

# Global Practices of Climate Justice

Block 3. Preparatory Session 08.04.2025 | Public Panel Discussion 15.04.2025

## A SUMMARY BY RIDWAN OBATADE

As someone new in the Climate Justice discussion and reading through the texts of the colloquium, I was struck by how often conversations about climate change overlook the question of justice. It's easy to focus on emissions, technology and policies, but these texts and authors remind us that behind every supply chain and energy strategy are real people, communities and histories, especially from the Global South who bear the brunt of the climate impacts. This summary brings together perspectives that challenge the status quo and push us to think differently about what a just transition really means. They ask us to look beyond efficiency and start centering fairness, dignity and equity in how we tackle the climate crisis.

The challenge of climate justice demands a radical reevaluation of the global supply chains, energy transitions and development models. In "Supply Chain Justice," (Matthews and Silva 2024) argue that sustainability efforts have long privileged efficiency over justice. It proposes reorienting supply chain management to prioritize economic, social and environmental justice rather than cost-effectiveness. They invoke Rawls's "veil of ignorance" to question whether current supply chain models would be acceptable if we didn't know our position within them (Matthews and Silva, p. 74). They further argued that global supply chains are structurally unjust, often reproducing colonial patterns of extraction and environmental harm, especially in the Global South (pp. 76-77). They call for a justice centered SSCM (Sustainable Supply Chain Management) that confronts the legacy of exploitation and centers marginalized voices.

Just similarly to that, Hochachka (2023) delves into how value chains could act as levers for transformation rather than exploitation. Drawing from the systems theory and social ecological resilience, she contends that value chains must

embrace "transformative capacities" to address root causes of climate injustice (p. 1). Her work resonates with the call to move beyond mere adaptation or mitigation and instead shift toward transformative approaches that include diverse worldviews, especially those that are rooted in Indigenous and local knowledge systems. She critiques technocratic approaches to sustainability, emphasizing relationality and interdependence (pp. 4-5).

Meanwhile, The Manifesto for an Ecosocial Energy Transition from the Peoples of the South (2023) offers a powerful grassroots counter narrative to dominant climate strategies. The manifesto denounces the "green colonialism" that is embedded in the push for critical minerals and renewable energy infrastructure, which often exploits Southern territories for Northern decarbonization (p. 2). It demands an energy transition that is ecosocial democratic, territorially grounded and respectful of Indigenous sovereignty and community autonomy. The authors call for a reduction in energy consumption, debt cancellation and reparations for climate and colonial injustices.

Tackling this issue from another angle, Riofrancos (2022) critiques the shift of mining operations from the Global South to the Global North as a proposed solution to ethical concerns around mineral extraction. While seemingly addressing labor and environmental abuses, she argues that this shift ignores deeper questions of consumption, overproduction and unequal exchange that underpin climate injustice. She warns that onshoring mining operations could reproduce the same dynamics of environmental degradation and dispossession under the guise of "ethical sourcing" (p. 1). Riofrancos insists that true climate justice must center communities, challenge extractivist paradigms and resist simply relocating harm.

Taken all these together, they challenge the dominant paradigms of climate action, which often mask or reinforce global inequalities. Matthews and Silva's call for "supply chain justice," Hochachka's advocacy for transformative value chains, the Peoples of the South's ecosocial demands and Riofrancos's critique of green extractivism all converge on a key insight, justice must be central to climate policy. Efforts to decarbonize cannot replicate historical patterns of exploitation. Instead, they must be guided by solidarity, humility and a commitment to structural transformation. Climate justice is not merely about reducing emissions, it is about reimagining our relationships with people, land and power.

Hochachka, G. (2023). *Climate change and the transformative potential of value chains*. *Ecological Economics*, 206, 107747. [doi.org/10.1016/j.ecolecon.2023.107747](https://doi.org/10.1016/j.ecolecon.2023.107747)  
Matthews, L., & Silva, M. E. (2024). *Supply chain justice*. In S. Gold & A. Wieland (Eds.), *The Supply Chain: A System in Crisis*. Edward Elgar Publishing.  
Peoples of the Global South. (2023). *Manifesto for an Ecosocial Energy Transition from the Peoples of the South*. [fpif.org/manifesto-for-an-ecosocial-energy-transition-from-the-peoples-of-the-south/](https://fpif.org/manifesto-for-an-ecosocial-energy-transition-from-the-peoples-of-the-south/)

Riofrancos, T. (2022). *Shifting Mining From the Global South Misses the Point of Climate Justice*. *Foreign Policy*. [vetonu.se/wp-content/uploads/2022/02/Riofrancos-Foreign-Policy-Why-Onshoring-Critical-Minerals-Mining-to-the-Global-North-Isnt-Climate-Justice.pdf](https://vetonu.se/wp-content/uploads/2022/02/Riofrancos-Foreign-Policy-Why-Onshoring-Critical-Minerals-Mining-to-the-Global-North-Isnt-Climate-Justice.pdf)