

Gendering the Climate Justice: Post-colonial Ecofeminism in Pakistan

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Abstract

The primary objective of this research is to enhance the understanding of environmental behavior within the context of 'Eco-feminist Activity' in Pakistan. This purpose has been partially achieved through the analysis of Scholarly Literature; Media Representations; Initiatives by environmental non-governmental organizations; and the actions undertaken by activists. The involvement of women in environmental conservation is of paramount importance in the context of development. However, this study presents compelling evidence of a noteworthy correlation between the environment and women. The main aim of this study is to enhance the comprehension regarding various elements that contribute to climate change, including but not limited to population expansion, deforestation, pollution, and demographic shifts. The cultural dimensions of ecofeminism have led to an increased environmental consciousness among women worldwide, including those in Pakistan. The primary objective of this study is to examine the various factors that contribute to; climate change, namely population increase, deforestation, pollution, and demographic changes. This study uses a gender analysis methodology to examine and propose practical remedies for the aforementioned concerns. The active engagement of ecofeminist women in policymaking is of utmost importance. The distinctive viewpoint that these people hold as active participants in the societal environment and biological ecosystem can explain the aforementioned occurrence.

Keywords: Climate Justice; Eco-Feminism; Post-Colonial; Patriarchy; Material Resources.

1. Introduction and Background

In the context of South Asia, where women frequently experience significant societal pressures, climate change emerges as a pressing concern. The floods that occurred in Pakistan in recent times have demonstrated that women are disproportionately affected by the consequences of the climate crisis (UNICEF, 2023). A paradoxical display of scarce water availability and catastrophic climatic events, namely floods, caused catastrophic effects on women. However, despite their susceptibility, women frequently encounter exclusion from discussions regarding potential remedies. In the year 2022,

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environmentalist Emily Beasley delivered a presentation to a charitable organization based in Pakistan. The research conducted by the individual in question has brought attention to the fact that a significant proportion (specifically 80 percent) of those displaced as a result of climate change are women (Chambers, 2023). This disparity can be attributed, at least in part, to factors such as limited access to education and a lack of personal agency. Within the population of Internally Displaced Persons (IDPs) and climate refugees, it is evident that women shoulder a disproportionate burden of unpaid labor and caregiving responsibilities. The issue of environmental degradation is known to have a significant impact on the occurrence of zoonotic illnesses, instances of school exclusions, and incidents of domestic violence. These adverse consequences further exacerbate the burdens faced by women in society. Notwithstanding, or perhaps due to this, Ecofeminism has emerged as a formidable influence. This particular school of thought (and movement) advocates for the active involvement of women in addressing environmental issues and emphasizes the potential for empowerment via their significant contributions in combating the climate change.

Climate justice can be seen as a construct employed to contextualize climate change as a matter of ethics and politics, rather than being solely confined to environmental or physical dimensions. The user did not provide any text to rewrite. As a theoretical construct, it illuminates the convergence of climate change and socio-economic disparities. Amidst the escalating discourse surrounding the climate emergency, the concept of climate justice has become increasingly pervasive. The need for environmental organizations to advocate for the accountability of major polluters towards communities directly impacted by the climate catastrophe has emerged as a prominent and unifying message. Climate justice at its core is the realization that those who are disproportionately affected by climate change, are often not those who are largely responsible for its existence. Climate change is more than just an environmental concern; it also interacts with social institutions, privileges, and established inequities, and has various effects on people of different socioeconomic classes, ethnicities, genders, geographic locations, and generations.

Climate justice activists suggest climate remedies to address the systemic inequalities that have existed for decades. According to Yeb Sao (Executive director of Greenpeace Southeast Asia and former Philippines climate negotiator), "A very wealthy and very small minority of the world's countries and corporations have been the primary cause of climate change, while the adverse effects of the climate crisis fall primarily on the world's poorest majority (Sommer, 2021). Climate justice, according to Trusha Reddy (Director of energy and climate justice at the WoMin African Alliance) is also inextricably linked to previous injustices. It relates to how the climate crisis arose, who caused it, and consequently, who must ultimately take the most action? (Morris, 2021).

Climate justice has been a major issue of discussion since the early 1990s when the basic UN climate convention was drafted. The Paris Agreement 2015 addresses it, albeit in fairly hazy wording, only admitting "the importance for some of the concept of Climate Justice." It is obvious that global emissions must be decreased to avert dangerous climate change. However, for many, the requirement for fairness in selecting who cuts which emissions, taking both history and current conditions into account, is a cornerstone of climate justice. Mozambique, for example, accounts for approximately 0.09 percent of total global emissions. China's 31 million citizens have a carbon footprint that is around one-quarter that of a person in the United Kingdom. It is one of many fragile countries likely to bear the brunt of the effects of climate change, but it cannot be expected to considerably reduce its emissions. A considerable deal of study has been performed to establish the fairest approach for dividing emission reductions among nations based on characteristics such as past emissions, capacity to act, and residents' current carbon footprint. However, the debate about who should take what action is political in nature. The United Nations Climate Change Conference, which brings together many of the world's most influential politicians, is one of the world's key forums for such discussions, yet wealthier countries routinely ignore requests for more fair action distribution. This is concerning because countries' climate commitments remain insufficient. Nations agreed nearly three decades ago to keep greenhouse gas concentrations "at a level that would prevent dangerous human interference with the climate system." The world is already experiencing extreme weather events linked to climate change, as well as slow-onset climate impacts like sea level rise, and the risks grow with each year of additional emissions.

The term Ecofeminism was introduced in the 1970s by French thinker Francois d'Eaubonne to establish connections between the subjugation of women and the exploitation of the environment. The core concept of Ecofeminism posits that various manifestations of oppression(s) are interconnected. These issues cannot be properly comprehended or effectively resolved when considered in isolation. Ecofeminists claim that throughout history, women and the environment have been subjected to exploitation by patriarchal structures, capitalist systems, and other forms of authority, perceiving them as mere commodities to be exploited (Haq, Imran, Ahmad & Farooq, 2020). The resistance is vital to foster a world that is characterized by greater justice and sustainability. It is imperative to undertake a reassessment of our conceptualizations about embodiment. One approach is the concept of "trans corporeality" as coined by the scholar Stacy Alaimo within the framework of new materialism (Chambers, 2023). The term in question pertains to the connection between the human physique and the environment. This statement calls for a reconsideration of the concept of the body as a passive and isolated entity.

Instead, bodies should be seen as influential and interrelated, always influencing and being influenced by their surroundings. Scholars can

incorporate and subvert narratives by using the maternal body as a metaphor. However, Ecofeminism correctly stated that its initial focus was on wealthy Western women. The movement first struggled to address racism, social position, and global imbalances. Thus, thinkers like environmental campaigner Vandana Shiva promoted intersectionality. The Indian scholar-activist linked environmental exploitation to the enslavement of women and non-white ethnicities. Shiva's revolutionary studies during India's Green Revolution revealed industrialized agriculture's negative consequences on women, ethnic minorities, and the environment (Chambers 2023). Arundhati Roy illuminated India's dam development zeal and marginalized community displacement (Channa, 2023). In her essay collection "The Greater Common Good" 2022, Roy examines the negative effects of large-scale dams, notwithstanding Jawaharlal Nehru's support for them as a symbol of modern India. The author criticizes the project for its serious human suffering effects. Roy repeatedly opposes dam construction and pledges to support impoverished rural populations in the book.

2. Review of the Literature

The issue of critical environmental justice is currently gaining the significant attention on a global scale, and numerous studies have extensively examined this phenomenon. This phenomenon is also observed in the Global South, where scholars have conducted investigations to comprehend the underlying concepts that constitute environmental discourse. The scholarly discourse around environmental justice frequently combines principles of liberalism in its conceptualization of justice and tends to reflect a synthesis of Western perspectives. The postcolonial condition has received limited attention in the context of climate justice, mostly because of a prevailing homogeneity that compels individuals to conform to dominant epistemologies and modes of interacting with the natural environment. Nevertheless, while examining climate justice via a postcolonial perspective, it is crucial to comprehend the disproportionate impact of climate change on women.

In recent times, scholars from Pakistan "Shazia Rahman and Saba Pirzadeh" have employed Eco-feminist frameworks in their analysis of literature from the Subcontinent, Rahman and Pirzadeh appropriated Alaimo's trans-corporeality concept to analyze and examine the ecological aspects present in modern works originating from South Asia (Chambers, 2023). Rahman's scholarly work delves into the analysis of Pakistani women artists' creative output, even in instances where their fiction and films may not overtly align with the principles of Ecofeminism. She engaged in a critical reading of prominent literary works, such as Sabiha Sumar's film "Khamosh Pani" (Silent Waters, 2003) and Sorayya Khan's novel "Noor, 2003" by adopting a contrarian perspective. Rahman demonstrated a keen focus on the depictions of detrimental impact of industrial activities on the natural environment, as well as on the availability and quality of essential resources like as food and water. By doing so, she exposed the interdependence between acts of violence

targeting women and the environment. The author examined geographical areas that extend beyond their designated borders including; Punjab, the Thar Desert, and Bengal. Rahman's research offered a substantial scholarly addition to the field of border theory (Border theory studies border security, migration trends, cross-border business, identity, and local community effects) by shedding light on the interconnected impacts of bonded labor, caste hierarchies, and food insecurity within the contexts of Pakistan, India, and Bangladesh. In a collection of pieces that surpass national and gender boundaries, Saba Pirzadeh presented a unique viewpoint on the interconnectedness of fiction, anthropogenic climate change, and the marginalization of minority groups.

In her work, Pirzadeh analyzed the portrayal of the Niger Delta's exploitation by the petro-industry in Helon Habila's novel, *Oil on Water* (Rahman, 2019). The detrimental effects of this plundering were apparent in both aquatic ecosystems and human health. According to Pirzadeh, Habila presented a contrasting perspective on the role of water and its ability to resist ecological exploitation. In another scholarly study, Pirzadeh undertakes an analysis of the works of Mirza Waheed and Nadeem Aslam, focusing on their portrayal of war speech. Specifically, Pirzadeh explores how these authors depict the inhabitants and landscapes of adversary nations as distinct entities, rationalizing the employment of indiscriminate violence. The author positions this argument within the framework of environmental "othering. War techniques have the effect of transforming landscapes into militarized zones, eliminating their natural intricacies and converting them into areas primarily designated for confinement and control.

Women, both globally and specifically in Pakistan, exhibit the most suitable environmentally conscious behavior concerning the cultural components of eco-feminism. Therefore, this study aims to examine the underlying causes of climate change, specifically focusing on demographic changes, deforestation, pollution, and population increase. Additionally, it will explore potential solutions to these issues from a Gender perspective. It is imperative that women, as advocates of Ecofeminism, are actively involved in policy-making and the subsequent implementation process, given their unique perspective as primary stakeholders in both the natural environment and social culture.

It is imperative to ensure the inclusion of women in discussions and decision-making processes about climate change. Organizations such as the 'Aurat Foundation,' 'Shirkat Gah Women's Resource Centre,' 'LEAD Pakistan,' 'Sustainable Development Policy Institute (SDPI),' 'Heinrich Böll Stiftung,' 'Women's Environmental Network (WEN),' 'Taraqee Foundation,' and 'Women's Action Forum (WAF)' place a high level of importance on the advancement of women's rights and overall well-being. In addition, they advocate for increased female involvement in civil society, encompassing environmental engagement as well. The endeavor to combat climate change in South Asia poses significant challenges, although there remains a possibility

of achieving success. Ecofeminism acknowledges the significant contribution of women in the pursuit of sustainability, rendering it an effective instrument in shaping a sustainable future. The inclusion of Ecofeminist perspectives in decision-making processes has the potential to contribute to a more sustainable and environmentally conscious future in South Asia, as well as globally.

3. Research Methodology

The present study has employed a feminist (qualitative) research methodology that enables gender analysis of the contemporary social world. By exposing the power dynamics between different genders, the feminist methodological process aimed at achieving gender justice for all individuals in the society, thereby resulting in social transformation. In this particular methodology, the voices of marginalized groups are documented and their worldviews are prioritized and privileged. The present research is a desk review article that has utilized secondary data sources including; books, articles, newspapers, and other related sources. These sources are analyzed through a feminist framework that is committed to take up gender as an area of in-depth analysis and how it intersects with race, ethnicity, class, ability/disability, age, sexuality, and many other markers of social difference.

Critical environmental justice is a topic that is becoming more popular around the world, and it has been the subject of many studies. This is still true in the Global South, where the topic has been looked at to understand the ideas that make up the environmental debate. Liberal notions of fairness and Western ways of speaking are a major influence on the majority of environmental justice literature (Vermeulen, 2019). In terms of climate justice, this means that the postcolonial situation has been mostly ignored because of how we are all forced to follow the dominant ways of knowing nature and living with nature. When we look at climate justice through the lens of post-colonialism, it is also important to know how the climate change affects women more than men.

Therefore, it is argued that the idea of climate justice when analyzed through a gender lens could yield particular solutions which are more sustainable for societies. In other words, what ecofeminists have been arguing is that to achieve climate justice for everyone the inclusion of women's voices is inevitable. As with the processes of peacemaking, it has been necessitated that no peace can be achieved and sustained without the inclusion of women. Similarly, the narrative of ecofeminism as documented in this article is that the goal of climate justice cannot be achieved without the inclusion of all genders especially the marginalized groups i.e. women. The objective of this study is therefore to enhance comprehension of the current levels of environmental behavior within the context of eco-feminist activism in contemporary Pakistan.

Feminist theory and ecofeminism make it easier to understand how power, gender, and environmental justice interact in complex environments, such as postwar Pakistan. When analyzing how environmental degradation

impacts the lives of Pakistani women, the concept of ecofeminism is especially pertinent. In certain regions of Pakistan, women are frequently responsible for water collection, firewood collection, and domestic cultivation (Khan, 2013). Because of environmental devastation such as; water shortages and tree chopping, these occupations are substantially more challenging, particularly for Pakistani women. Especially in urban areas, environmental pollution has a severe impact on the health of infants and women. Air and water pollution can make women and their infants ill because it causes breathing difficulties and waterborne infections. Natural disasters caused by climate change, such as cyclones and droughts, may force people to relocate and make them more vulnerable, particularly rural women who are already vulnerable (Chambers, 023). They frequently lack the financial resources and social connections necessary to address these issues.

It is essential to examine how Pakistani women have addressed environmental issues from an intersectional feminist standpoint. Based on socioeconomic status and the rural-urban divide, environmental challenges in Pakistan affect women differently. Women in urban areas may be exposed to pollution and poor sanitation, whereas women in rural areas may encounter greater difficulties obtaining water and earning a living through agriculture. Depending on their race and culture, Pakistani women may have diverse interactions with nature. Developing environmental policies that benefit all parties requires consideration of these distinctions. Women from various regions of Pakistan who are familiar with indigenous and traditional customs may have much to teach us about how to act in a manner that is both healthy and environmentally beneficial. These perspectives must be taken into account for sustainable growth to occur (Channa, 2023). The application of ecofeminist and feminist principles to environmental activism and policymaking in postcolonial Pakistan can result in more equitable outcomes. Ecofeminism and feminist theory, when applied to Pakistani women, explain how gender, the environment, and social justice are inextricably intertwined. Post-independence equitable and long-term solutions to Pakistan's environmental problems must recognize and address these points of intersection.

4. Discussion and Analysis

4.1. Eco-Feminism and the Construction of Gender

The philosophy of Ecofeminism seeks to elucidate the interconnectedness between nature and gender. The argument posits that individuals, driven by a desire for dominance and control, subject both nature and women to subjugation and mistreatment based on societal standards that are unquestioningly accepted by those in positions of power (Mondal & Mujamder, 2019) This phenomenon can be elucidated by the notion that such progress leads to a distinct detachment between humanity and the natural world, thereby intensifying the exploitation and aggression directed toward

both women and the environment. This ultimately results in an environmental crisis and the degradation of women.

Ecofeminism encompasses both a philosophical framework and a social movement, which aims to elucidate the interconnected nature of the subjugation experienced by women and the environment, attributing these oppressions to patriarchal systems. According to Mary Mellor's work titled "Feminism and Ecology," there exists a movement that establishes a correlation between the exploitation and deterioration of the environment and the subjugation and suppression of women (Mellor, 1997). Eco-feminist scholar such as Shahla Haeri, that there exists a correlation between the societal treatment of women and the treatment of the environment, suggesting that the oppression of women and the degradation of nature are interconnected outcomes within the framework of a capitalist and patriarchal social structure. Estévez-Saá & Lorenzo-Modia (2018) Eco-feminists emphasize that as a result of patriarchal systems, which tend to privilege men; women are disproportionately affected by environmental concerns, such as climate change, in a manner that is damaging to their well-being.

According to the estimations provided by the United Nations Population Fund, around 650,000 pregnant women and adolescent girls have been impacted by the aforementioned catastrophe. Specifically, during September in the year 2022, it was anticipated that approximately 73,000 women would undergo the process of childbirth. The user's text is already academic and does not need to be rewritten. A significant number of women require essential services such as prenatal care and the availability of proficient healthcare professionals, in addition to specialized medical assistance that may be necessary for either the newborn or the mother following childbirth. Locating all of this information presents a significant challenge. Furthermore, it remains prevalent for a significant number of women in Pakistan to have home deliveries. Moreover, considering the current circumstances when numerous women are residing in makeshift shelters due to displacement, the provision of secure environments for childbirth in the upcoming weeks or months would hold utmost significance.

Enhancing women's access to productive resources has the potential to augment agricultural production and bolster food security, while concurrently mitigating carbon dioxide emissions. If equitable access to productive resources were provided to all female smallholders, it is estimated that their agricultural output would increase by around 20 to 30 percent. Consequently, this improvement may potentially alleviate hunger for a significant population of 100 to 150 million individuals. Enhancing agricultural productivity has the potential to alleviate the necessity of further deforestation, hence mitigating extra emissions.

4.2. Woman's Narrative(s) of Postcolonial Ecofeminism in Pakistan

Gender inequality permeates several aspects of society, extending beyond mere physical and economic mobility, and even manifesting in climate-related

circumstances. Consequently, women particularly those belonging to marginalized communities in nations like Pakistan, are rendered susceptible to the escalating tensions arising from these disparities. This article adopted an intersectional perspective that prioritizes the perspective of Ecofeminism, rather than exclusively examining climate justice within a postcolonial framework. This study employed the theoretical framework of the postcolonial condition to evaluate the prevailing narrative of climate justice and its normative consequences for feminist politics.

Although, climate justice has significant importance, there exist divergent viewpoints regarding the origins of injustice and the approaches employed to address it. Scholars such as Dr. Robert, Julian Agyeman, and Aisha Gazdar engaged in activism have elucidated how extractive practices, originating from the era of colonialism, have intensified climate injustices. They argued that any approach aimed at addressing these injustices must be guided by insights derived from anti-colonial movements (Newell, 2022). These viewpoints incorporate a gendered framework in addressing climate change to challenge the prevailing hegemonic discourse. The inclusion of a feminist perspective is crucial within a de-colonial framework due to the substantial impact of a specific form of social memory on our understanding of the modern world and its challenges, which have neglected the narratives of women. Hence, within the context of the decolonization movement, it is imperative to create an inclusive platform that accommodates the narratives of women.

The significance of postcolonial Ecofeminist discourse in Pakistan stems from the marginalization of women's connection to their environment and their concerns, which frequently go unnoticed due to the prevailing influence of patriarchy and religious ideologies. This issue is observed in various regions of the Global South, where women residing in rural areas face limitations in terms of land ownership rights and continue to bear the responsibility of procuring food for their families (Rahman, 2019). As to the analysis conducted by economist Bina Agarwal, it can be inferred that women occupying such roles had a higher level of knowledge and understanding regarding land and agricultural practices (Agarwal, 2002). Consequently, granting them increased authority in these domains can provide the substantial benefits for a larger population. The user's text does not contain any information to rewrite.

British colonialism created a unique administrative system with land ownership laws, which led to land ownership inequities. These rules and regulations arose because the subcontinent lacked legal uniformity, despite the British administration's efforts. Thus, the British authority created different rules and regulations for different communities to regulate the Indian population by religion. In Punjab, the British administration applied settlement officer-formulated guidelines based on *Wajib-ul-az* and *Rivaj-i-am* from each settlement. This process entailed consulting with local headmen, who were from the most powerful families (Chawdhary, 2013). Women were

excluded from the legislative process due to their absence from these authoritative authorities. By adopting the Punjab Customary Law, near-male counterparts excluded "daughters and their sons, as well as sisters and their sons". This affected women's inheritance rights (Rohtak, 1911).

4.3. Role of Women in Eco-Activism in Pakistan

Ecofeminism is a major social movement within the global environmental advocacy movement. Environmental and feminist themes underpin the social movement. A new eco-gender solution has developed from geography, political ecology, and post-structuralism, contesting male dominance over the natural environment and women. Cultural ecofeminism's gender classification may enable exploitative practices, according to certain feminists. Another group emphasizes nature-based religion in their feminist framework. Some opposed the glorified representation of nature in organic agriculture. Ecofeminism has been explained in several ways due to its fragmentation. Diversity in cultures and faiths was discussed to provide a coherent framework. In contrast, women studied local cultures and religions, reflecting their duties as mothers and guardians. She is environmentally conscious and farms livestock, and fish, and grows and sells herbs and food. The person handles meal preparation, fuel collection, potable water transportation, childcare, and elderly family care. Based on the findings of the Sixth Population and Housing survey conducted in Pakistan in 2017, it was observed that the male population accounted for 51% of the total, while the female population constituted 49% (Haq et al., 2020).

The Policy Think Tank 'Leadership for Environment and Development' (LEAD) Pakistan, however, asserts that the strategies for addressing climate change recovery lack consideration for gender dynamics. Specifically, they argue that these strategies exhibit a gender-blind approach by solely consulting local male leaders and focusing primarily on socioeconomic factors that impact women's environmental performance (Haq et al., 2020). The imperative is to direct attention to the environmental circumstances that contribute to the prevalence of poverty and the disempowerment of women in Pakistan. These circumstances encompass air pollution, overcrowded slums, and inadequate waste disposal services. In addition to deforestation, the presence of plastic waste serves as another significant contributor to pollution, particularly in the seawater of Pakistan. The substance in question can be likened to a lethal agent for marine organisms, resulting in significant disruptions to the sanitary infrastructure. The combustion process, in addition to emissions from industrial facilities and vehicular exhaust, has had detrimental effects on the air quality index. The environmental movements of the twenty-first century are engaged in negotiations concerning many economic sectors such as tourism, trade, and financial investment. The involvement of women in the agricultural economy of Khat Lashkar village, located in Dadu district, was observed to be influenced by alterations in weather patterns. These changes, attributed to deforestation and pollution, had a significant impact on the

economic autonomy of women in the region. Women residing in Baluchistan possess knowledge of 35 medicinal herbs, which they utilize for both therapeutic purposes and as a means of generating income (Qureshi et al, 2007).

In the year 2019, Karachi witnessed a severe situation during a period of intense rains during the religious festival of Eid-ul-Azha. According to foreign media sources, several issues have been brought to attention, including the deteriorating condition of roads, inadequate sanitary facilities, water contamination, an energy crisis, improper waste management, and the problem of overpopulation. These activities were causing harm to the environment and exacerbating challenges, particularly for women within the economy, specifically in the fishing business. "According to Dr. Jamali's statement in the New York Times, the current situation is not only impacting the general population but also subjecting individuals to persistent harassment. In her column titled 'Murders in Paradise', Rina Saeed Khan (award-winning environmental journalist) expressed her opposition to the practice of deforestation in Chilas; the absence of substantial penalties; coupled with political engagement; catalyzed the lumber gangs' relocation to the Meadows (Khan, 2007). To achieve success, she collaborated with various environmental non-governmental organizations (NGOs), namely WWF-Pakistan, Sustainable Development Policy Institute, Akhter Hameed Khan Resource Center, and the Bio-resource Research Center, as well as media house. Women's inclination to cope with the unpredictability of weather patterns. She provides support to individuals in confronting various obstacles with courage in the domains of domestic animals, dairy production, forestry, poultry farming, and fishing and addressing associated health concerns. The individual expresses a desire for the government to prioritize climate change and its impacts on Pakistan. In 2019, students from Iqra University Islamabad vocalized their concerns by rallying behind the slogans "Stop Denying, The Earth Is Dying" and "Don't Burn Our Future." To enhance climate literacy in Pakistan, a collaborative effort has been undertaken wherein school children from 15 educational institutions are being engaged through the utilization of several means.

The environmental conservation movement was launched by Greta Thunberg, a student from Sweden. Currently, this campaign has garnered participation from 1.4 million youngsters in 100 countries (Vasi, 2010). The Ecofeminists exerted a significant influence on children and youth by inspiring them towards leadership and promoting ideals through their work and television programs. Ms. Beg, a pioneering hot-air balloonist from Pakistan and a member of various international environmental organizations, has taken the initiative to address pressing social and environmental concerns on a worldwide scale. An event was held by the Indus Consortium and Oxfam Pakistan to raise awareness about the importance of maintaining a safe environment free from plastic waste. In addition, the Pakistan Press Foundation, in conjunction with a non-governmental organization, gave over

500 eco-friendly shopping bags on World Environment Day in 2014, to promote environmental awareness among the general public.

The Global Youth Climate Strike campaign orchestrated a demonstration in which predominantly female students participated, expressing their concerns regarding the rate of global warming. Following a series of initiatives, the government of Khyber Pakhtunkhwa (KPK) implemented a prohibition on the usage of plastic bags. The initiative is also being contemplated in the provinces of Punjab and Sindh. According to a report from DAWN in 2014, the Federal Government implemented a ban on them within the large retail malls of Islamabad. Pakistani female university students have actively engaged in the Global Youth Climate Strike Movement, advocating for climate change awareness and advocating for a healthier environment.

In 1997, the Pakistan Environmental Protection Authority (EPA) was granted the authority to initiate research initiatives aimed at safeguarding the environment from the impacts of climate change. The institute experienced a deficit in both financial and human resources. For example, the Pakistani government is currently engaged in the promotion of tourism, thereby necessitating its involvement in the initiation of research projects on an urgent basis. The Egyptian Green Party's motivation serves as a potential source of inspiration for Pakistani political parties, as it actively engages in the education of individuals on their environmental rights. A novel environmental value system was instituted, accompanied by a strong denouncement of nuclear proliferation. According to the principles of cultural Ecofeminism, a portion of the female constituents within the party, namely 10%, are actively fulfilling their inherent responsibilities in contributing to the enhancement of the environment, with an emphasis on initiating these efforts inside their households. The individuals actively encouraged their educators to adopt environmental education at the institutional level.

The Sindh Murat March in Karachi this year showcased a notable demonstration of unity and inclusivity, as transgender individuals actively engaged in the event alongside other activists (Sufi, 2022). Together, they organized a protest march to promote climate justice. The inclusion of transgender individuals in the march underscored the multifaceted and interconnected characteristics of the movement, underscoring the fact that climate change impacts individuals from all segments of society, irrespective of their gender identification. Their participation served as a poignant reminder that the endeavor for a sustainable future is a collaborative one, bringing together individuals from many backgrounds in the pursuit of a more environmentally sound and fair globe. The inclusive approach shown in the Sindh Murat March highlights the significance of acknowledging the distinct obstacles encountered by marginalized communities within the framework of climate change. It also emphasizes the pressing need for climate justice as a cause that transcends boundaries and affects all individuals universally.

5. Conclusion

Gender disparity permeates the intricate structure of modern society, exerting its influence on several aspects of life, encompassing not just physical and economic mobility but also extending to the realm of climate change. The issue at hand is more widespread in regions such as Pakistan, where women, particularly those belonging to marginalized communities, exhibit a higher vulnerability to the intensifying tensions stemming from these disparities.

The objective of this study was to shift the focus from exclusively examining climate justice via a postcolonial lens and instead embrace an intersectional perspective with a particular emphasis on Ecofeminism. The statement recognizes the existence of multiple viewpoints regarding the origins and potential remedies for the complex issue of climate justice. Scholars and advocates have demonstrated that the utilization of extractive methodologies, which can be traced back to colonial practices, intensifies the inequities related to climate change. The argument put forth is that drawing lessons from anti-colonial movements is necessary to effectively tackle these injustices. Moreover, it emphasizes the importance of adopting a gendered perspective when addressing the issue of climate change. Within the framework of decolonization, the establishment of inclusive spaces has paramount importance. As, it serves to amplify the narratives and concerns of women.

The marginalization of women's environmental links in Pakistan, together with the prevalence of patriarchal and religious viewpoints, underscores the importance of engaging in postcolonial ecofeminist discourse. In rural regions, women encounter limited access to property ownership rights, yet they are compelled to fulfill the financial needs of their households. However, empirical evidence indicates that these women possess significant expertise and understanding in the field of agriculture and land utilization, underscoring the need to empower them in these domains to achieve larger societal benefits.

The relevance of women's involvement in Eco-activism in Pakistan is increasing due to their active participation in environmental conservation movements, climate strikes, and endeavors to raise awareness regarding plastic waste and pollution. These actions underscore the relationship between social justice and climate change, emphasizing the necessity of a comprehensive approach to tackling environmental issues.

The Sindh Murat March and other recent climate marches have exemplified the essential ethos of cooperation in addressing the issue of climate change. The active involvement of transgender individuals in these marches serves to underscore the widespread nature of the climate crisis and the reality that climate justice impacts all individuals, irrespective of their gender identification.

In summary, the pursuit of climate justice is a multifaceted undertaking that requires addressing the interrelated obstacles experienced by marginalized populations, with a special emphasis on women, within the framework of

climate change. By embracing an inclusive and intersectional framework, individuals may collectively work towards a future characterized by enhanced equity, sustainability, and ecological integrity. To maintain the inclusion of climate justice within our collective endeavors to mitigate the climate crisis, it is imperative to always prioritize the viewpoints and lived realities of individuals who bear the greatest burden of climate change.

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