

Media Ethics and Law: Colonialism, Capitalism, Extractivism, and Environmental Injustice

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Abstract:

This article aims to analyse the impacts of colonialism, capitalism, and extractivism on environmental violence and the violation of indigenous and human rights. In this regard, primary quantitative analysis technique has been used. The findings of the study show that there is a significant impact of colonialism, capitalism, and extractivism significantly over environmental violence and indigenous and human rights. Moreover, these systems are the reason of creating disturbance in the ecosystems and communities. The research has inferred that nature is historically as well as contemporarily managed by the individuals. The human rights, indigenous regional rights, as well as human–nature bonds are hardly considered in the top-down environmental as well as economic decision-making. Thus, it is important that higher level of commitment towards attaining justice for environment, long term sustainability, and protection of the human rights with environment must be ensured. Increasing collaboration with advocacy can result into an equitable as well as resilient future for the communities including the environment.

Keywords:

colonialism, capitalism, extractivism, environmental violence, indigenous rights, human rights.

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أخلاقيات الإعلام والقانون: الاستعمار، الرأسمالية، الاستخراجية، والظلم البيئي

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ملخص الدراسة:

تتناول هذه الدراسة الصور النمطية الإعلامية للمرأة الإماراتية المعاصرة في وسائل الإعلام الرقمية، مع التركيز على حسابات السيدات على منصة إنستغرام. وتستند الدراسة إلى بحوث في الإعلام الرقمي، ودراسات الجنس، والتمثيل الثقافي، حيث تستكشف كيف تسهم وسائل التواصل الاجتماعي في تشكيل هوية المرأة الإماراتية المتغيرة وكيف تتأثر بها. ومن خلال تحليل محتوى مجموعة من حسابات الإنستغرام، تكشف الدراسة عن موضوعات سردية سائدة، تتضمن التوتر بين الأساليب التقليدية والحديثة، وأداء التمثيل الثقافي، وعرض النجاح الشخصي والمهني. وتُظهر النتائج أن منصة إنستغرام تُعد وسيلة محورية في تشكيل المواقف العامة وفي التوسط لاستراتيجيات تقديم الذات التي تستخدمها المرأة الإماراتية من أجل ترسيخ، وأحياناً تحدي، القيم الاجتماعية المهيمنة. كما تسهم هذه الدراسة في إثراء الأدبيات المتعلقة بالهوية الرقمية وبناء الجنس في دولة الإمارات، وتطرح بعض الدلالات المهمة للبحوث والسياسات المستقبلية.

الكلمات الدالة:

الإعلام الرقمي، المرأة الإماراتية، إنستغرام، التمثيل الثقافي، دراسات الجنس، الهوية الاجتماعية، التحليل الموضوعي، التصور العام، دولة الإمارات العربية المتحدة.

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1.0 Introduction

The intertwined impacts of colonialism, capitalism, and extractivism have developed a prevalent cycle of environmental violence as well as the violation of indigenous and human rights (Castellino, 2024: 190). Regardless of the international frameworks that advocate for indigenous rights including environmental protection, most of the communities yet go through dispossession, mass exploitation, and universal marginalization. Moreover, the persistent pursuit of profit by resource extraction not only threatens ecological integrity but even undermines social structures and cultural identities (Crews, 2023: 500). The capitalism dynamics create distinctive social classes, which lead to the tensions as well as conflicts on the resources. Whereas, global capitalism encourages a uniform culture, even overwhelming the local customs which results in the dilution of the cultural diversity (Crews, 2023: 490). Such a problem demands conducting a critical assessment of the historical injustices along with the current practices for identifying the sustainable pathways that pay gratitude to indigenous sovereignty while promoting environmental justice. Furthermore, failure in terms of addressing such issues fosters inequality, deprivation, ecological degradation, as well as cultural destruction, eventually jeopardizing the future of suffering communities as well as global environmental health (Dhillon, 2022).

1.1 Theoretical and procedural definitions

Assessing the effects of colonialism, capitalism, and extractivism on environmental violence as well as the harm to indigenous and human rights discloses a complicated interplay of the historical and systemic aspects (Nachet et al. 2022). Colonialism developed frameworks that marginalized the indigenous populations and even dispossessed them from their lands as well as resources (Farrell et al., 2021). Such legacy increases conflicts based on land rights since the colonial structures tend to perpetuate significant inequalities while disregarding the sovereignty of the indigenous people. On the other hand, capitalism determines a persistent pursuit of profit and even prioritizes economic

growth over environmental sustainability (Jacob et al., 2021: 140). It has led to the higher extraction of resources, like mining or deforestation. This not only results in natural resource depletion but even harms the local ecosystems as well as the communities. Whereas, extractivism refers to the massive-scale extraction of natural resources (Nachet et al., 2024). This significantly leads to environmental degradation as well as social dislocation. All these practices often result in violence in contradiction of the communities that resist such projects, and entrenches the cycles of domination.

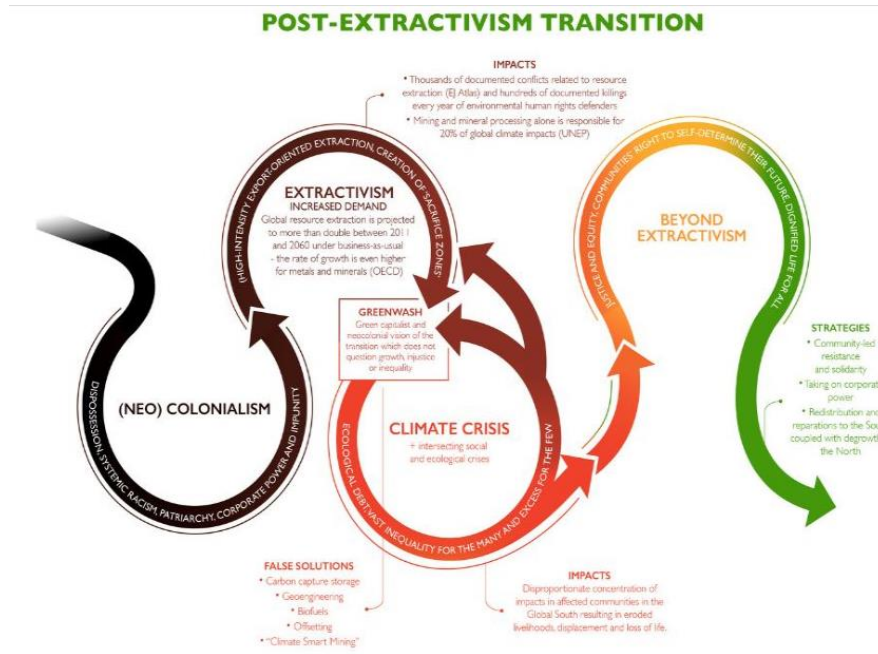


Figure 1 Extractivist development model
Source: Friends of the Earth Australia (2022)

Extractivism is fundamental in increasing environmental distribution issues. Furthermore, tensions tend to increase when government officials or corporations intend to acquire the lands for extractivist activities (Friends of the Earth Australia, 2022). These include excessive mining, greater infrastructure, development of mega dams, plantation of trees, as well as intensive agriculture for trade and revenue generation on the cost of environment (Nandhra, 2021: 80). Such projects even include a massive physical change in the

environment, which jeopardizes the access as well as usage of the natural resources of the local people. Though, being a part of this procedure, long-lasting bonds of human–nature, like ways of living or connecting to nature, perceiving or getting awareness about nature, etc. all get an impact systemically and subject to change (Strakosch & Macoun, 2020: 510). These forces together significantly contribute towards extensive environmental violence, since they tend to disrupt the ecosystems with the rights violation of the indigenous ones. It even results in the loss of culture, individuality, as well as livelihood (Gray, 2023). Therefore, to address such challenges, there is a need to recognize the historical inequalities, encourage the rights of the indigenous people, and promote overall sustainable practices that pay respect and value to the individuals and the planet.

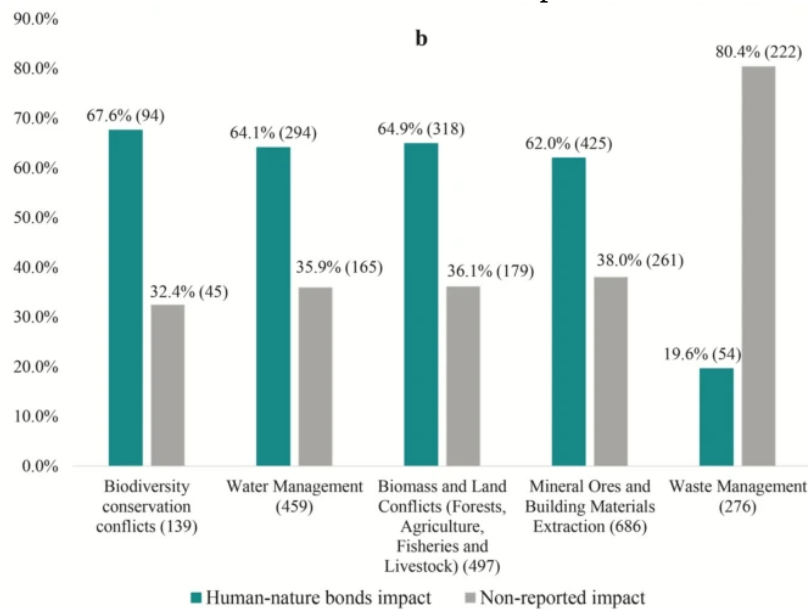


Figure 2 Global distribution of the cases which show impacts on the human–nature bonds from 1860 till date

When greater destructive environmental activities are found on territories, the sufferers even mobilize as well as claim for environmental justice. In the preceding studies based on environmental justice, the question remains the same how the human–

nature bonds get affected or protected, regardless of their significance for the sustainability pathways by the social justice, culture, worldviews, and local economies, as well as the system beliefs depending upon the nature (Sabbagh-Khoury, 2022: 170). Anthropocentric universalism had been imposed by the extractivist projects which was challenged widely, representing how the relational ontologies as well as epistemologies can counter the significant level of understanding based on sustainability.

A broad discussion has been conducted referring to the “cultural ecosystem services,” or the non-material returns that the individuals get from the ecosystems, like the artistic, distinctiveness, and religiousness, involving debates regarding the financial returns. IPBES stands for the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services which has found the contributions of nature to human society as well as values (Hanaček et al. 2024: 10). Such perspective contributed significantly to emphasizing on the human–nature relationships which support the valuations of the nature (Gray, 2023). In the similar way, the effects on the cultural services of the ecosystem regarding the conflicts in the agroecosystems have been highly analysed. This study has expanded critical analysis to the arising environmental conflicts and violation of indigenous and human rights while looking at the massive variety of the mutually linked macro and micro systems. These include rocks, trees, rivers, plantations, ocean animals, seas, mountains as well as the cosmos.

The tendencies of extractivists go simultaneously with colonialism, that in return continues the land dispossession with the cultures, spirituality, knowledge, self-governance of the indigenous people, as well as self-determination (Contreras et al., 2024: 140). Hence, colonialism is a considerable precedent to study the environmental conflicts which pose a risk to the bonds of human–nature that individuals are protective of, for ages. According to Spiegel (2021), colonialism repudiates the cogency of the claim of people to presence, land, and terrains, right of self-determination, survival of the languages as well as types of cultural information, that includes the

natural resources along with the systems for living in the environments. Though it is a fact that the communities, their beliefs, languages, as well as socio-economic actions are even considered as the spaces of the marginalization, yet, they are mentioned to be the spaces of resistance the ecological injustices are studied referring to social class, ethnicity, and race (Hanaček et al., 2024: 9). It also includes the biophysical factors, like energy or materials, radical governance, economic factors, industrial toxicology as well as public health including the global climatic changes.

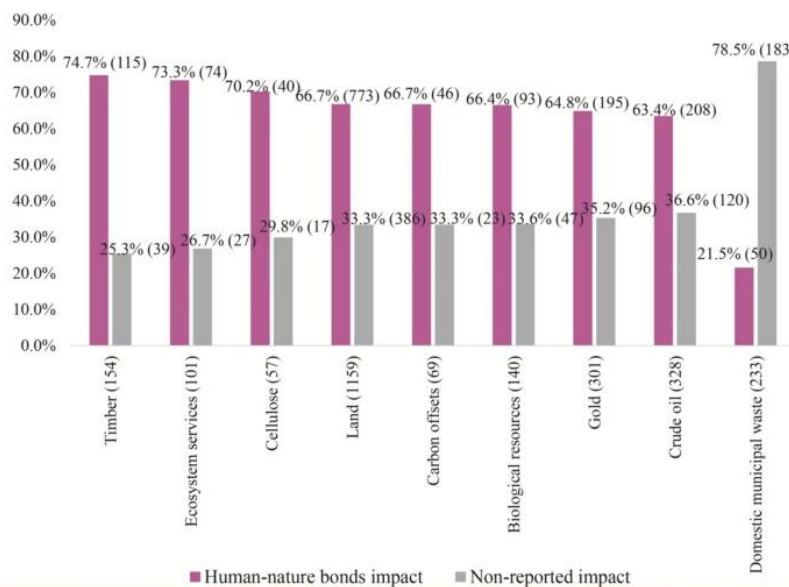


Figure 3 Commodity extraction regarding impacts on the human–nature bonds.
Source:

This article, in return, pays heed to the significant impact of the bonds of human–nature being a type of ecological injustice. Considering the bonds of human–nature in the conflicts regarding environmental justice highlights the significance of the relational nature stewardship being a strategy in contradiction of extractivism, colonialism, and capitalism or inequitable and dominant systems in the defense of social justice and ecological sustainability (Gonda et al. 2023: 2312). Moreover, it provides an overall assessment of the mobilizations in contradiction of extractivism, colonialism, and capitalism considering the cases when the bonds of human–nature have dominant impacts of

the destructing projects along with the arguments for reclaiming the environmental justice. This article aims to analyse the impact of colonialism, capitalism, and extractivism on ecological violence and the violation of indigenous and human rights. In this regard, the key objectives are:

- 1) to conceptualise the terms, colonialism, capitalism, and extractivism in context of environmental harm as well as human rights violations. In this regard, the researcher will develop understanding about the historical as well as theoretical foundations.
- 2) To assess the environmental violence incidents and violation of indigenous and human rights through colonialism, capitalism, and extractivism at the global level. It will include analysis on incidents like deforestation, grabbing of land, pollution, as well as natural resources exploitation, paying heed on their effects on the vulnerable populations as well as ecosystems.
- 3) To recommend strategies to control or minimize such mass destruction affecting the environment and lives of Indigenous people. In this regard, policy changes, and community-led solutions will be discussed.

2.0 Literature review

2.1 Theoretical framework

Political ecology theory addresses the rising questions regarding the ways as per which human society as well as the environment have an impact on each other with the passage of time, a prominent weakness of the other disciplines of social science (Sovacool, 2021). It mainly developed out of political economy traditions as well as cultural ecology for answering how and why the environmental issues occur and significant change has been felt regarding it with the time. Hence, political ecology refers to the study of the relations among the political, economic, as well as social aspects with the ecological problems and transformations. For instance, in the work named *Land Degradation and Society* by Blaikie and Brookfield (1986), it is discussed that any type of change in the patterns of land shows a

transformation in the social structure including the relationship towards land (Hanaček et al., 2024: 19). The researchers pay heed to the fact that this shift leads towards the impoverishment of the suffering communities including marginalization through the encroachment by the private as well as public industries. In addition, study on radical ecology, as well as human characteristics, specifies that the individuals, space, individualities, place, information, and past experiences are interconnected through many changes in terms of the biophysical patterns of land (Sultana, 2021: 160).

The political ecology is at the conjunction among the biologically entrenched social science with the political economy values, since the field mounts all the ecological problems to be of the political one. Politics deals with the power distribution along with the resources allocation in a provided group of community, and society (Loftus, 2020: 130). Moreover, the academic community of political ecology provides many studies that integrate the ecological social sciences with the political economy considering topics like degradation or marginalization, conflicts in the environment, conservation with the controls, environmental individualities, and social movements (Moulton et al. 2021: 680). Furthermore, the field aims to give critiques and substitutes in the interaction of the ecology with the political, societal as well as economic aspects.

According to Nost & Goldstein (2022: 10), political ecology does not focus on necessarily generating the policies, as of the environmental politics, but on understanding the idea and engaging with the societal mobilization. In the present years, the political ecology has expanded towards greater key avenues, that include the emotive political ecology along with human exceptionalism. This research paper is built upon the political ecology strategies for understanding the power relations with the analysis of disturbances to the bonds of human–nature in ecological conflicts. The concept of colonialism is embedded in extractivism as well as industrial development which disregards claims for the bonds of human–nature, land management, and non-dominant modes of information. With regards to González-Hidalgo & Zografos (2020: 240), there are links between the individuals as well

as their environments in the environmental conflicts being the power dynamic which is linked with the actions and values, regulating the life in society, ecology, native economy, as well as history, information, feelings, personhood as well as emotions.

In this research, the bottom-up social mobilization pays heed to the human–nature bonds which is important to capture the social injustices in the topics of sustainability. Particularly, the human–nature bonds refer to the ways of connectedness towards nature and form a web of life over the Earth. Furthermore, bonds of human–nature tend to go beyond Earth and also involve connectedness with the Cosmos (González-Hidalgo & Zografos (2020: 239). Hence, the human–nature bonds exemplify the significant connection between nature as well as presence in the world on various levels. Such involves the empirical, depending upon the individual experiences of the people; or on the place-related level; environmental, universal, and the level of meta-Cosmos.

Human–nature bonds that form the life web, actually are in the consistent and non-linear motion. The indigenous people as well as local communities such as the farmers, citizens, fishermen, or herders are related to nature in many ways that steward sustainability (Moulton et al. 2021: 690. For example, considering the indigenous individuals, the bonds of human–nature are quite relational as well as ontological. The non-indigenous farmers or fishermen, the human–nature bonds are formed as well as preserved by the traditional land or water managerial practices. There is a complicated and universal link among the ecology as well as humans through the history of “biocultural memory” that is presented in various philosophical languages, systems, along with the practices that form traditional knowledge (Scoones et al. 2024). Considering the urban as well as semi-urban citizens, the bonds of human–nature are entrenched in resistant as well as sustainable environments and climatic actions.

Apart from colonialism, conflicts tend to arise as per poor government accountability for the environmental as well as social sustainability favouring economic growth, abandoning the local perspectives on the extractivist projects (Bresnihan & Brodie, 2024: 120). Human–nature

bonds are conserved even if the accessibility to the water, land, forests, parks, or similar are affected through a project, which is taken away while not having consent, occupied, and destroyed. In various cases, people tend to mobilize and reclaim the past memory based on the human–nature bonds.

One of the examples of grievances in this regard is the “Landback movement” amongst the indigenous individuals residing in Native Americans, Australia in the US and Canada (Hanaček et al., 2021: 11). This Land Back movement promoted a return to the communal land ownership of the traditional as well as unceded indigenous lands while rejecting the colonial ideas of real estate or private land ownership (Pieratos et al., 2021: 60). Thus, the return of land is not just economic, but even suggests the return of the relationships as well as self-governance.

The relationship of human–nature is basically everything which has existed ever and will last too. According to Bresnihan & Brodie (2024: 119), the ecological conflicts with the social, cultural, and environmental effects are not regarding the cooperation for having a *better economic deal* however make significant ways regarding valuing and protecting the environment. All such understandings let an all-inclusive analysis as per which the human–nature bonds come to the matter in which the ecological justice tends to struggle, paying heed to the role of the human–nature relation in the reifying and counterattacking the historical extractivist state-led coloniality with the hegemonies (Valenzuela & Eggert. 2020).

This political ecology theory gives a critical framework to understand the complicated interactions between the political, environmental, and economic factors, specifically in the case of colonialism, capitalism, and extractivism (TORNEL, 2023). It pays heed to the power dynamics and its role that helps to shape the environmental policies as well as practices. Moreover, colonialism and capitalism even include the exploitation of the land or resources, excessively affecting the indigenous communities along with the marginalized groups. With the examination of such dynamics, the study would highlight how the power imbalances have contributed to environmental violence and

human rights violations. Moreover, the legacies of colonialism as well as capitalism have enduring effects on land usage, resource management, along community resilience. Thus, understanding the historical perspective is important to analyse the current environmental issues faced by the indigenous peoples. The theory is highly related to environmental justice, paying heed to the need to address the inequalities which arise from the environmental policies (Matanzima & Loginova, 2024). To analyse the effects of colonialism and extractivism through this lens would illuminate the traditions as per which the marginalized communities are excessively affected by the environmental degradation. While using the political ecology as the framework, the study critically analyses the way through which the tangled legacies of the colonialism, capitalism, and extractivism continue the environmental violence with the human rights exploitations.

These findings coincide with other theories as well such as critical environmental justice theory which also addresses the connection of the environmental problems and social justice, paying heed on the marginalized communities (Figueroa, 2022: 780). These bear the effects of the environmental harm. It signifies the disproportionate effects of the extractive industries on the indigenous ones and calls for recognising the rights and voices in the environmental decision-making. Similarly, Indigenous Rights Framework pays heed the rights of the indigenous ones to the lands, resources, as well as cultures (Burckhart, 2023). It tends to advocates for recognizing the indigenous sovereignty along with the self-determination, which opposes the extractive practices which threatens their livelihoods including the environments.

The study by Ryser (2022) included the history and contemporary practices regarding extractive industries, paying heed to their destructive effects on indigenous communities worldwide. It discovered that capitalist-based resource extraction, including mining and oil drilling, has significantly resulted in environmental degradation as well as violations of the land rights of the indigenous people. The study suggested to apply the principle of prior, free and

informed consent by indigenous ones to advocate their rights. Similarly, a study by Gonzalez et al. (2021) discusses the relationship between capitalism, colonialism, and environmental violence. Climate change example is considered, illuminating the links between different types of oppression, encouraging collaboration amongst the policymakers, scholars, and social justice movements which seek systemic change. Thus, these contemporary studies provide a deep understanding about relationship of colonialism, capitalism, and extractivism, referring to the environmental and human rights implications.

2.2 Research questions

- How do colonialism, capitalism, and extractivism influence environmental violence in indigenous communities?
- To what extent do these systems contribute to the violation of indigenous and human rights?
- How are human–nature relationships and indigenous rights considered (or overlooked) in environmental and economic decision-making?
- Can increased advocacy and collaboration promote justice, sustainability, and resilience for both communities and the environment?

2.3 Conceptual framework

Following is the conceptual framework of the study whose variables are tested to know the dependency. There are three independent variables on the left of the model whereas two are dependent on the right. The researcher would find the impact of these independent variables on the dependent ones.



2.4 Research hypothesis

- Colonialism, capitalism, and extractivism have a significant positive correlation with the level of environmental violence experienced by indigenous communities.
- The presence of colonial, capitalist, and extractivist systems significantly increases the likelihood of indigenous and human rights violations.
- Top-down environmental and economic decisions frequently neglect human–nature bonds and indigenous rights, contributing to ecological and social instability.
- Increased collaboration with advocacy groups improves the likelihood of achieving environmental justice, long-term sustainability, and the protection of human and indigenous rights.

3.0 Materials and methods

The methodology of this study is based on a primary quantitative research design that emphasises on gathering numeric data (Rana et al. 2021: 5). Moreover, the statistical data regarding the topic helped in getting insights into the impact of colonialism, capitalism, and extractivism on environmental violence and the violation of indigenous and human rights. Primary quantitative research design helped to know the historical as well as current practices of indigenous people to fight for human and environmental rights from the conflicts that arose due to colonialism, capitalism, and extractivism. Thus, the research philosophy in this regard is positivism. This paradigm depends upon the measurement along with the reason, that information is discovered from calculable statement of the activity, reaction, or action (Kircher & Zipp, 2022: 140). Hence,

the study has used this research philosophy for getting measurable and quantifiable patterns regarding environmental violence and the violation of indigenous and human rights due to the impacts of the mentioned concepts.

The research approach of this study is deductive (Okoli, 2023: 303). This is useful for deducing meaningful insights about the arising issues due to colonialism, capitalism, and extractivism which include inequality, deprivation, environmental degradation, as well as cultural destruction. This logical reasoning would help to know how these practices have been jeopardizing the future of suffering communities as well as global environmental health (Okoli, 2023: 310). The data collection in this regard is primary as the researcher intends to get firsthand information on the topic. This is not a new topic but is inclined to cover many aspects regarding environmental violence and human rights violations. Thus, learning from the experiences of the people would be favourable to presenting new findings supported by the evident literature. This critical analysis would work as a way forward for many policymakers and environmentalists who can propose strategies to eliminate the impacts of colonialism, capitalism, and extractivism at a global level. Primary quantitative data would support their actions which favour them in terms of protecting the environment from degradation and significant inequalities as per which the indigenous ones also suffer.

The sample size of the study is 100 because the scope of the study is quite extensive. 100 is the minimum sample size to conduct a survey which would rather be easily manageable for the researcher too to complete (Rahman, 2023: 60). The topic is not confined to one factor but various as per which, the data collection from 100 people, would be sufficiently managed. The process of gathering data, triangulation, and data analysis would be done in the estimated time. The sample of the study would be mixed. It would include environmental activist, indigenous experts and people and human right activists. All shared their experiences regarding the theme and will help in deriving key conclusions. The survey was run online to get responses from different areas of the word and develop consensus on it. The study

examines the way as per which the communities tend to resist exploitation, asserting their rights. Hence, this factor is important to understand how indigenous peoples tend to mobilize in contradiction of environmental injustices while seeking to protect the land, rights, and culture.

The sample population of the study was approached using a convenience sampling technique. It is a non-probability sampling method in which the units are chosen for inclusion in the sample as they are easy for the researcher to access (Golzar et al., 2022, 70). Furthermore, it can be because of the geographical proximity, accessibility at a given time, or readiness of the participants to become a part of the research. The researcher used a survey questionnaire to get data. This instrument were easy to use as people will only have to rate the questions instead of giving detailed answers. The questionnaire was made on the Likert scale, ranging from strongly disagree as 1 to strongly agree as 5.

The data analysis techniques for the study would be descriptive statistics, regression, and correlation. These tests would be run using SPSS software to get accurate findings (Washington et al., 2020). Demographic analysis helped in developing understanding about the socio-economic and cultural aspects of indigenous communities affected by such systems. In this regard, age, gender and occupation is discussed in results section, regarding indigenous people. Descriptive Statistics gives an overview of core variables regarding ecological destruction along with the human rights violations. Using measures such as mean, median, and mode, the researcher has drawn initial insights regarding research problem's scope and extent. Correlation analysis helped in determining the relationships between variables and identified patterns regarding interconnection of the economic activities along with the environmental harm. Regression analysis provided a deeper understanding regarding different factors, influencing the environmental as well as human rights outcomes.

Thus, the quantitative data analysis would be supported through literature taken from the preceding studies to either support or oppose their findings. Extractivism is a major theme in the political ecology,

that pays heed to the way as per which resource extraction can lead to environmental degradation along with social injustice (Sabbagh-Khoury, 2022). Thus, this study explored the impact of such practices, which are also driven through capitalist motives, infringing upon indigenous rights, certainly leading to environmental violence, using a quantitative approach. As it is research conducted on a sensitive topic regarding ecological health and human rights, an ethical form would be made by the researcher before data collection initiation. The aim is to acquire permission from the participants of the study and to ensure that the research is ethically conducted, free from all bias and prejudices.

4.0 Data analysis

4.1 Demographic analysis

		Age			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-25	26	25.0	26.0	26.0
	26-30	42	40.4	42.0	68.0
	31-35	23	22.1	23.0	91.0
	36 onwards	9	8.7	9.0	100.0
	Total	100	96.2	100.0	

The table above shows the age group of the people who have participated in this study. The findings reveal that majority of the participants were of 26 to 30 age. 40% of them have participated in the study whereas 25% were from 20 to 25 age group. 22% were from 31 to 36 age group and only 8% were from 36 onwards. This shows that the young activists have shown willingness to share their experiences regarding human-nature bond and the considered concepts which affect environmental violence and indigenous and human rights.

		Gender			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	69	66.3	69.0	69.0
	Female	31	29.8	31.0	100.0
	Total	100	96.2	100.0	

The table above shows that majority participants were males who took part in the study. They were 66% whereas females were 29%. This shows that males have actively participated in answering the questions and helped in deriving key conclusions from their shared experiences.

		Occupation			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Environmental activist	36	34.6	36.0	36.0
	Indigenous experts	34	32.7	34.0	70.0
	Human right activists	30	28.8	30.0	100.0
	Total	100	96.2	100.0	
Total		100	96.2	100.0	

The table above is showing that people from three occupations have been approached for this research. Findings prove that environmentalists had a higher percentage who participated in this study. They were 34% whereas indigenous experts were of 32% and human right activists were 28%. It means that the responses attained were taken from experts and higher authorities who have knowledge and awareness about the impact of colonialism, capitalism, and extractivism on environmental violence and the violation of indigenous and human rights.

4.2 Descriptive statistics

Descriptive statistics refer to the methods that is used for summarizing and describing the key features of the dataset (Siedlecki, 2020: 10).

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Colonialism	100	1.000000000 000000	5.000000000 000000	3.820000000 000001	.7176154552 67379
Capitalism	100	1.666666666 666667	5.000000000 000000	4.063333333 333332	.7054302760 00783
Extractivism	100	1.000000000 000000	5.000000000 000000	3.366666666 666669	.8652150495 28391
Environmental Violence	100	1.000000000 000000	5.000000000 000000	3.548000000 000001	.7518972635 60319
Violation of Indigenous and Human Rights	100	1.000000000 000000	5.000000000 000000	3.529999999 999999	.7295202365 48040

Valid N (listwise)	100				
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The above shown table state that the results of descriptive analysis. Furthermore, the descriptive statistics examined the effect of colonialism, capitalism, and extractivism on environmental violence and the violation of indigenous and human rights using the sample size of 100 people. The mean value of the colonisalism is 3.82 whereas the standard deviation value is 0.717. The average score of capitalism is 4.06 whereas the standard deviation value is 0.705. The mean value of extractivism is found to be 3.36 and the standard deviation value is 0.86. Referring to the mean value of environmental violence is 3.54 and standard deviation is 0.751. Lastly, the mean value of violation of indigenous and human rights is 3.52 and the standard deviation is 0.729.

These findings show that the majority of the participants agreed that colonialism, capitalism, and extractivism are the key practices which affect the environment and Indeigenius people. They have been the reason of devastating effects on the environment. The colonial powers even disregarded the indigenous knowledge as well as land rights, which led to the disarticulation of the native populations (Giglio, 2021: 46). The traditional practices that maintained the overall ecological balance had also been replaced with the exploitative systems which had given priority to the resource extraction on the sustainable stewardship.

The focus of capitalism is on the profit maximization which has driven the massive exploitation of the natural resources (Giglio, 2021: 49). Such persistent pursuit even comes at the cost of the local communities as well as ecosystems which exacerbates significant inequalities while damaging the livelihoods of the indigenous ones. Similarly, extractivism has not just depleted the resources. It has even led towards the environmental degradation, higher levels of pollution, as well as loss of biodiversity, that has even threatened the culture including the economic basics of the indigenous communities (Giglio, 2021: 50). All these systems are interlinked as the colonial histories have conducted the groundwork for the capitalist economies, giving

priority to the resource extraction, which has affected the rights of indigenous peoples and ecological health.

4.3 Correlation

Correlation refers to a statistical technique which shows the way as per which the strongly two variables are linked to one another or the degree of relationship between two (Chatterjee, 2021).

		Correlations				
		Colonialism	Capitalism	Extractivism	Environmental Violence	Violation of Indigenous and Human Rights
Colonialism	Pearson Correlation	1	.734**	.679**	.748**	.716**
	Sig. (2-tailed)		.000	.000	.000	.000
	N	100	100	100	100	100
Capitalism	Pearson Correlation	.734**	1	.359**	.523**	.599**
	Sig. (2-tailed)	.000		.000	.000	.000
	N	100	100	100	100	100
Extractivism	Pearson Correlation	.679**	.359**	1	.944**	.907**
	Sig. (2-tailed)	.000	.000		.000	.000
	N	100	100	100	100	100
Environmental Violence	Pearson Correlation	.748**	.523**	.944**	1	.956**
	Sig. (2-tailed)	.000	.000	.000		.000
	N	100	100	100	100	100
Violation of Indigenous and Human Rights	Pearson Correlation	.716**	.599**	.907**	.956**	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	100	100	100	100	100

** . Correlation is significant at the 0.01 level (2-tailed).

The table above shows that colonialism, capitalism, and extractivism have a significant impact on the environmental violence and the

violation of indigenous and human rights. In the above-given table, it is considered that colonialism has a Pearson correlation value of 0.716. Capitalism has 0.599 whereas extractivism has 0.907. The Pearson correlation value of environmental violence is 0.956 and violation of indigenous and human rights is 1. All the variables have strong relationship as their ranges are above 0.5. All the factors have a 0.00 sig value which overall represents a strong dependency of the variables over one another. This means that all three systems equally affect the environmental violence and the violation of indigenous and human rights, increasing inequalities, deprivation, and environmental degradation. All these actions increase the need of having indigenous sovereignty, sustainable practices, and environmental justice (Bruna, 2022: 840).

4.4 Regression analysis

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.964 ^a	.930	.927	.202732082705336
2	.959 ^a	.920	.917	.209671039843967

a. Predictors: (Constant), Extractivism , Capitalism, Colonialism

The table above is showing the model summary, in which the value of R square based for independent variable, environmental violence is 0.930 whereas for the indigenous and human right violation is 0.917. This means the model can predict 93% and 97% respectively of the other variables. Thus, adding the greater variables, the predictability of the model will increase.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	52.024	3	17.341	421.927	.000 ^b
	Residual	3.946	96	.041		
	Total	55.970	99			

a. Dependent Variable: Environmental Violence

b. Predictors: (Constant), Extractivism , Capitalism, Colonialism

Reviewing the table of Anova, it is observed that the overall model of the study is significant, having 0.000 sig value. Thus it represent that this model of study is fit for testing.

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	.090	.126		.718	.474
	Colonialism	.013	.055	.012	.234	.815
	Capitalism	.218	.044	.205	4.923	.000
	Extractivism	.749	.033	.862	22.424	.000

a. Dependent Variable: Environmental Violence

The table above is showing that capitalism and extractivism significantly impacted environmental violence as depicted through p-value at 0.000. However, only colonialism has a 0.815 p-value. It means that capitalism and extractivism are dominating systems comparatively. The imposition of the foreign governance as well as economic systems tend to undermine the indigenous ways of living, which results in the disconnection from the land as well as the key resources (Orihuela et al., 2022). Capitalism gives priority to the profit over the environmental health (Bruna, 2022: 839). Moreover, the drive for the economic growth increases the practices that lead towards the degradation of the environment, like mining, overfishing, as well as the industrial agriculture, which can result in long-term environmental destruction. On the other hand, extractivism practices affect the environment in terms of the deforestation, water contamination, and soil degradation, which also increasing community health issues (Bruna, 2022: 850). Since the communities show resistance towards extraction, they also face the violent suppression. Hence the mutual pressures of these systems aggravate climate change increasing the loss of biodiversity which even creates a cycle of the environmental violence.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	48.467	3	16.156	367.495	.000 ^b
	Residual	4.220	96	.044		
	Total	52.688	99			

a. Dependent Variable: Violation of Indigenous and Human Rights

b. Predictors: (Constant), Extractivism , Capitalism, Colonialism

Reviewing the table of Anova, it is observed that this model is also significant, having 0.000 sig value. Thus it also represent fitness for testing.

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-.012	.130		-.092	.927
	Colonialism	-.209	.057	-.206	-3.651	.000
	Capitalism	.445	.046	.430	9.705	.000
	Extractivism	.752	.035	.892	21.781	.000

a. Dependent Variable: Violation of Indigenous and Human Rights

From the table given above, it is found that colonialism, capitalism, and extractivism have a significant impact on the violation of indigenous and human rights as they all have a sig value of 0.000. The results prove the marginalized human-nature bond due to these systems. The colonial powers tend to displace the indigenous individuals from their lands forcibly and undermine their rights towards the self-determination. It also suppresses the indigenous languages, cultures, as well as practices, which leads towards the long-lasting effects on the identification as well as the community cohesion. The capitalist systems prioritize profit maximization, even at the cost of the local communities. It leads to the exploitation of the key resources, ignoring the rights of the ones who are dependent upon them.

The indigenous communities are also marginalized in the capitalist economies, as they face discrimination with the poor working conditions that reinforces the cycles of extreme poverty and marginalization. Even the extractive industries like logging, mining, and oil drilling, are one of those which use the indigenous lands while not having any consent (Gonda et al., 2023: 2313). This leads towards the environmental degradation along with the health hazards. Moreover, the indigenous activists opposing the extractive projects even go through violence, pressure, as well as criminalization (Chatterjee, 2021). It shows the risks that are involved in rights advocacy as well as the environmental justice. The ecological destruction that is caused through such systems affects the livelihoods as well as the health of the indigenous ones, which exacerbates certain inequalities along with the injustices. Even the indigenous rights are also hopelessly recognized in the legal frameworks which makes it difficult for the communities for defending their land as well as resources.

4.5 Discussion

According to the study by Loftus (2020: 140), struggles in the environmental conflict are the procedures where the marginality is analyzed in the spaces of resistance which reclaims the social justice. While considering the human–nature bonds, the research has suggested that nature is historically as well as contemporarily managed by the individuals. They are the ones who have to protect it. Hence, the protection is even articulated in however not restricted to the effects on the human–nature bonds. Moreover, life is potential through the recovery of the knowledge, actions, and philosophies which are mutually developed with the nature (Orihuela et al., 2022). The struggles are understood to be the argument as well as a type of resistance which are neglected as well as oppressed in the environmental conflicts. The suffering ones protect their relationship with the nature which tied to the territory in which they live, through reoccupying of the land.

The protection of the environment by the relationships of human–nature in the conflicts is, contested due to the way as per which the

extractivist destruction of the lands tends to threaten the ontologies of the grounded communities and sense of existence. It turns out to be a core point which motivates the people regarding mobilization in contradiction of the state-corporate extractivist as well as the colonial relation (Hanaček et al., 2024: 5). Whereas, to maintain the human–nature bonds is even a type of resistance as it tends to counter the extractivist-dominating reasons while refusing to let such ways of living, doing, as well as thinking.

The land acquisition tends to represent the colonial relations which are embedded in the extractivism (Gonda et al., 2023: 2319). Moreover the land occupation is a type of the mobilization that shows the interventions that result in a procedure where the affected ones make sure that the culturally, environmentally and socially significant sites in contradiction of the destruction, and not just access towards the land and water resources. It is due to the fact the individuals relate strongly to the nature and become a part of it.

Moreover, the appeals towards the economic assessment of the atmosphere specify, to a larger extent, significant power-relations in the process of cooperation regarding the environment and contradiction of the removal of the human–nature bonds. However, strategic mobilization is there in contradiction of the corporations, investors, as well as the state, that enforce their views regarding the colonized individuals as well as spaces (Hanaček et al., 2024: 10). Human–nature bonds are maintained as well as protected in the local environments as well as by the economic, epistemological, environmental, as well as ontological significance of the people. Hence, many struggles regarding the environmental justice deprived of limited demand to the ideas of the financial reimbursements. Furthermore, the budgetary languages, or usage of the compensations formerly affected, have been found, which do not think that the affected people value the nature regarding financial aspect (Hanaček et al., 2024: 8). Instead, it refers to the fact that in the environmental conflict procedures, like languages at times seem as a latter resort for the protection of what is left of the nature.

Referring to it, the human rights, indigenous regional rights, as well as human–nature bonds, by inviolability, knowledge possession, and rituals by the lineage, are hardly reflected in the top-down ecological as well as financial decision-making while not formerly interpreted into the monetary language (Gonda et al., 2023: 2313). Such argument is even sustained through a relatively higher level of frequency of the compensation refusals, as the factors of human–nature bond in the ecological conflicts involve the self-government of the public as well as the collective life. Thus, it always cannot separate the economic dimensions in the protection of the nature, however mainly, the monetary valuation turns out to be exceedingly questioned in the environmental conflicts.

The analysis of the study could be extended to examination of particular case studies from different regions. These case studies may help in providing a clear understanding about how these forces tend to manifest in various cultural, geographical, as well as political cases. The research findings can also be linked to the international human rights frameworks, that offers a detailed view regarding legal along with the ethical implications of the systems.

4.6 Conclusion and recommendations

This journal article has shed light on the impacts of colonialism, capitalism, and extractivism on environmental violence and the violation of indigenous and human rights. Using the primary quantitative analysis technique, it is found that the interaction of the colonialism, capitalism, and extractivism significantly creates disturbance in the ecosystems as well as communities. This overall has an impact on the environmental violence and indigenous rights. To address such issues need a higher level of commitment to get justice, long term sustainability, and protection of the human rights with environment. There is also a need to recognize and integrate the indigenous knowledge along with the practices which can foster equitable as well as sustainable relations with land (Bohunicky et al., 2021).

Referring to the defined issues, it is found that there is a need to strengthen the rights of indigenous people. In this regard, the legal frameworks must be supported which show higher level of sovereignty of the indigenous peoples on the lands as well as resources. Moreover, the indigenous communities must be engaged in the decision-making procedures based on the land use as well as the environmental management, and their traditional environmental knowledge must be valued (Crews, 2023: 500). Such economic models must be supported which give priority to the sustainability as well as community well-being on the short-term returns, like the ecotourism, agroecology, etc. Further, strict regulations must be implemented on the extractive activities for the minimization of the environmental harm, ensuring compliance with the standards of human rights. There is also a need of developing the policies that address the ecological injustices and have accountability for the corporations regarding pollution as well as the environmental degradation (Dhillon, 2022). Environmental organisations must take initiatives regarding ensuring the biodiversity protection, that includes establishing the protected areas which value the indigenous lands.

There is a need of increasing investment in the local economies as well as sustainable livelihoods which can decrease the reliance over the extractive industries and empowers the communities for thriving without the exploitation (Crews, 2023: 490). Certain resources as well as training must be given to the indigenous communities for advocating the rights and engaging in the sustainable practices. The global initiatives must be supported which promote the human rights as well as environmental protections, like the UN Declaration based on the rights of indigenous Peoples (Crews, 2023: 489). Apart from this, partnerships must be fostered between the governments, NGOs, indigenous communities, as well as the private sector for the development of the collaborative solutions towards the environmental problems.

The interdisciplinary approaches must also be encouraged integrating the social, economic, as well as environmental perspectives in the policymaking. Hence, the implementation of such recommendations

needs a higher level of commitment and, multi-faceted tactics which give priority to justice, environmental sustainability, and value the indigenous rights (Bresnihan & Brodie, 2024: 100). Increasing collaboration with advocacy can result into an equitable as well as resilient future for the communities including the environment.

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Appendices

Survey questionnaire

Demographics

Age

- 20-25
- 26-30
- 31-35
- 36 onwards

Gender

- Male
- Female

Occupation

- Environmental activist
- Indigenous experts

- Human right activists

S No.	Questions	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
IV: Colonialism						
1	Colonialism resulted in marginalizing the Indigenous populations, and even dispossessing them from their lands as well as resources.					
2	The colonial structures perpetuate significant inequalities while disregarding the sovereignty of the indigenous people.					
3	Colonialism increases conflicts based on the land rights					
IV: Capitalism						
4	Capitalism determines a persistent pursuit of the profit					
5	Capitalism prioritizes the economic growth on the environmental sustainability					
6	Capitalism lead towards the higher extraction of					

	resources and profit maximization only					
IV: Extractivism						
7	Extractivism lead towards the environmental degradation as well as social dislocation					
8	Extractivism plays important role in increasing environmental distribution issues					
9	Extractivism is a massive physical change in the environment, which jeopardizes the access as well as usage of the natural resources of the local people					
DV: Environmental Violence						
10	Environmental Violence arises inequality, deprivation, environmental degradation, as well as cultural destruction due to colonialism, capitalism, and extractivism.					
11	When greater destructive					

	environmental activities are found on the territories, the sufferers mobilize as well as claim for the environmental justice					
12	Environmental Violence occurs due to excessive mining, greater infrastructure, and development of the mega dams, for the purpose of trade and revenue generation being a part of colonialism, capitalism, and extractivism activities.					
DV: Violation of Indigenous and Human Rights						
13	Communities go through dispossession, mass exploitation, and universal marginalization due to extensive resource extraction and environmental degradation that is a part of colonialism, capitalism, and extractivism.					
14	Sustainable					

	pathways needed to be adopted for indigenous sovereignty that can promote the environmental justice and eradicate the impacts of colonialism, capitalism, and extractivism.					
15	Indigenous peoples mobilize in contradiction of environmental injustices so as to protect the land, rights and culture.					

Results:

