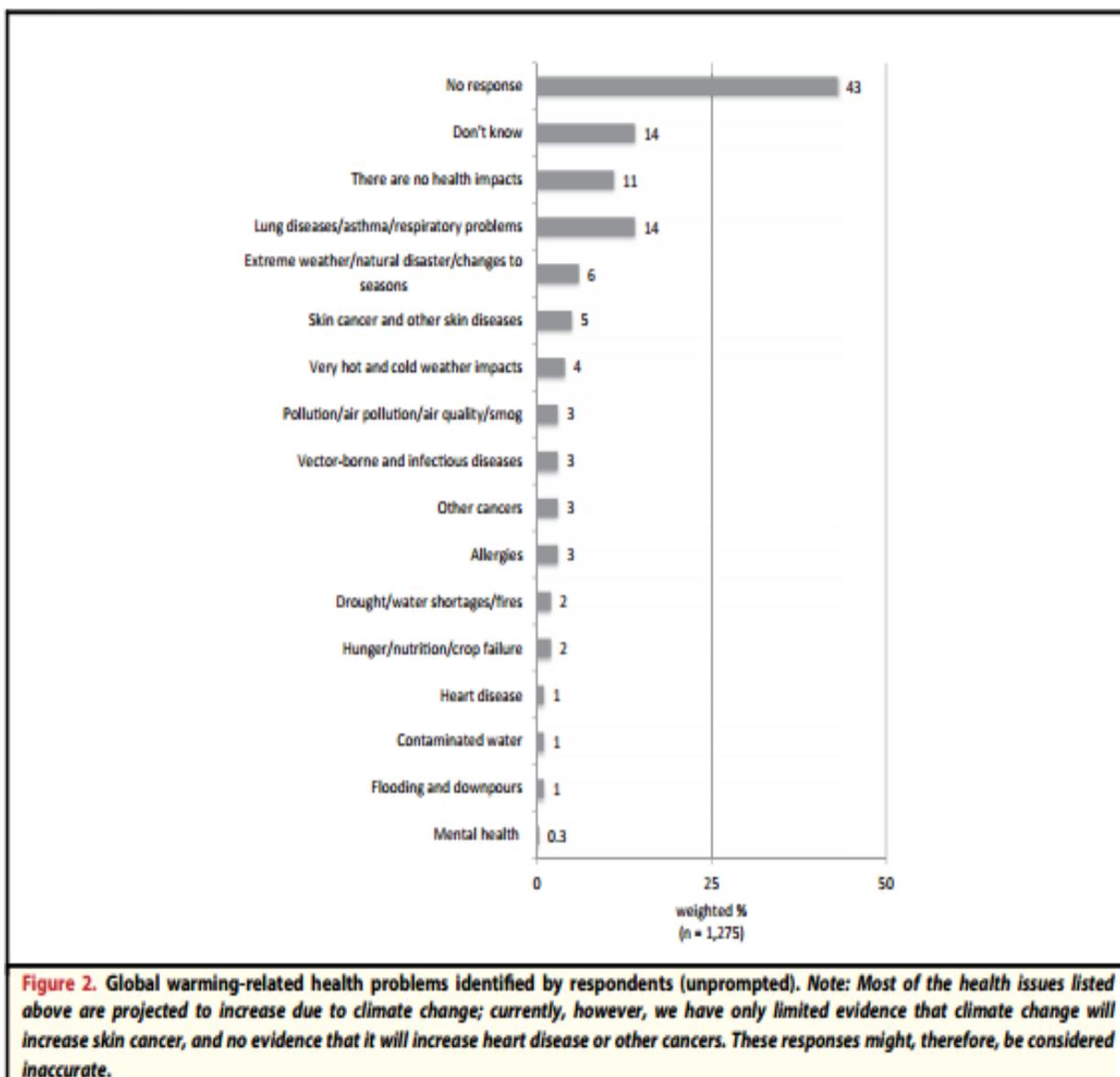


FIG – 4: Maibach, E, W, Kreslake, J, M, Roser-Renouf, C, C, Rosenthal, S, Feinberg, C, Leiserowitz, A, A, 2015, "Do Americans Understand That Global Warming Is Harmful to Human Health? Evidence from a National Survey," p. 402, *Annals of Global Health Journal*, VOL- 81, N - 3, 2015, retrieved from, <http://dx.doi.org/10.1016/j.aogh.2015.08.010.html>, on 12/08/2016.

