



Transnational Training Report

Gender and Climate Justice

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organized by **WIDE** (Austria)

wide Entwicklungspolitisches Netzwerk
für Frauenrechte und feministische Perspektiven



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Contents

WELCOME_____4

By Gea Meijers and Claudia Thallmayer

Anke Schaffartzik: GLOBAL RESOURCE USE_____4

Climate change and inequalities in the use of natural resources between global North and South; extractivism and international trade relations; intersecting inequalities

Patricia Muñoz Cabrera: CLIMATE JUSTICE_____7

Indigenous women's struggle against the "white gold" rush (lithium) in the Andes

Daniela Paredes-Grijalva: CLIMATE-INDUCED FORCED MIGRATION_____12

Group work: Forced migration and gendered labour in the context of climate change in the global South

Samantha Hargreaves: RESISTANCE_____13

Environmental and social impacts of the exploitation of energy sources on the livelihoods of communities and women in the global South; women claim the right to say NO

Kiara Groneweg: DEMAND FOR ENERGY_____20

Examples of gender-just approaches towards a sustainable provision and inclusive access to energy

Christa Wichterich: JUST TRANSITION_____26

Introduction to the concepts of green economy, circular economy, de-growth and care-centered, feminist, sustainable economic approaches

Martha Salazar: GENDER AND CLIMATE POLICIES_____32

Interactive session: How are we EnGendering climate-related political processes? Women's voices and meaningful participation in local and multilateral climate policies

BICYCLE EXCURSION TO SEESTADT ASPERN_____34

guided by Claudia Falkinger

WALKING TOUR AT SEESTADT ASPERN_____36

guided by Claudia Falkinger and Magdalena Bürbaumer

ANNEXES

Annex 1: Invitation / programme_____39

Annex 2: Speakers, Facilitators, and Participants_____40

Welcome

Claudia Thallmayer welcomed the participants on behalf of WIDE in Austria, the host and association responsible for coordinating the programme of the training. She explained the objectives of the training, which is to:

- Lay the ground for an in-depth understanding of relevant inter-linkages between gender equality and climate justice.
- Raise awareness around the topics (un-)sustainable energy, transport systems, migration due to climate change, from an intersectional feminist perspective.
- Build knowledge on women's perspectives from the global South and from Europe on "climate justice" and crucial elements of a "just transition".
- Raise awareness about women's voices in relevant multilateral processes; and
- Create a knowledge base for the further development of adult education materials.

Gea Meijers on behalf of WIDE+ introduced the COPGendered project: "Gender and Climate Justice: Knowledge for Empowerment", for which this transnational training is the first one. WIDE+ coordinates the consortium for the project with GenderCC in Germany, WIDE in Austria, GADIP in Sweden, KULU Women and Development Denmark, Mundubat in Spain and CSCD in Bulgaria. This project builds up tools, knowledge and methodologies for learners to upskill themselves (in groups, individually or with a teacher) in the relationships between gender inequality and the climate crisis. This includes providing tools for adult education providers.

After the introduction to the project Thallmayer thanks the cooperation partners (VIDC, <https://www.vidc.org/en/>, and DKA, <https://www.dka.at/en/>,) and the European Union and Austrian Development Agency, sponsors of the event.

Anke Schaffartzik: GLOBAL RESOURCE USE

Climate change and inequalities in the use of natural resources between global North and South

Following an introduction by facilitator Silke Steinhilber, Anke Schaffartzik began her presentation by pointing out that (natural) resource use is a matter of societal organisation. Through providing data, she focussed on current resource use levels, especially of energy, as energy consumption is most directly related to the climate crisis and climate justice. These are some of the main points from her presentation.

The current levels and patterns of resource use primarily serve the maintenance of a fossil fuel capitalist system. But, as Arundhati Roy has said, another world is possible! We can do much better! Compared to the energy that each one of us needs to survive – what we need in terms of calories and food - there is a huge difference in average per capita energy use, depending on the type of society we live in.

Resource metabolism: Energy needs in different types of society

A very rough division of different types of societies and subsistence levels reveals huge differences in the amount of energy use, according to whether we live in a society of hunter-gatherers, in an agrarian society, or in an industrial society.

If we look at the metabolic rate when considering the energy use per person and annual average (real needs differ because children require a bit less energy than adults, and younger adults need a bit more than older adults), the average basic metabolic rate would be three to four Gigajoules per capita per year. This basic rate is a hypothetical figure, but it is approximately what we need to survive in terms of food energy.

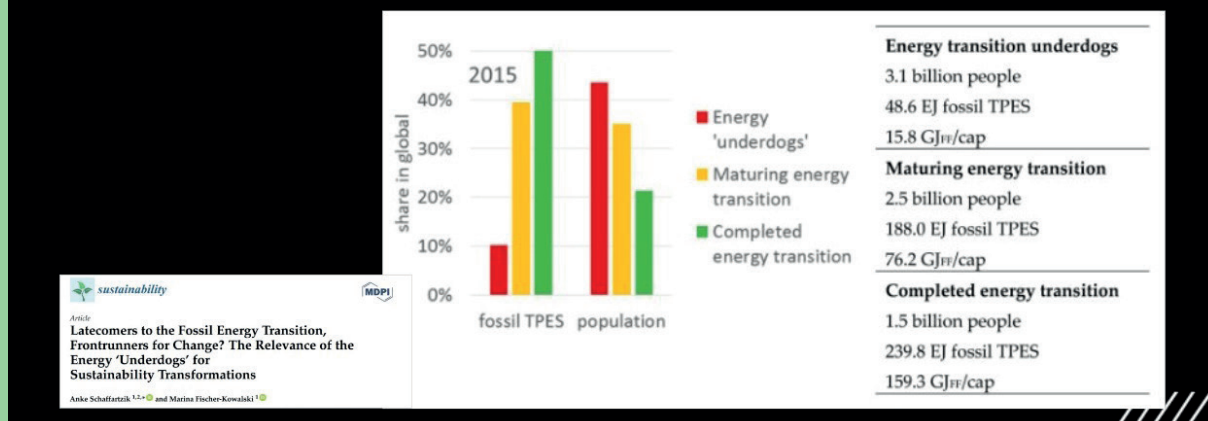
If we look at hunter-gatherer societies, the main addition in terms of energy use to nutritional energy is fuel/wood for fire. We see an increase to around 10 Gigajoules per person a year on average, in societies in which fire plays an important social role, for example in the preparation of food.

Even higher levels of energy use can be found in (non-industrialized) agrarian societies. Their average energy use is five to six times higher than in hunter-gatherer societies. Energy is mainly used for manual labour by humans and non-human animals. Here, the energy use is already 50 to 60 Gigajoules per capita per year.

In industrial societies which have fossil fuels and nuclear energy, we see 300 to 400 Gigajoules energy use per capita. This is 100 times higher than the very basic metabolic rate, or the amount required to meet very basic needs.

This leads to the conclusion that how people organise their societies really matters in terms of energy use. Societal energy use is much more than the sum of individual needs. What people need (or claim to need), strongly depends on how our societies are organised, and this helps define the impact that our societies have on the environment and the climate crisis. It is important to note that there is a difference regarding what are considered to be human needs and what are considered to be desirable lifestyles. All this is linked to the energy system that we have and to the form of societal organisation needed to maintain it.

● We are firmly in the grips of a fossil energy system



Predominant fossil fuel energy system

In many countries in the Global North, there are efforts in policy to transform to a renewable energy transition. Despite this, globally, and in most of the countries of the Global North, we are still stuck in a

fossil fuel energy system. Schaffartzik's research led her to roughly divide all the countries in the world into three heterogeneous groups, as shown in the graph above. The countries with the lowest average per capita fossil fuel consumption in the world are known as the "energy transition underdogs". They consume below 20 Gigajoules per capita (per year), most of them significantly below that. These countries are represented in red, while the countries in orange/yellow have an average consumption of more than 75 Gigajoules per capita, which makes them countries maturing into energy transition. The countries that have completed their fossil energy transition (in green) consume around 160 Gigajoules per capita only in fossil fuels. Renewables and nuclear power are in addition to that.

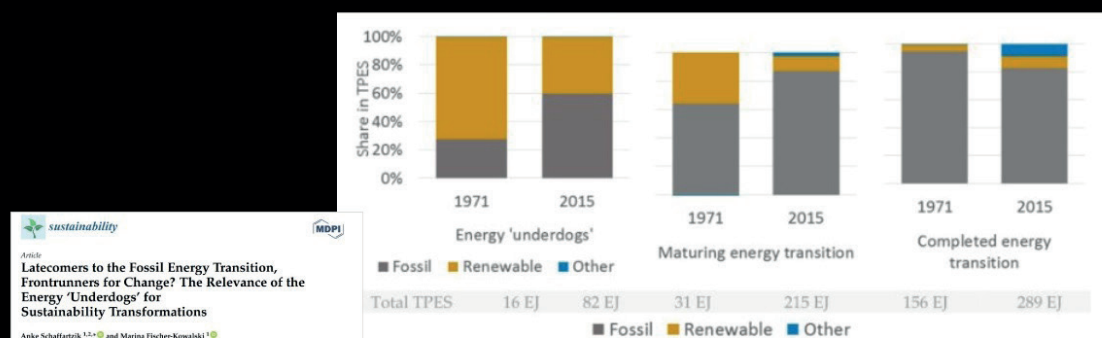
These three country groupings vary dramatically in size. About three billion people live in countries that are only just beginning to use a fossil fuel energy system (data from 2015). In the countries that do have a fossil fuel system that they are currently expanding, there are 2.5 billion people. And just 1.5 billion people live in countries where there is a well-established fossil fuel energy system.

While we can already see the impacts of the climate crisis due to rising greenhouse gas concentrations in the atmosphere, the majority of people in the world do not yet live in full fossil fuel systems. In debates around energy transition this is often overlooked, and people usually assume that major shifts in energy transition are about moving towards renewable energy. This is not what is actually happening globally. The countries called the "energy underdogs" are currently consuming very little energy, with comparatively low levels of fossil fuels.

Ongoing trend: decrease of renewables

Despite the discourse and recent efforts to achieve a "green energy transition", a significant reduction in the share of renewable energies can be observed for the period 1970 to 2015 (see graph below). This is largely because many countries where people traditionally use biomass (mainly wood fuel) are now replacing it with fossil fuels. And there is also a significant decrease in the share of renewable energies in the countries that are currently undergoing an energy transition.

● We are firmly in the grips of a fossil energy system



While there is a slight increase in the proportion of "other" energies in countries with a full fossil energy system, this is very small compared to the decrease in renewables in countries now expanding their fossil fuel systems. The blue line called "other" is hydroelectricity and nuclear energy (with the main portion being nuclear energy). This is what is occurring in the current energy transition. And this data is important when assessing the scale of the task we face in terms of energy use, not only between these countries, but also between population groups within countries.

Basic versus luxury energy needs

The forms of energy consumption that fulfil rather basic needs while being highly intensive, are heating and electricity. Once people can afford it, the first thing they spend money on is energy, in order to have a decent or comfortable living environment (not to go on holidays). However, in the luxury and high intensity segment, high energy consumption is clearly related to tourism, cars and other forms of transport.

This also underlines how important it is that we frame the discussion around inequality and energy use. We can see that there is a strong link between our resource use and societal organisation, and that the current levels of resource use are required to maintain the kind of societal organisation that we have.

Respect the planetary boundaries

The dominant narrative is currently framed as follows: the (inter)personal benefits we get, such as living comfortably and having high tech standards, require a certain form of societal organisation and hence resource use. If instead we take societal benefit outcomes as our starting point and we ask, what do we really need and want to attain? What are the non-negotiables that we want for our society? How can we attain these benefits in a just and sustainable manner and within our planetary boundaries? And what kind of societal organisation do we need, in order to be able to attain those benefits with limited resource use? Surely maximum (desirable) resource use would automatically constitute a framework for that? If we turn the argument around in this way, we will begin to see what we actually need to change so that our societal organisation can serve us rather than maintaining an already unsustainable level of resource use.

Patricia Muñoz Cabrera: CLIMATE JUSTICE

Indigenous women's struggle against the "white gold" rush (lithium) in the Andes

In her presentation, Patricia Muñoz Cabrera focused on the local impacts of lithium extraction in the so-called "white triangle", a highland region in the Andes, with different parts of the territory belonging to Bolivia, Chile and Argentina. She made the link between the global ambition to achieve a green transition with the materiality of extractivism at local level.

She also pointed out that the overuse of resources is not only a privilege of the Global North, but also very much at work in the Global South. Internal asymmetries in resource use are affecting us all over the world. It is an issue of geopolitics and is no longer the traditional division between the Global North and Global South, with the latter as passive victims. It is about using harmful industrial models to sustain macroeconomic, growth-driven societal organisations.

She posed the questions: Do we want a "green transition" for all? Will it be fair to everyone? And what are the risks of our model here and the consequences there? Muñoz presented one specific case of local resistance and a people's proposal from the Atacama Desert region, in Chile, where the salt flats which have lithium in the water are located. This case followed from her work on gender-based violence against women in the Cono Sur (Argentina, Brazil, Chile, Paraguay and Uruguay),



mapping out and doing research in the field. She found that there was a kind of violence that had not been spoken about, namely lithium extractivism-driven (structural) violence.

The global trend to which the European Union is committed, is to move away from the fossil fuel intensive system to a clean energy system. This has triggered fierce competition including between Europe and China, on lithium extraction. Lithium batteries are a kind of hype at this moment, as they are needed for iPhones, solar systems and wind energy production.

Environmental damage of lithium exploitation in a fragile ecosystem

Lithium has been defined as a “critical mineral” by the EU. It is particularly needed to sustain the “green energy transition”. Europe does not produce lithium. Chile, Argentina and Bolivia do. Chile is the second producer after Australia. Lithium is found within water in the salt flats such as in the Atacama Desert. There are two layers of water reserves there. Lithium is found in the salty water which is found above the drinking water. The machines that drill to extract lithium do not discriminate between salty and potable water, which is used for productive purposes. The territory there is high and everybody who lives below depends on the availability of potable water as a natural resource.

Five years ago, a Canadian mining company destroyed a whole ecosystem because they mixed the two layers. When you mix them, everything dies: flamingos, birds, the microbes that have lived there for millions of years. It is a paradox that we are dependent on these resources to ensure a sustainable mode of production which is harmful to the environment and the people.

Local impact of lithium extractivism in the Atacama Desert

Thus, lithium extractivism is a threat to local ecosystems as well as to the economic, social and cultural rights of those who live there. The following dimensions of impact can be discerned:

- Aggressive mining (extraction) processes: lithium batteries are considered the key to “green” technology BUT policy makers are overlooking the fact that the mining processes are similar to coal mining, oil drilling, and fracking.
- Risk of harmful chemicals polluting water beds (e.g. solvents leaching into drinking water supplies which lie underneath the salt water or being sent down to riverbeds at lower altitude - scalars are interconnected ecosystems).
- Increased water injustices: lithium mining requires lots of water, half a million gallons of water is required to extract one ton of lithium. The salt deserts of Chile only get half an inch of rain per year. Mining lithium uses about 65% of the area’s water resources. As a result, there are droughts and local populations are denied access to water.
- Destruction of local ecosystems, including flora and fauna (flamingos) and areas of rare biodiversity (sweet and salty water, wetlands).

Social fragmentation

The Atacama Desert is a special kind of ecosystem, quite vulnerable and fragile. When the promise of a “green transition” leads to lithium extraction in this region under current terms, it will be harming its ecosystem. In this region, the indigenous



Picture: Vlad Chetan

women's groups struggle against lithium extraction in the Maricunga Salt Flats in the high Andes of Chile, as this is part of their territories.

Besides environmental damage, another devastating impact is the social fragmentation that an imposed societal model is causing. It leads to people who are among the most affected fighting each other. There are some indigenous women's movements and other indigenous movements fighting each other over the opportunity posed by "green" lithium projects which are on offer, especially by the World Bank.

On the other side, there is a specific form of societal organisation among indigenous groups that differs from the dominant colonial model, which has been imposed on the region for centuries. People have resisted this at various times, and they have been gathering knowledge about how to use nature in a sustainable way. This resistance encourages questions on how we generate the information that sustains our global dominant development models that they are about dominating the land, promoting capital accumulation/profit maximisation, while inflicting harm on women's bodies and territories. This is the materiality of the "green transition".

2. EU level: shifting trade landscapes -incorporating lithium in association agreements

➤ The green energy reliance on lithium batteries is reshaping trade and investment relations between South America and the European Union:

- **Fact:** Europe does not have lithium (60% of lithium imports to the EU come from Chile). Europe urgently needs it for sustaining its targets on less carbon-intensive economies (Green deal). Ex. Sales of new vehicles with combustion engines will be banned by 2035, to be replaced by electric units...
- **Fact:** Chile and Argentina are crucial suppliers of Lithium globally. Demand for lithium from these countries will multiply by twelve by 2030 and twenty by 2050. Chile is the world's second producer (after Australia).
- **Ongoing policy discussions** in the framework of the EU Association agreements. **April 2023:** visit by German Chancellor Scholz to ensure additional lithium supplies for the German industry. **March 2023:** EC Vice-President M. Vestager visited Chile and lithium mines. **Purpose:** increase access by EU companies to critical minerals such as lithium.



Lithium extractivism and human rights challenges in EU trade negotiations and investment policies

There are ongoing discussions between the EU and Chile at this very moment on how to use the current trade agreements to promote the opening of the lithium market and to ensure a good share of the production for European consumption. The Chilean government promises to be one of the leading countries in lithium supply. Today, Chile is once again a producer of raw materials. They get manufactured in China and travel back to Europe converted into lithium batteries. All this is not "green" but causes pollution. The EU has been also very keen to negotiate an updated Association Agreement with Chile with many new trade and investment arrangements. A current new agreement is prepared for ratification in 2024.

In trade and investment negotiations there has been little or no attention to environmental and human rights impacts, thus promoting profit over climate and social concerns. This priority is clearly visible in the final agreement text of the EU-Chile Association Agreement. Environmental and human rights are included in constitutional text, BUT not enforced (environmental tribunals not competent). There is cosmetic terminology in trade policy discourses, especially when it comes to gender, "Gender mainstreaming" preferred to women's rights and even indigenous women's rights. Part of this approach is also misleading policy narratives/discourses to attract foreign direct investment, e.g. "green mining," "sustainable energy efficiency".

In line with the preference of the EU & International Financial Institutions, Chile privileges voluntary guidelines over binding rules for business, thus promoting impunity for companies. Concurring, Human rights and the rights of environmental *human rights* defenders (*EHRD*) are overlooked in most policy dialogues between the Chilean and Trans National Companies operating in the mining industry. And negotiations and consultations in this arena have a track record in poor consultation with local communities and a backlog of legal cases. There are also colonial legacies leading to gender and racial prejudice among judges in local and supreme courts. Colonial legacies are similarly devaluing indigenous peoples as producers of knowledge in sustainable local development.

In terms of investment policies, there is some progress on a programmatic, normative level, e.g. in Chile the State has been placed as the main regulator for lithium extractivism. The problem is that the national company CODELCO will open markets, so there will be calls and fierce competition to reappropriate the lithium markets. For a few years now, a new right, the Escazú Agreement, has been in place. This regional instrument is important because it is binding. One of the highlights is the protection and law enforcement affecting environmental human rights defenders, so the Escazú Agreement offers a window of hope to transform the policy frameworks that are deeply unfair. The other law on which cases were won by the people is the ILO Convention 169, which forces the State to hold prior and duly informed consultation of extractive activities if indigenous people are affected.

Struggles, resistance and the importance of binding law

Indigenous communities have been struggling and have won some battles. Agency is a key issue, agency of policy makers, of decision makers and of people resisting who are winning some battles (whether scalable or not is for us to consider).

4. Indigenous women's struggles against lithium extractivism in Chile's Atacama desert

A three-fold strategy:

- **Exposing & Resisting:** extractivist-driven violence and colonial legacies in the Atacama desert (Atacama and Maricunga Salt flats (Antofagasta, Copiapo) - Marginalisation and stigmatization of indigenous EHRD (including women leaders) - epistemic violence: devaluation of indigenous knowledges on biodiversity protection and conservation... racial prejudice compounded with gender and class prejudice... conflict on the ground: companies causing fragmentation/division among indigenous peoples and among women from different groups and coalitions : conflicts of interests and political agendas
- **Reclaiming/relocating:** Nature's subjectivity (Nature as a subject entitled to rights), protection of biodiversity and ancestral ways of ensuring their self-sustenance in line with Salt-flats ecosystems
- **Proposing:** human rights and Nature's rights - inextricable from each other : A social & climate justice Nexus

Ercilia Araya Altamirano, leader of the Coya Pai Ote peoples in the Maricunga Salt flats, near Copiapo, Atacama desert, Chile



Photo credits: <https://www.elmostrador.cl/noticias/pais/2023/05/16/autoridad-ancestral-del-salar-de-maricunga-pone-condiciones-al-gobierno-para-explotar-el-sal/>

The woman on the slide, Ercilia Araya Altamirano, is an indigenous woman leader who has mobilized her community and won three cases at the local court. This has to be seen as transformative. The community was able to stop lithium extraction projects because they said that the ILO convention had not been enforced. That gives us hope for transformation, even against the will of a State. As part of their collective work, they have formulated recommendations on how to make lithium extractivism fairer. So how can we impact profit maximisation through unfettered use of natural resources for the benefits of the people who live there and for the benefit of us as well, so that we really make it fair to both parties?

Current demands of the Coya Pai Ote community to the Chilean government and to the United Nations:

1. **Environmental protection of their ecosystem** (legal protection).
2. **Respect for/and protection of their culture as a people (ILO C. 169 and UN ESCE rights of indigenous peoples):** ILO convention and ESCE rights must be enforced, especially the rights of the indigenous people and the right to a healthy environment which is a new human right.
3. **Economic guarantees:** the government should share the profits of any project on lithium extraction, especially with affected communities.
4. **Board membership in the lithium national company to be set up by the government:** there should be access to decision-making bodies.

Questions raised by the indigenous resistance and proposals we need to tackle:

- Adjust to the white lithium rush or fight against it? This is a direct question the indigenous people ask. How can we reconcile sustainable development dilemmas with the way in which we respond? Who will implement the proposals, and will they really reshape the power relations that inform our current development models?
- Europe's just and green transition based on "critical minerals": fair or just transition for whom? Here in Europe and not elsewhere?



Finally, there has recently been a critical movement on decolonial feminism and popular feminism that is deeply anti-extractivist. What activists are proposing is a new knowledge matrix that will inform our green transition policies, both at the macro and the micro level.

Daniela Paredes–Grijalva: CLIMATE –INDUCED FORCED MIGRATION

Daniela Paredes-Grijalva addressed forced migration and gendered labour in the context of climate change in the global South. Paredes-Grijalva facilitated an interactive session with the purpose of raising awareness of the complex subjectivities of migrants through an intersectional and decolonial lens. This exercise asked us to adjust our vision, often framed in terms of what migrants lack, to one where migrants also contribute with their skills and knowledge through the metaphor of "bags and their contents."

There were three short personal stories from different regions (the Americas, Africa, Asia). In each of the personal stories, a variety of markers of social difference such as gender, age, race, ethnicity, (dis)ability, and others, could be found. The stories included particular environmental conditions specific to that region (or group) and were put in the context of climate change. And finally, the stories included labour circumstances specific to that region and person. The idea was to create an opportunity to problematize gendered labour, or question gender stereotypes in the labour market.

Group work: "Migrating bags: needs and haves"

The exercise in six small groups involved considering what are a) some of the needs and b) some of the "haves" of the migrants portrayed in the personal stories. The instruction was to put yourself into the position of the migrating person – each carrying two bags, and to speak in the first person ("I"). One bag for what everything migrant may need to realize their aspirations and dreams, and one bag for everything they have, can do, or potentially can do. And also, people may write on a "need bag": legal and safe pathways for international migration and on a "have bag": social networks and ability to farm in dry lands. Groups of up to six people were formed. Each group had to focus either on the "needs" or on the "haves" of one of the migrants. One rapporteur per group was assigned. Participants were also instructed to only present the three key elements from their bag.

Debriefing Questions:

- What do you have in your own bag that you take with you? (Skills, knowledge, dreams, systems, policies, connections, etc.)
- What do you need in your shopping bag to fulfil your aspirations? (Resources, policies, projects, labour rights, etc.)

After lively group work, there was a concluding wrap-up session. First, the rapporteur of one migrant's story with the "have bag" stood up and said in the first person "I am X... I dream/aspire/want to For that I have" Then the rapporteur with the "needs bag" did the same.

Intersectional aspects and multicausality of migration

The facilitator commented briefly on the presentations, emphasizing a rights-based approach that recognizes the intersectionality of experiences and encourages dismantling stereotypes and oppressive regimes.

To understand how climate change impacts mobilities, migrant's rights and gender inequalities in work, we need to consider the intersectional aspects. People have many different identity markers that impact their experience in the world. Migrants (international or internal) may have needs through the migration experience, but that does not mean they lose what they "have".

Connected to this aspect, is the multicausality of migration. People migrate or do not migrate for a multitude of reasons. The same is true in the case of climate-induced migration. When we speak of climate-induced mobility, we mean that climate is one of the many factors that together create movement. If we speak particularly of displacement, this means there is very little space for choice, note the word "little". There is some space for choice and agency. When we say, "gendered labour", we mean not only the gendered division of labour, the tasks that men, women or diverse persons do, but also the values attached to these. Are they paid? Are they recognized as workers? What labour rights apply? For the exercise people were encouraged to think about what kind of worker's rights each of us would like to have in this situation. Is there a dignified salary? Health insurance? Days off? Social protection for the family back home?

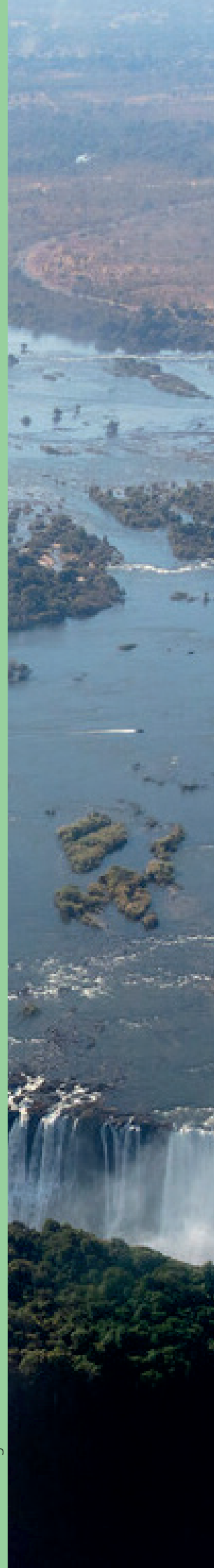
Paredes-Grijalva said we can agree that given the involuntary nature of displacement, it is not something anyone would wish for. When it happens, does it mean the end of every dream and aspiration? Migration more generally can bring many challenges, but also opportunities. For example, some parts of the world have labour shortages, some work sectors will grow as we move to greener economies.

Samantha Hargreaves: RESISTANCE - women claim the right to say NO

Samantha Hargreaves reflected on Environmental and social impacts of the exploitation of energy sources on the livelihoods of communities and women in the global South: resistance and alternatives. Samantha Hargreaves works for WoMin (originally: "Women in Mining"). The initiative was launched in October 2013 at a big assembly of women organisers and activists from across the continent. Today, WoMin has 22 staff across Sub-Saharan Africa, and it works in 17 countries in East, West, Southern and Central Africa.

In terms of extractive industries, WoMin focuses on mining, oil and gas and increasingly on "green" energy. The association has been working on the Inga Dam in the Democratic Republic of Congo (DRC), on wind farms in Kenya, and on green hydrogen in South Africa. It does a lot of work on gas extraction which is expanding across the continent, much of it driven by the war in this part of the world, which has huge ramifications elsewhere. WoMin has also worked on the gold extraction in Tanzania.

WoMin has also documented and spoken about the connection between militarisation, securitisation and violence against women. In this context the association has worked in Sierra Leone, Mozambique and Zimbabwe in trying to understand the



political economy of extractivism and how power is organised to ensure that corporations can invest and make maximum profit.

WoMin uses the terminology “extractivism”, borrowing it from Latin American activists. The term “extractivism” addresses large-scale or mega extraction of natural resources from regions that are peripheral in the global economy, including the exploitation of minerals, to other parts of the world which then benefit from those natural resources. The costs of this are carried by women and communities in the Global South. When we talk about the Global South, we refer to developing countries, traditional parts of the Global South. But the Global South also exists in pockets of the Global North.



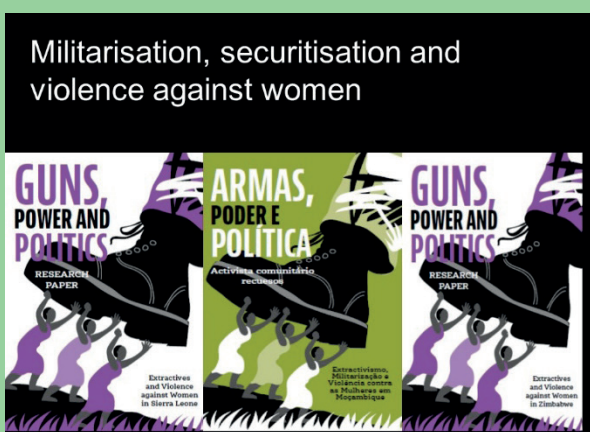
Samantha Hargreaves focused her presentation on the impacts of resource extractivism, followed by an explanation about resistance in general and organizing women’s resistance, demands and alternatives.

Ecological destruction, displacement and health costs of fossil fuel extraction

A common feature of extractivism is the massive ecological cost, the health costs and the displacement of people. People living in the immediate vicinity of big extractive industries are bearing these costs, for example at Port Harcourt (Nigeria). Due to the damage caused by the oil exploitation, the Niger Delta is one of the most polluted places in the world.

South Africa is the epicentre of coal mining and processing of coal, oil, and steel industries. 95% of South Africa’s energy comes from coal, which is very polluting and is linked to hundreds of premature deaths of people living in these areas every year.

In Southern Africa, the epicentre of HIV/AIDS is closely linked to the industrial mining that has been on-going for a few centuries now. As people migrate across southern Africa, so too does the virus. It falls on women in their role of those that provide reproductive (care) labour to take care of sick workers who are returning from the South African mining fields to their rural villages and homes across southern Africa, to die.



Militarisation and violence against women

WoMin has documented and spoken about the connection between militarisation, securitisation and violence against women. The links between extractivism, militarisation, securitisation and violence have received little attention in the African context. WoMin is inspired by the work of their sisters in Latin America who led the way in terms of linking the destruction and pollution of territories with violence against women. And it links with militarisation and securitisation.

Women are impacted in very particular ways across the whole continent. The testimonies WoMin has collected since 2013 state how women have been raped and gang-raped by private security agents, by the military or by the police. Much of this is facilitated by corporations and governments, as agreements are made around extraction. Often governments in the Global South are required to provide security to transnational corporations, which means they deploy the police and the military to extractive zones. With that comes extreme violence against people, and women in particular.

There are many examples of wars, civil wars, full-scale wars that are raging around control over minerals

and metals, including the new sought after green minerals and metals that are key to the transition in Europe, North America, Australia, China, such as lithium.

Extractivism and armed conflict in Mozambique

An example of how extractivism fuels violence is the armed conflict in Mozambique, which is one of the poorest countries in the world. However, in the last few years, massive deposits of gas and oil have been found there, like liquid nitrogen gas that is incredibly sought after by Europe (in this context, the presentation of gas as a “green energy” is extremely misleading. It is not at all “green” but a central factor in fuelling the climate crisis.)

There is an ongoing development of gas extraction sites across Southern Africa, East Africa and on the whole West African coast. A basin in Central Africa that involves six Central African countries is now the subject of oil and gas exploitation. The area in Mozambique where gas is being extracted, is a very impoverished, marginalised part of the country. Major companies like BP, Shell, Engen, and the South African oil company Sasol have entered there. This has fuelled a conflict in which terrorists seem to be playing a central role that essentially is around control over the gas. Who is going to enjoy benefits from the gas?

The poorest people living in this area are losing the small amount of land that they have. This is fuelling a lot of conflict. It has meanwhile become a southern Africa conflict with the deployment of forces from Rwanda and South Africa. The Mozambiquan military is being trained by French, Belgian and German soldiers and a whole range of European forces are now present in Mozambique. Ordinary people are getting tangled up in this. Women are being raped, gang-raped, killed by both the armed forces and the terrorists.

Exploitation of minerals and the Congo wars

In the Eastern part of the Democratic Republic of Congo (DRC), the largest deposits of cobalt in the world are found. A war has been raging there for 25 years, much of it linked to control not just of cobalt and lithium, but also to the very rich forests where there is gold, diamonds and copper. The DRC is one of the wealthiest countries in the world in terms of resources, but its population is among the poorest. Much of this is linked to a long history of colonisation and neo-colonisation to extract the DRC’s wealth. Extractivism has been accompanied by war and violence. In the last 25 years, three million Congolese have died in the Eastern side of the DRC because of this conflict. That is the total population of Denmark.

When we talk about colonisation and neo-colonisation, the discourse is wrapped up in conceptualisations about people and who these people are. Often interventions are made, aid is sent to “poor Africans” or “primitive people”. The mantra is “They need our support”, “We have to develop Africa”. To counter that, we need to be aware that Africa is losing wealth every day because money is flowing to the centre (*Global North*). Why is it not generally known that three million people have died in DRC? And why is there no outrage about this number of people dying? Hargreaves said it has a lot to do with very racist thinking that has grown out of the hegemony that has accompanied colonisation and neo-colonisation of black and brown people in the Global South.

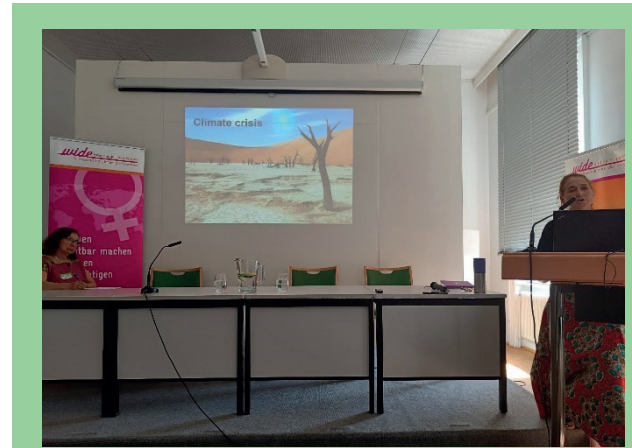
The climate crisis is inseparable from extractivism

When we talk about the ecological crisis, when we see gas spills and other pollu-

tion, it becomes immediately clear that the climate crisis is linked to extractivism, the logic of extractivism and its relationship to natural resources and nature.

We cannot separate the climate crisis from energy systems, or from forms of food production. The impacts of the climate crisis are everywhere but they are particularly extreme in Sub-Saharan Africa, and in the small island states. For example, Mozambique has been hit by five cyclones in just a few years and there is no reparation. There is no money flowing into Mozambique or any of the other affected countries to assist with rebuilding. Mozambique is one of the poorest countries in the world and it is bearing the impacts of the climate crisis which is not of its making.

In fact, Africa has only contributed two to three percent of all emissions that are fuelling the climate crisis.



The Horn of Africa, from Kenya to Sudan, Somaliland and Eritrea, have seen droughts spanning the last seven or eight years. It is hard to distinguish between one drought ending and a new drought beginning. There are also bizarre occurrences like the locust swarms that reach East Africa on quite a regular basis and totally decimate crops. It is important to remember that most Africans are still rural; people are producing food for household consumption. When the locusts come and eat an entire crop, the people have no supplies or savings. They are literally left with no reserves.

In Senegal, WoMin works closely with organised women's groups. For instance, in Barney (Senegal), people have been squeezed by many crises. One such crisis is the rising sea level that has engulfed hundreds of houses in this area and along the coast. This is due to warming oceans, complicated by massive installations such as ports and harbours, and oil and gas rigs that are totally transforming the coastline. Fishermen cannot make a living anymore. People's livelihoods are being totally destroyed.

Addressing debt and illicit financial flows

The fact that debt has not been addressed is a big political question globally. Between 2020 and 2022, Africa's debt increased five-fold to \$726 billion. These are debts which countries owe to other countries, to private banks and to multilateral bodies and International Financial Institutions such as the World Bank or the African Development Bank. Several states, such as Tanzania, Zambia, Ghana and Nigeria have been on the edge of defaulting.

What are the sources of this debt? In fact, every single nation on the African continent inherited colonial debt, incurred in terms of colonial interests. There were investments in dams, railway lines, and ports to export raw materials to the colonial centre. That bondage is part of the reason why Africa remains in a very marginal position globally. Most African countries spend more on servicing their debt than they do on primary public services such as health or education.

South Africa has accumulated colonial and apartheid era debt. The apartheid government used national resources to serve the interests of a white minority and to oppress black people. And the African National Congress (ANC) carried over £12 billion of apartheid era debt into liberation. That is one dimension of the debt.

Green Climate Fund: empty promises

Bearing in mind that 2 to 3 % of all carbon emissions over time were generated by African countries, there is a vast climate debt owed to Africa. Hargreaves suggested we look at what is happening with the Green Climate Fund. At the last COP there was reference to a new loss and damage fund. But it is not new money being put up to assist African countries to prepare for what lies ahead, in order to adapt to warmer land

and warmer oceans. It is bilateral aid, grants that were already promised. Now this is being couched differently as “new money to assist with adaptation.”

And most pledges that were promised by Europe and North America for the Green Climate Fund have not been paid. But the Green Climate Fund is supposed to be the vehicle through which countries will receive aid. Additionally, it is not grants but loans that need to be paid back, with interest. Is this the way forward in how to prepare people to respond to crises and help them to prepare for a different future and a different life? That is why the question of debt is a critical one. If the debt is not settled, there will never be justice for Africa.

Capital flight – money lacking for climate adaptation

Africa is still supporting wealth accumulation in Europe and in North America. Over the last five decades, two trillion US dollars have left the African continent destined for Europe, North America, Japan, and Australia, through capital flight and what we call “illicit financial flows”. Basically, it is about corporates not paying taxes in African countries. They are hiding profits, pretending that they are trading within subsidiaries as in transnational corporations.

If there are corrupt actors in the development process, then African governments will feature in policy discussions in Europe. However, it is essential to point a finger at corrupt transnational corporations. WoMin has been working with the Committee for the Abolition of illegitimate debt since 2019, and debt is linked to extractivism because if money is leaving the continent, it is mainly through the extractive industries, including green extractivism.

Critical minerals and metals lie on the African continent and there has been a continuous wave of extractivism. Green extractivism is just a new, rather unstoppable wave. All of these losses from the African continent – the ecological costs, the cost to women’s labour and bodies, etc. – will increase. Adding together all these losses, the destruction of ecological systems, the climate crisis, people losing public services through privatisation, all of this cumulatively reads as a crisis of social reproduction. In other words, the majority of Africans can no longer reproduce themselves.

Crisis of social reproduction

As Silvia Federici said economic liberalisation promoted by the global North comes from a colonial ideology. It leads to a permanent reproduction crisis.

Capitalism fosters a permanent reproduction crisis. If it has not been more apparent, it is because the “human catastrophes” it has caused have been historically externalized, been confined to the colonies, thus made invisible or rationalized as effects of cultural backwardness, attachment to misguided traditions, tribalism. This “externalization” continues today, as does the its ideological cover up. The economic and social disintegration many Third World countries are experiencing due to the effects of economic liberalization is rationalized through the revamping of a colonial ideology that blames the victims, relying on the increasing distancing of worlds, and the anxiety about others created by the apparent diminishing of resources.

Federici, 2010: the-reproduction-of-labour-power-in-the-global-economy-marxist-theory-and-the-unfinished-feminist-revolution/

Silvia Federici (2010): “The reproduction of labour-power in the global economy, Marxist theory and the unfinished feminist revolution”, <https://caringlabor.wordpress.com/2010/10/25/silvia-federici-the-reproduction-of-labour-power-in-the-global-economy-marxist-theory-and-the-unfinished-feminist-revolution/>

Hargreaves suggested that corruption is a typical form of victim blaming. How often does one hear: "Oh, Africa is in the state that it is because people are primitive, backward, and governments corrupt."? This is deeply racist thinking. The externalisation of these costs continues today, as does the ideological cover up. The hegemony of ideas, what is reported in the newspapers every single day, reinforces this thinking.

Women's resistance against extractivism

Extractivism has not happened throughout time without resistance. People have fought wars through the colonial periods, people have defended themselves against slavery and have continued to resist. The liberation of African countries was gained largely through resistance of different forms. This resistance continues.

For instance, Nigerian women have been resisting oil extraction in the Niger Delta for up to 70/80 years now. In Marikana, women protested when 34 mine workers were murdered by the police because they were striking for a decent wage. Women affected by coal extraction in South Africa have been resisting; women in the peace movement in the Niger Delta; women fighting oil extraction on extremely unequal terms.

WoMin sees resistance as that people (not only indigenous people) are defending what they have and the way in which they live and produce on land. There are people who have a traditional culture with a long attachment to the land, but they may not be defined as indigenous.

The Sahel region has been very impacted by the growing climate crisis. There is a contracting water body there. The main water source in the Sahel is Lake Chad and today that is only around half the size it was 50 years ago. A very politicised conflict rages around access to water, minerals and metals. But the underlying basis of the conflict is that people are being denied what they need to survive.

Women in Burkina Faso who are facing the largest industrial gold mine in the country have been organising with the support of other women and allies. It has been remarkable to see what a difference it makes to be acknowledged, to be seen and be supported, to increase understanding of the impacts of this gold mine on their lives. Women are now on the forefront of the struggle.

Women, the reproductive workers, are leading blockades of large-scale destructive development projects, they are defending a living alternative and proposing a different future. The resistance is based on their own endogenous concept and practice of development. It is based upon protection of the commons of land, water, forest, and air; on a way of producing which is in harmony with nature upon which life rests; on a collective solidarity and sharing between peoples; and a genuine deep custodianship of the earth for other species and future generations.

While the capitalist patriarchy asserts that an alternative does not exist, it is alive and well in many communities around the world and if it is supported it will develop further.



When people resist, they are often told: "You are anti-development, you don't want to progress." As if mega projects and mega development were progress for people. Yet by resisting, people are saying yes to many things, yes to freedom from violence, yes to artisanal mining, which is a key livelihood across the continent, yes to renewable energy.

Just transition requires defending the commons

What does just transition mean in the African context where most people – 660 million Africans – live with no electricity? Alternatives cannot be defined by NGOs or by academics but have to be constructed

from below by women who are organising, who are resisting and who are trying to build a different world. WoMin has been doing this work with women across the continent, creating dialogues to dream and imagine a different community and society in Africa.

WoMin recently held a popular education event with a group of activists from across the continent, reflecting on the dominant capitalist development model, and crafting the narratives and concept with which women in communities are thinking about the alternatives. This work builds further on a very useful delineation of how women resisting on the ground see an alternative way of life. This includes not consuming beyond what we need to have a decent life and defending the living African commons. In the African context, the land, water and forests are held in common.

Some of the following points were made at the event. It is not a fight to restore the commons, but to defend the living commons. 680 million Africans live on common property. This is land that is held by communities, clans and tribes, and people then use that land on a collective basis to meet their needs.

In that process, people are protecting nature because life is so closely intertwined with nature that they cannot afford to exploit and destroy nature.

It is about food sovereignty. Sovereignty is about controlling your destiny, being able to be involved in decision making about your life and future. In the African context, the commons still exists, while in Europe the commons was destroyed hundreds of years ago. "The commons" may refer to knowledge, to the internet, it could refer to land, water, forests, the commons of public services, fighting against the privatisation of the services we need in order to live and flourish every day.

The commons is there, but it is unsupported. It is an African form of tenure, of governing land, that has not been recognized. It was undermined during colonisation, and that colonisation continues today. That is why it is so easy for companies to take land from rural communities in the African context, because people do not have titles to the land. The concept of the land is not the same as in Europe because the idea of the land as something you own is very Western. In African tradition, you cannot own land. Land is something you hold in trust for future generations, and you are the custodian. It is a very different conceptualisation of property.

Pan-Africanism as a perspective

Hargreaves ended by saying that in the African context, Pan-Africanism is critical. A single country cannot break out of this oppressive form of development. The global economy is structured around profiteering for a few, commodifying nature, commodifying people's bodies. If a single country were to break out of this model of development and assert the sovereignty over their resources, determine that they are going to put people's interests first, make choices around development and not extract on unfair terms, this would not be possible because of the way power is configured in the world. Sanctions would be brought in. We have seen many, many coups in which the Americans and other European countries have been involved. You cannot rebel without consequences, and that is why WoMin is working with many other organisations to restore Pan-Africanism.

The road to Africa's liberation is unity, not between corrupt states, between capital and people, but a living Pan-Africanism that people are constructing from below and that will allow African working-class peasant women to claim sovereignty from the ground.



Kiara Groneweg:

DEMAND FOR ENERGY

Groneweg discussed examples of gender-just approaches towards sustainable provision and inclusive access to energy. The examples came from her work within "Women Engage for a Common Future". Then she elaborated on energy poverty, and the concept of energy communities as well as decentralised energy projects, with examples from Uganda and Ethiopia.

WECF is an international network consisting of 250 women's, feminist, environmental and health organisations, currently implementing projects in 70 different countries. WECF's vision is a balanced relationship between the environment, health and the economy. They have three overarching themes: sustainable development, climate action and a toxic free, healthy environment, and the topics "gender justice", "climate justice", "energy", "WASH" (access to clean water and sanitation systems), "chemicals and health" and "food and biodiversity".

WECF tries to create equal opportunities for all genders and all life in the political, economic and private sphere, and to reflect on existing power relations and hierarchies, seeking to transform them into structures and policies that make life just for all. The methods are mainly education and training, providing gender expertise and technical expertise through training, workshops and lectures. In addition, WECF does a lot of political work at the local and global level, for example taking part in the UNFCCC (climate change) processes. WECF engages with policy makers to ensure that the perspectives of people in vulnerable situations are included. WECF also advocates for a broader public awareness of climate-environmental topics by organising social media campaigns, public debates and street actions.

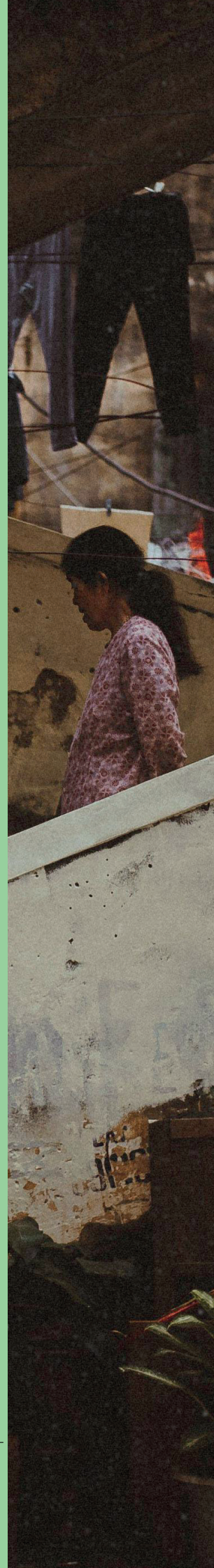
WECF employs an ecofeminist perspective, in which it is seeing gender as a cultural construct and acknowledging multiple gender identities and works with an intersectional approach, a concept that deals with the interconnectedness of social categorisation such as age, ethnicity, class and gender, to identify the overlapping systems of discrimination and disadvantage and how it affects people differently.

In the topic of energy WECF aims to increase gender justice. It has three objectives: firstly to improve access to affordably renewable energy. Secondly, it aims at increasing the participation of women – or female-socialised people – because energy systems affect female and male socialised people differently, due to different roles and responsibilities in their households, markets, and communities. And thirdly it works to strengthen the capacities of distinct genders, mainly women, as energy consumers and energy service providers.

Energy poverty: what does it mean?

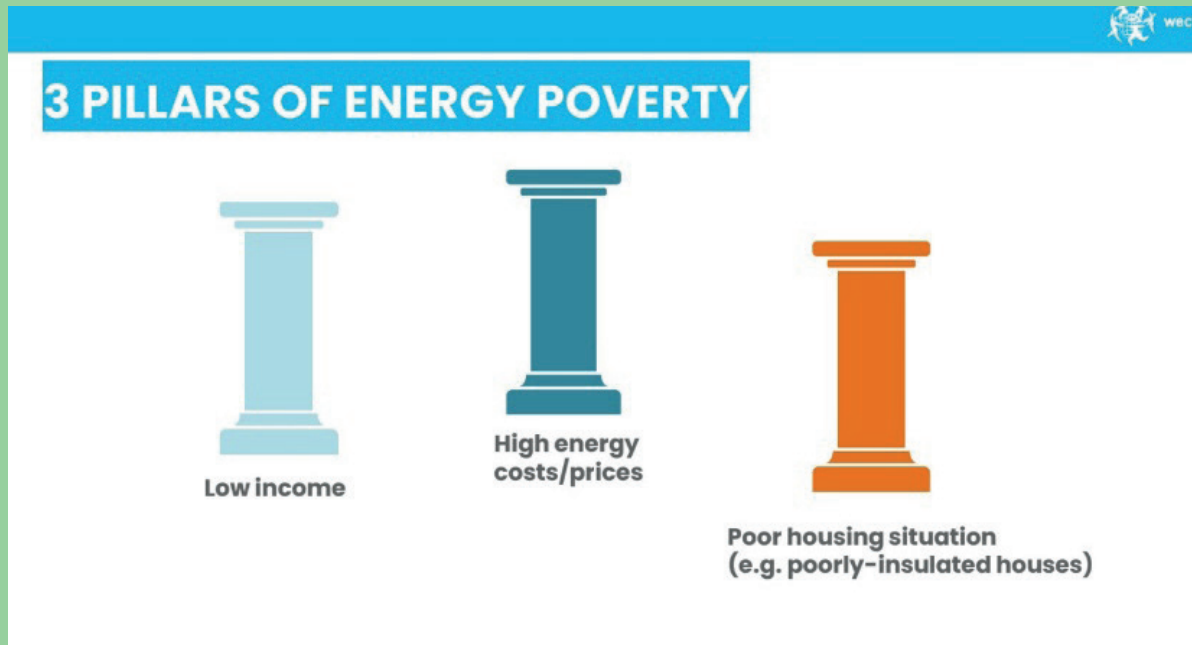
People depend on access to energy in their everyday lives, to heat or cool homes, for light, for electronic devices, etc. The European Union defines energy poverty as a situation in which a household is unable to access essential energy services due to one, or a combination of the following reasons:

- Low income, which means that there are no material resources or financial backup and a household cannot pay for its energy bills.



Picture: Sheep.

- High energy costs/prices. (This is connected to volatile energy market prices. During the CO-VID-19 crisis the situation of EU citizens worsened and today the war in Ukraine is part of the reason why energy prices have skyrocketed).
- Poor housing situation. A “poor housing situation” mainly means a lack of energy efficiency in buildings, for example, if a building is old and not well insulated. It is about the condition and materials of buildings or energy efficiency of heating and cooling systems.



There are several indicators of energy poverty.

- One is expenditure-based, meaning that if a household cannot pay or is spending more than 10% of its income on energy, it is classified as “energy-poor”.
- Another indicator is if a household is not able to pay the energy bills by the end of the month.
- Other indications are based on self-assessments, such as:
 - Can a person afford to keep the entire house warm in winter and fulfil its basic needs?
 - Can a person afford to keep the entire house cool in summer? (Summer energy poverty mainly affects Southern regions, but with global warming it will increasingly affect more Northern countries.)
 - What kind of problems are caused by, for example, damp walls or floors, rotten window frames or leaky roofs? And does as a renting person for example, need to pay for repairs? Or is the home owner paying for repairs?

In terms of the gender dimensions of energy poverty (at household level), gender roles and (un)paid labour play an important role. For example, the energy consumption of women in the house is higher because they are more often taking care of children, or washing dishes or clothes. And there are higher energy consumption among men in regards to travelling outside the home, because men tend to use cars, or go on more business trips. Economic gender inequalities impact gender poverty, such as the gender pay gap (the fact that women on average get paid less for the same work), the gender pension gap (the fact that women in pension age receive much less pension income because of their different career path) and gender care gap (the fact that women on average do most of the unpaid care and household work).

Often people who do not have financial resources in general, have fewer resources to pay energy bills and also have less ability to invest in energy measures such as a house renovation, or to decide about their energy supply. It limits their ability to decide whether to use renewable energy or not. Not having capital can be a problem when you want to become a member of an energy community because there can be a high membership fee.

There are also other gender dimensions to energy poverty next to people's economic position, for example people's health. The health data generally show that women – because they are often more affected by a 'mental load' when taking care of energy consumption at household level – tend to show more stress, bear a greater burden and suffer more social isolation.

GENDER DIMENSIONS OF ENERGY POVERTY

Physiology: Age, life expectancy, heat and cold sensitivity

Health: Mental and physical health, social well-being

Economic: Gender Pay Gap, Gender Pension Gap, Gender Care Gap

Societal and cultural: Gender roles in paid and unpaid labour, under-representation of women and LGBTIQ people in the energy sector

See also: EmpowerMed (2021): *Energy Poverty and Gender – Facts and Arguments*,

<https://www.empowermed.eu/resource/energy-poverty-and-gender-facts-and-arguments/>

Groneweg addressed the gender imbalance in energy communities in Germany that are at times proposed as a solution to energy poverty. Energy communities are spaces where people share ownership or have a meaningful say in the running of renewable energy supply through democratic processes and structures. In the climate justice movement such as "Fridays for Future", many young women are involved. But in the "citizen energy" movement, not so many women are engaging so far. It would be worth bringing both movements together. For example, when founding an energy community, an entry point for gender justice could be to write a feminist statute and think about gender targets beforehand. Or when an existing energy community is currently male dominated, an option would be to create gender training for all genders, or targeted training for specific genders, for example, on critical masculinity.

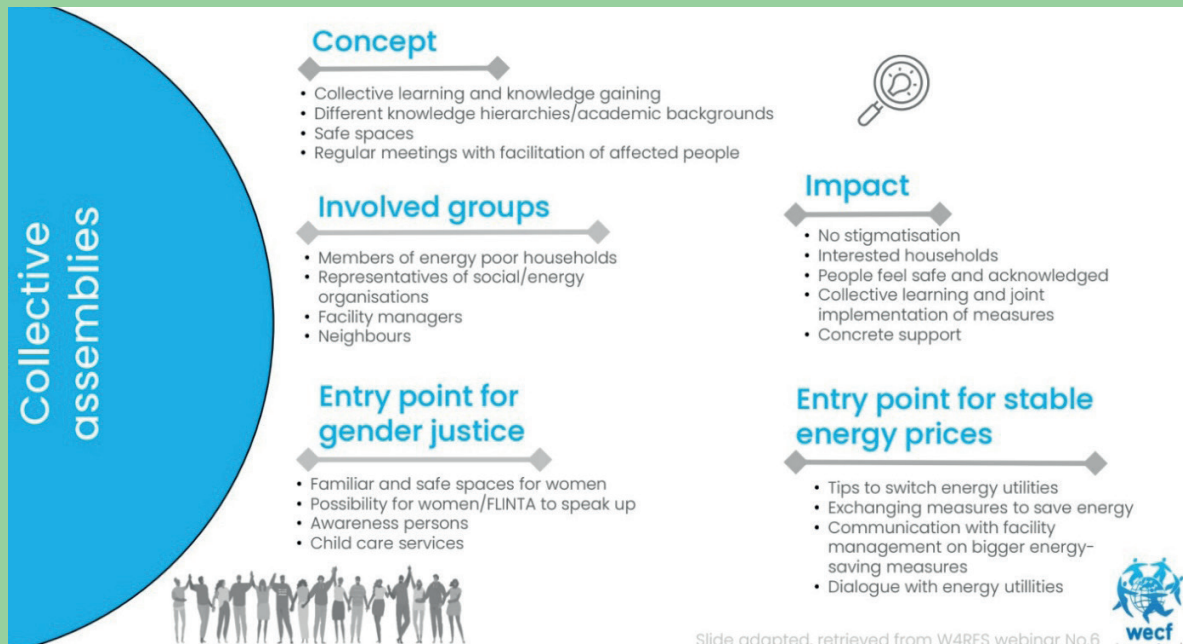
Policies on how we govern energy use, such as with energy communities, lack coherent gender policies, because energy is often seen either as a technical or an economic topic. There are renewable energy policies at national level and at EU level, with the EU "Energy Efficiency Directive" or the "Renewable Energy Directive". The social dimension or the gender dimension often does not really enter into these policy discussions. We could reduce the risk of energy poverty with energy communities because people can decide about their own supply, but it is important to understand the different needs of genders when it comes to energy supply. Often, there is a higher awareness about environmental topics by female-socialised people. It is important to include this perspective in the citizen energy movement.

Example Project EmpowerMED: acting against (gendered) energy poverty

The project EmpowerMED, a four-year Horizon2020 project in which WECF participated, tried to tackle energy poverty in several countries with a focus on health, gender, and summer energy poverty. This involved implementing practical solutions, then assessing these solutions and creating new data to formulate local, national and EU policy recommendations to put to decision makers, social actors, utilities, health experts and energy poverty experts. The project was implemented

among nine partners in seven countries (Spain, Italy, France, Croatia, Albania and Slovenia and Germany). There was a lot of capacity building for key actors and partners. Many household visits were carried out to assess the situation; then collective assemblies and Do-It-Yourself workshops were held.

Collective assemblies as held in Spain were two-hour sessions taking place on a regular basis in which people came together to exchange information about energy poverty issues and practical actions to address them. The idea was to create a collective learning and knowledge gaining space where people could speak openly about their situation and not feel stigmatised when sharing their experiences. This was done by creating a safe space and accepting different knowledge hierarchies of the involved groups. Members of energy-poor households, representatives of social and energy organisations, facility managers and neighbours came together. There were additional efforts undertaken to get more women and LGBTIQ people participating in these spaces.



The Do-It-Yourself workshops demonstrated for example how solar panels or balcony modules can be installed to incentivize the integration of renewables and to reduce electricity bills. Smart metres were explained as a tool for assessing the temperature by a digital device and reducing it automatically. And people were introduced into small, low-cost investments on how to insulate windows, to maintain taps or use ceiling ventilation, some of which are only a temporary solution.

Do-it-yourself actions cannot be a solution to all the needs for energy poor households. Political solutions are therefore needed, and actions by other stakeholders. For example, investment in the renovation of old buildings is needed, because this is the main problem when it comes to energy poverty, and homeowners are not taking care of it. People can impact reduction of energy price on individual or group level by having a dialogue with energy utilities or with the landlords. In terms of energy prices overall, something must be done at market level and on a political level.

Questioning the definition of energy poverty

After this part of Groneweg's presentation, several questions were raised around energy poverty: about the definition; the influence of big energy players in defining the concept; on how gender data are being measured, and around the potential of the promotion of gender-transformative alternatives by creating spaces like the "collective assemblies".

Groneweg explained why the project used the definition of the EU, which normalizes corporate interests in the supply and demand chain of energy. The EU has promoted energy privatisation, which has impact-

ed the prices of energy and thus the accessibility of energy. There is no EU-wide concrete definition, and each country has its own definition and its own laws. Often, a percentage (e.g. 10%) spending of the household income on energy costs is used to assess energy poverty statistically, but also the concept of pillars is being used by the EU. This is in which data is gathered by self-assessments at household level, though it is hard to find substantive gender data, whereas a binary concept of gender prevails. Still overall, the statistical definition is often (only) related to income. The emotional or physical concept of heat or cold is hardly considered, in terms of whether people feel comfortable living in a poorly heated apartment in winter, or whether they can afford to turn on the heater.

Gender-just citizen's energy initiatives in Ethiopia and Uganda

Groneweg ended her presentation with project examples in Ethiopia and Uganda where energy cooperatives were developed in a gender-just manner. Many people in Uganda and Ethiopia work in the agricultural sector, often with low productivity. One of the obstacles has been that only a few regions have access to electricity. In rural areas people often depend on kerosene, diesel and biomass. The project was part of the "Green Citizen Energy for Africa", funded by the GIZ (Germany) and the Bavarian State Chancellery.

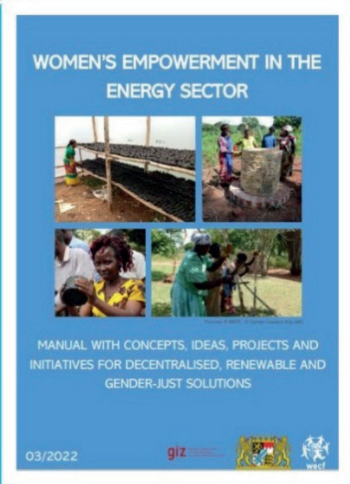
In Ethiopia, the project aimed to turn coffee cooperatives into energy cooperatives. In Uganda, the focus was more broadly on the agricultural sector. The project set out to create equal opportunities for women and men to participate. In the beginning, for example in the coffee cooperative, barriers and obstacles were identified and then a business plan or a start-up plan was developed. Additionally, there were other working packages besides the needs assessment, such as training activities on gender and renewable energies, and about the concrete implementation of renewable energies, for example, by installing solar pumps and other materials. In Uganda, the first project partner was Action for Rural Women's Empowerment Experience (ARUWE), who have a lot of experience in women's promotion, agricultural health, and energy, and has access to rural communities and women's networks across the country. The second partner Caritas Kasanaensis, who have extensive energy expertise from former projects, provided the infrastructure for training.

The project created access to clean energy was created. Instead of using kerosene and wood, solar energy and briquettes are now being used. Economically, there was a lot of saving through a reduction of grid energy and fewer expenses on wood and by selling briquettes. Thus, the communities were creating their own briquettes for self-supply and in general, this resulted in health and social improvements through creating better air conditions because of a reduction in wood, kerosene and diesel. The workload for women and girls was reduced, and there was better cooperation between the communities. Generally, there was greater knowledge and exchange of ideas about climate friendly measures through sustainable integrative approaches with a focus on women's participation. WECF produced a manual on the project process and outcomes.



Picture: Ian Meikle Innovate UK

OUTCOMES



WOMEN'S EMPOWERMENT IN THE ENERGY SECTOR

MANUAL WITH CONCEPTS, IDEAS, PROJECTS AND INITIATIVES FOR DECENTRALISED, RENEWABLE AND GENDER-JUST SOLUTIONS

03/2022

giz wecf

Critical comment:

- Project focused on strengthening capacities of women as *one* specific target group/social category.
- As mentioned before, WECF tries to implement intersectional ecofeminist approach and to consider several gender identities → contradictions, challenges, distinct projects

Controversial concept of "Empowerment":

Empowerment should be seen as a collaborative effort where the goal is to understand the perspective of selected target groups, work with them and strengthen their own capacity and autonomy rather than imposing solutions on them from outside. Avoid reinforcing structural inequalities and power dynamics.



Using the term "empowerment", for the project "EmpowerMED" or others, is sometimes seen critically. For Gronewald, empowerment should not be a top-down approach but rather a collaborative effort where the goal is to understand the perspectives of selected target groups, to work with them and strengthen their own capacity and autonomy rather than imposing solutions on them. The aim is to avoid reinforcing structural inequalities and power dynamics. This is often difficult but WECF is trying to implement an intersectional ecofeminist approach.

Reflection on political dimensions versus project approaches

In the following discussion, the point was raised about how far it is possible to tackle the larger global contradictions and questions of power structures at a project level, and if by seeking individual solutions any system change can be reached.

Groneweg responded that WECF works at different levels, from implementing pilot alternatives at the grassroots level to policy and advocacy work. It is not possible to answer all structural inequalities with one project - no NGO can do this. Movement building and advocacy are key for promoting structural change, like going to the COP as civil society organisations, going onto the streets, doing awareness raising, and then trying to build up broad networks.

With regard to the gender transformative aspect of the project, Uganda currently has one of the most restrictive LGBTQI laws in place. This makes it very hard to have a really gender transformative approach which will bring all the LGBTQI aspects, while also taking care of the security of the project partners. It requires a balance when you are working with partners on the ground and create safe working environments and it is not, for example, the white women going there and saying, "Okay, we do this and that because this is our queer ecofeminist approach".

Another question was, rather than looking at energy communities would it be better to focus on improving the public structures, because technically energy depends a lot on the public infrastructure? Groneweg suggested that energy communities can be seen as one temporary solution. The more communities organise and the more energy is produced locally, the better it is. There are also huge energy communities with tens of thousands of members, such as the energy cooperative "Green Planet Energy". It is a challenge for energy communities to become gender just, but there is potential for this to happen because of a democratic, grassroots, self-organising approach.

Christa Wichterich: JUST TRANSITION

Christa Wichterich provided an introduction to the concepts of the green economy, circular economy, de-growth and care-centred, feminist sustainable economic approaches. Wichterich had been asked to share her perspectives on different conceptualizations of what just transition means.

At the beginning of her presentation, Christa Wichterich noted that there are concepts and notions that are used by global governance institutions and others that are used by civil society and social movements. Both use the terms 'transformation', 'transition', 'justice.' Civil society organisations and movements often believe that they have identified some key words for their movements and struggles, but after a while global government institutions and political institutions start to co-opt terms such as "just transition" and "empowerment".

A "Green Economy" based on growth?

"Green economics" can be seen as an ecological form of modernisation of the economy. The term started to be used during the big financial crisis of 2008-2009. UNEP was the first to speak about the "Global Green New Deal". The three objectives of the proposed Green New Deal were:

- to provide economic recovery (because of the financial crisis);
- to provide poverty reduction; and
- to combine it with the reduction of carbon emissions and ecosystem degradation.

Shortly thereafter, the OECD, the World Bank and others came up with the concept of "green growth", which should be sustainable, efficient, resilient, inclusive and of course green. In these concepts as formulated by these multilateral institutions the main purpose is still growth of the economy and there is no acceptance of limits to growth. Since the 1970s, starting with the Club of Rome, there has been a discussion on the limits of growth, and one might think that green economy would involve accepting the limits of growth. Yet we had to recognize that this is not the case; the concept is that a greening of the economy should take place within the framework of growth and accumulation.

The EU came up with a Bio-Economic strategy in 2012 which focused on the transition from fossil-based to bio-based renewable resources. In 2019, the EU created the Green New Deal and provided a Just Transition Fund to support the transition of the economy regionally towards climate neutrality in 2050. A term which is very prominent in the EU political language is circular economy, meaning the reduction of waste and the creation of new values. What is new is the assumption that we can protect nature best if we put some monetary value – a price – on it.

Parallels in the financialization of nature and women's unpaid care work

Ecological economics refers to natural capital and ecosystems which create value. Economically that is very interesting because it is now clearly stated, not only that the productive human (male) in the industry creates value for the market, but that nature creates value and is productive in itself. There is a parallel in our discussions about women's work. We always say women's unpaid work, care work is productive, creates value but this is always denied by economics. But here we have a recognition that nature has an economic value, which is remarkable. But is this really a change of paradigm in our perception of nature?



Main Assumption of Green Economy: *Protect nature by putting monetary value on it*

- ❖ Ecological economics: natural capital & ecosystems create value/are productive
- ❖ Market instruments of validation
 - Patenting & trade in intellectual property rights (TRIPS)
 - „Economics of climate change“ (N.Stern): CDM, PES, REDD, REDD+ - trade in emission rights
 - TEEB-study – economic validation of ecosystem services & biodiversity
- ❖ Financialisation of nature: Rio+20, 2012: *Natural Capital Declaration* by banks/investors/insurers

Economisation of nature – Ecologisation of the economy

So far, several market instruments for the validation of nature have been introduced, such as the patent system and trade and intellectual property rights (WIDE+ has worked previously on this). Today, the economics of climate change include “clean development” mechanisms and payment for ecosystem services. This notion is very interesting. “Ecosystem services” create value and services, but for whom? Nature offers services to us, and we put a value on this.

Take the UN-REDD programme (*United Nations Collaborative Programme on Reducing Emissions from Deforestation and Forest Degradation in Developing Countries*) to reduce emissions from deforestation and degradation; these programmes all mean a financialization of nature (natural capital and ecosystem services), implying that they can be traded, like trade emission rights. The so-called TEEB initiative (The Economics of Ecosystems and Biodiversity) studies the economics of ecosystems and biodiversity and puts an economic value on biodiversity and ecological services. In the UN Conference Rio +20 2012, financial market actors like banks and insurance companies came up with a “Natural Capital Declaration” to push the financialization of nature with these instruments. We must take note of the progressive economisation of nature by putting a monetary value on it, and at the same time of an ecologisation of the economy by calling it green economy.

Co-optation of concepts: green-washing

This interpretation and implementation of the green economy can be called a neoliberal turn in sustainability, in which nature has become commodified and part of the current economic model that promotes industrial growth. In particular the current dominant neo-liberal paradigm promotes privatisation and liberalisation of all kinds of goods and services that become part of markets in which profit can be made.

With this in mind, Are we really seeing a great transformation of our economies to achieve a sustainable economy? There is a tremendous focus on technology and technical fixes for ecological problems which are in reality societal problems. Technical fixes are increasingly about digitalisation and artificial intelligence and an intensified dominance over nature. With the financialization of nature, new business is created, and new markets are springing up to trade nature, which implies more privatisation, more corporatisation and fewer public spaces and commons. What is new after this neoliberal turn is the discourse of inclusion of marginalised people, such as indigenous people, or women.

In agriculture, we see a lot of digitalisation (“agriculture 4.0”) with a new dimension of surveying, measuring and steering nature for the purpose of increasing productivity. This comes with a new definition of

“food security” based on digital systems, algorithms and artificial intelligence. Data on nature are collected by seed and agrochemical corporations to increase their control over production and the cycles of nature. This context makes it seem ridiculous to ask: Where is the space for food sovereignty where people have control over their food production in their region? This has been the definition by civil society of food security. Where is the space for community and commons-led decisions? Where is the space for the rights of nature?

GREENWASHING & FAILURE OF GREEN CAPITALISM

Revealed: more than 90% of rainforest carbon offsets by biggest certifier are worthless, analysis shows Study published by The Guardian & Die Zeit, 1/2023

Investigation into Verra carbon standard finds most are 'phantom credits' and may worsen global heating

Indigenous people/women are paid to stop using e.g. the village forest ; change of local economy & livelihood → expropriation & turn from local common to „global common“ (Seema Arora-Johnson)

A similar co-optation happened with the term circular economy. Based on biotechnology and techniques of genetic engineering like CRISPR (the cutting of gene sequences), we see a so-called “refining of biomaterial” into food chemicals which can be fed back into the soil as waste, returning it to nature. This is what is meant by a ‘circle’. But when civil society had started to talk about a circular economy many years ago, we had something else in mind. Now the purpose is – at any stage of this circle – to include new technologies in the circle of profit making and value creation.

While this neoliberal model of sustainability is contrary to the lived experience, livelihoods and needs of people, marginalised people are being included in trans-national value chains, financialization and carbon trade, for example, with regard to trade in certificates under the UN-REDD and REDD+ programme. These are new inclusive business models which tell women, indigenous people and others that it is a win-win scenario. But now (the first programme started about ten years ago), there are several studies which reveal that this is a form of greenwashing. Recently a study was published which revealed that more than 90% of rainforest certificates are completely worthless, they are called “phantom grids”. They are even worsening global heating because some airline companies buy these certificates and tell their customers ‘you can fly because we care for forestation’, when this is not true. And what impact does this have on indigenous people and women? For example, they are paid to stop using the village forest, but this creates a tremendous change in the local economy and in their livelihood. It is a kind of expropriation; the local forest is now called a “global common”, and the women are supposed to protect the global common, but then they don’t get the promised return of these certificates.

Now let us consider a feminist critique of these economic and ecological values. There are long-standing feminist critiques of science and technology developed over the past 40 years. Feminists have argued that they don’t trust the supposed neutrality and open-endedness of technology and sciences, because all sciences and technologies are path dependent. For example, if we introduce a green revolution in agriculture, it implies monoculture, the destruction of diversity, dependence on seed companies, pesticide companies, the patenting system and so on.

For a long time, the feminist critique has also been about the superiority of western knowledge systems and the subordination and exploitation of local knowledge systems. We know from ecofeminist thinking – especially from Latin America – about the connection between violence against nature, territories and bodies. Feminists already critiqued that the marketisation of productivity, efficiency and competition marginalises the logic of care, both for humans and for nature. As mentioned before, this productivism causes a permanent crisis of social reproduction. There is a prominent focus on technology in green economic discourses that depoliticises the economic and ecological structures. While we look at what technology can repair, improve or make more efficient, we don't look at the root causes of the problems we are facing today.

Feminists have argued against the patenting of living organisms and the commodification of women's bodies; their focus is on the social context and the social cost of this, and they reclaim the commons and collectivity.

New feminist concepts have come up vis-a-vis the Green New Deal in the US, in terms of what a decolonial and feminist Global Green New Deal could look like. Some of their essential points are (see slide):

Feminist Coalition on the Green New Deal (US):
Towards a Decolonial & Feminist Global Green New Deal

1. Intersectional perspective on gender as power relation
2. Feminist macro- & micro policy puts the care economy at its centre, e.g. fiscal policy & public services
3. Climate reparations for ecological colonisation
4. Decolonizing financial structures → debt justice, debt cancellation
5. States must serve people, not markets
6. Challenge production of eurocentric knowledge & neoliberal economics
7. Reject greenwashing & false solutions e.g. techno fixes
8. Reject population growth alarmism → reproductive justice
9. Community centred, community led development

To summarise: We have green growth discourse in dominant policy on global governance in national and international politics, but they are countered by different concepts promoted by civil society including academics such as "de-growth", "sufficiency", or "stable state economy". Feminists demand that we need to decide collectively what has to shrink and what has to grow. We have to define that because, for example, we want "caring" to grow in the economy.

Countercurrents & Alternatives

Deconstruction of Narratives

- Green Growth
- Revolution 4.0, great transformation through KI
- Sustainable & efficient dominance over nature through high tech
- Inclusion & smart economics: women as entrepreneurs
- De-Growth, what has to shrink/ what to grow, sufficiency
- Socio-ecological transformation, contextualised
- Conviviality of nature & society → buen vivir, follow the cycles of nature, technology = commons
- Caring economy: focus on provisioning & sustaining for future generations & right to say ,no'

Currently there is a lot of talk about revolution 4.0 in agriculture and in industries and this is called a great transformation through artificial intelligence. On the other hand, civil society discourse focusses on socio-ecological transformation. This does not mean one concept (top down) would work equally everywhere but it has valid content that always needs to be contextualised.

With regard to the dominance of humans over nature, one discourse is that it should be made more sustainable and efficient through green economics and high tech. On the other hand, are concepts around the conviviality of nature and society such as 'buen vivir' and Pachamama, following the cycles of nature and not breaking up these cycles.

Technologies must be in the commons, and they have to be people-controlled. They should not be driven by a self-serving logic and should not be driven by corporates. They should be driven by the needs of people.

Then we see the inclusion of so-called "smart economics", making women and other marginalised people entrepreneurs. But this is not the point. We do want equality, but we must change the paradigm towards a caring economy which focuses on provisioning and sustaining for future generations. A caring economy implies a right to say "no" to the kind of development which we have now.

Referring to the previous presentations and discussions, Christa Wichterich formulated several questions which she felt had arisen from the previous day, for further discussion:

- What do we mean by a "system"? Do we all mean the same when talking about a "system"?
- What kind of change do we mean? Do we all mean the same when we talk about change?
- Can we find a middle way between mainstream and alternative perspectives of transition?
- Are mainstream and alternative perspectives irreconcilable? Should we adjust or resist?
- We said that we need short-term political agency without losing sight of the necessary long-term paradigm shift. Building on small projects, how do we link the macro and the micro level?

Martha Salazar: GENDER AND CLIMATE POLICIES

How are we EnGendering climate-related political processes? Through an interactive, artistic method Martha Salazar focused on women's voices and meaningful participation in local and multilateral climate policies.



Salazar introduced the topic by presenting the interconnections between political processes at global level with gender equality, migrant women's rights movements and climate activism. She focussed on entry points for an inclusive feminist climate activism, using questions and group exercises to share experiences and encourage further collective action. It was a very interactive session. As an icebreaker, she started with a physical exercise (to the music: "A mi me mueve el aire" / "The air moves me" from Las Migas, 4'54).

Entry points for gender and climate justice in global policy are within the following multilateral political processes: SDGs, UNFCCC, Generation Equality Forum

and the European Green Deal. Public policy can be generally defined as a system of laws, regulatory measures, courses of action, and funding priorities concerning a given topic promulgated by a governmental entity or its representatives.

Sustainable Development Goals

The Sustainable Development Goals (SDGs), adopted by the United Nations in 2015, encompass a set of 17 interconnected goals aimed at addressing global challenges, including climate change and gender equality. The SDGs are part of the 2030 Agenda for Sustainable Development. SDG 5 explicitly focuses on achieving gender equality and empowering all women and girls, while SDG 13 emphasizes taking urgent action to combat climate change and its impacts. Integrating gender considerations into climate policies is essential for achieving these goals.

There are several references to migration in the 2030 Agenda for Sustainable Development, including target 10.7 which calls for countries to: "*facilitate orderly, safe and regular migration through the implementation of planned and well-managed migration policies*". Meanwhile, the SDGs' motto to "leave no one behind" is a clear call for sustainable development to be inclusive, including for migrants.

While the inclusion of migration in the 2030 Agenda is a key opportunity to advance comprehensive migration governance, it also presents countries with a series of new data challenges and reporting requirements. One specific challenge is the need to disaggregate indicators by migratory status. Target 17.18 calls for greater support to developing countries to increase significantly the availability of "*high-quality, timely and reliable data, disaggregated by income, gender, age, race, ethnicity, and migratory status*". This call is part of a growing understanding that disaggregation is a crucial way to facilitate inclusiveness. There are many key dimensions of disaggregation, such as sex, age and disability, and disaggregation is one of nine pillars of the "data revolution". (see: <https://www.migrationdataportal.org/blog/sdgs-measuring-whether-migrants-are-being-left-behind>)

United Nations Framework Convention on Climate Change

The United Nations Framework Convention on Climate Change (UNFCCC) is an international treaty that

serves as the primary framework for global efforts to combat climate change. The Convention recognizes that gender equality and the meaningful participation of women are important for effective climate action. The Gender Action Plan (GAP), adopted under the UNFCCC in 2017, aims to enhance the integration of gender perspectives in climate policies, strategies, and actions at all levels.

Reports published ahead of the UN Climate Change Conference COP26 in Glasgow in November 2021 showed that decision-making and technical panels under the UNFCCC, known as “constituted bodies”, are increasingly integrating a gender perspective into their work, but that male overrepresentation on constituted bodies and on government delegations remains an issue of concern.

Equal and meaningful participation and leadership of women is vital to achieve climate goals. Women and girls around the world are demanding more climate action at the national and international level and have received increasing recognition for their leadership in the international climate decision-making process, women’s voices are not yet equally represented. Video on Gender Responsive Climate Finance (3’46 min): <https://youtu.be/YKmvdiXIDFI>. Another important take away is that women are not a homogeneous group and different intersections with gender as a characteristic of a persons need to be considered.

Key @gender messages from COP26:

- Gender Focal Points pointed out that gender is more than a checklist or extra item, it should be contextualised.
- Governments need to ensure efforts to address human mobility within the UNFCCC process are coordinated and coherent with other relevant processes in the UN system, building synergies and avoiding duplication.
- State parties should implement special measures to accelerate de facto equality of women belonging to disadvantaged groups such as migrant women, older women, women with disabilities, indigenous women, lesbian, bisexual and transsexual women, refugees and asylum-seekers

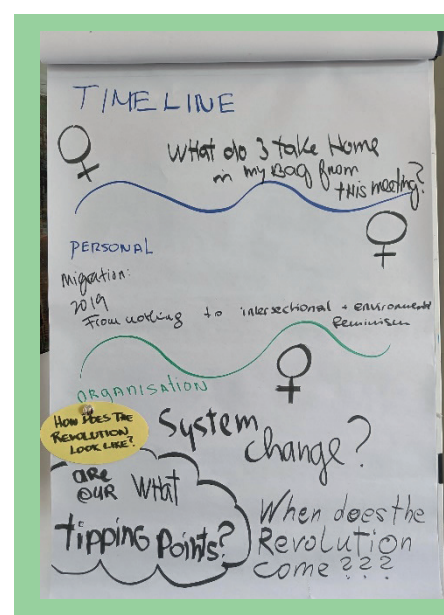
UN Declaration on the right to a healthy environment

In 2021, the United Nations Human Rights Council declared that having a clean, healthy and sustainable environment is a human right (The Human Rights Council 2021 A_HRC_48_L.27). It mandated a Special Rapporteur on the promotion and protection of human rights in the context of climate change. While more than 80 per cent of UN Member States already recognize the right to a healthy environment through national law, court decisions or regional treaties, Resolution 48/13 still marks a watershed moment in the fight against a triple planetary crisis of climate change, nature and biodiversity loss and pollution and waste (degradation of environment). (see: <https://www.unep.org/news-and-stories/story/landmark-un-resolution-confirms-healthy-environment-human-right>)

Generation Equality Forum and UN Commission of the Status of Women

The Generation Equality Forum marks the 25th review of the Beijing Declaration and Platform for Action. It set out to accelerate gender equality commitments and actions and was held in 2021 (it was postponed by a year due to COVID). The Forum mobilized governments, civil society, and other stakeholders to make concrete commitments towards gender equality. Addressing gender and climate issues is a key focus area within the Forum, highlighting the need for gender-responsive climate policies and the inclusion of women’s voices and leadership in climate decision-making processes.

The UN Commission on the Status of Women CSW66 (2022) had as its priority theme “Achieving gender equality and the empowerment of all women and girls in the context of climate change, environmental and disaster risk reduction policies and programmes”. (see: <https://www.unwomen.org/en/csw/csw66-2022>)

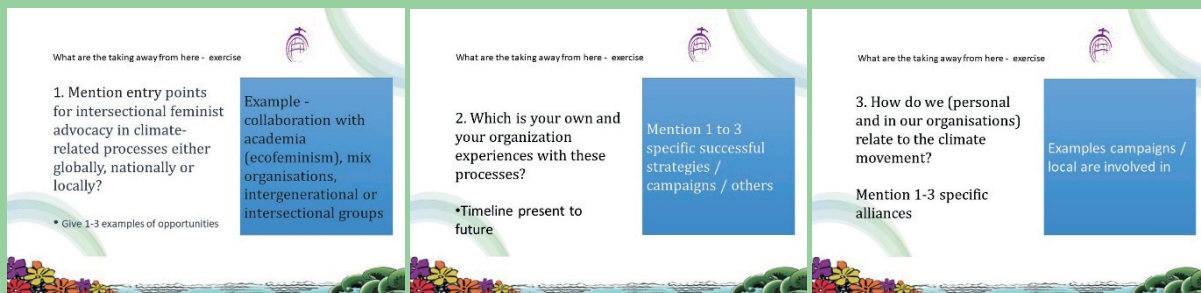


European Green Deal

The European Green Deal is a comprehensive policy framework formed by the European Union (EU) to make the region climate neutral by 2050. The Green Deal recognizes the importance of gender equality and women's empowerment in achieving sustainable and inclusive growth. It emphasizes the integration of gender perspectives into climate and environmental policies, ensuring equal opportunities for women and men, and promoting women's leadership in the transition to a green economy.

Group exercise

The group reflected in a group exercise on: "What can you take away from here for yourself, or to the collective, for further reflection?" (Remember: "The personal is political")



Some (of the many) closing take-aways:

- We need decolonising language, knowledge and practises.
- Gender-responsive measures and hopefully 'feminist transformative actions' for #feministclimatejustice are needed.
- There needs to be greater gender mainstreaming into EU policymaking and budgets.
- There is a need to prioritise intersectionality in policymaking. Women are not a homogenous group and face different realities/difficulties.

BICYCLE EXCURSION TO ASPERN SEESTADT

Guided by Claudia Falkinger (Women in Mobility)

Participants had the option of taking part in a bicycle excursion, either with their own or rental bikes. 16 women took part in this excursion (plus the guide). The starting point of the bicycle excursion to the new city quarter "Aspern Seestadt" in Vienna, was the bike rental "Velopold Vienna" in the 2nd district of Vienna (called "Leopoldstadt") near Messe/Prater.

After an introduction and basic explanation about the tour, the first stop was at the back of the Vienna Business University (WU), with explanations on the concept of the University as a walkers' zone, as well as about the Prater, a huge green recreational spot for the Viennese population. Claudia Falkinger spoke about the quality





of bicycle roads in Vienna in general. She said the quality varies a lot and that poor quality bike roads (narrow, not separated, dangerous) goes hand in hand with a lower female use of these roads.

The second stop was at the “Open Innovation Factory” of ÖBB (the Austrian Railway Company) which is a space to exchange climate friendly mobility solutions:

(<https://openinnovation.oebb.at/>, <https://www.mobility.community/open-innovation-factory/>)

“Women in Mobility” uses the meeting and co-working space offered there as well as other civil society initiatives. Claudia Falkinger spoke about mobility in Austria:

“On the one hand, we use an area the size of two soccer fields every day for traffic alone. Five million cars for 8.9 million people is equivalent to 1.5 times around the world in parking spaces. On the other hand, many positive things are happening. The cities of Bregenz, Salzburg and Graz have about 20 percent bike share. In Vienna, more people have an annual public transport pass than own a car. The number of cyclists is also increasing every year, and Vienna is among the international leaders in walking. For travellers, Austrian night trains take you comfortably to a wide variety of European destinations.

The Austrian Climate Ticket, which has been available since 2021, is also creating a spirit of optimism and is considered a showcase project in Europe.

In our Women in Mobility Hub meetings, we set current thematic priorities, we network and support each other. The common goal: exciting discussions, new collaborations and inspiration for innovative projects. The mobility industry simply needs more visible diversity, and we provide the space for it.”

(For more about Women in Mobility: <https://www.womeninmobility.org/oesterreich>)

Next stop: Donauinsel – Danube Island: Falkinger explained that the Danube Island is an artificial island, constructed between 1972 and 1988. She invited participants to guess how long it was, and why it was created (21km long, created for flood prevention). It is today a huge green recreation space without any traffic, without buildings apart from a few bars and restaurants, used by the population for walking, jogging, cycling, swimming or partying.



Continuing down the Danube, the group crossed to the northern side of the river at “Knoten Stadlau”. This is a major car traffic junction, the crossing of the highways A22 and A23, where the bike route passes below the motorised bridges. It is a very loud spot, and smells are not the best – a sharp contrast to the peaceful ambience at the Danube Island on a mild, sunny, summer day. There are ongoing public discussions about the further expansion of city highways (Lobau-Tunnel, Stadtstraße Aspern) in the north of Vienna – climate activists have been resisting these projects.

After cycling some hundred meters along the Euro Cycle Trail, the dam on the left was crossed. The group cycled a short distance along the upper end of Lobau, a protected meadow/floodplain area northeast of the Danube, past an area with many single-family houses and other buildings, along some (remaining) agricultural areas.

They stopped at Schilfweg 20c, to see the initiative “Welttellerfeld” (“World Plate Field”); <https://welttellerfeld.at/>. Jennifer Pitter-López (WIDE member, and gender and climate expert at “Light for the World”) explained the idea of this educational initiative, supported by four NGOs, among them the WIDE Austria member “Bread for the World”. The idea is to show how much space is needed to feed an average person

in Europe, based on the different crops planted in Austria and abroad, for direct consumption and/or animal feed. The “World Plate Field” offers guided tours but can also be explored individually (info stations).

The very last part of the tour led to the newly built, and partly still being constructed, city quarter of Vienna, “Aspern Seestadt”. The meeting point there was the final stop of U2. This subway line (respectively its extension to Seestadt) was built before the first building there was finalized, to have a functional public transport connection and avoid further traffic. The place in front of the U2 stop is called “Wangari-Maathai-Platz”, in memory and recognition of Wangari Maathai, a renowned Kenyan environmental activist and feminist (1940-2011).

(At the end of this tour, the rental bikes were picked up by Velopold Vienna at Aspern Seestadt.)



ASPERN SEESTADT II: WALKING TOUR

Guided by Claudia Falkinger (Women in Mobility) and Magdalena Bürbaumer (aspern.mobil LAB)

(<https://www.womeninmobility.org/oesterreich>; <https://www.mobillab.wien/>)

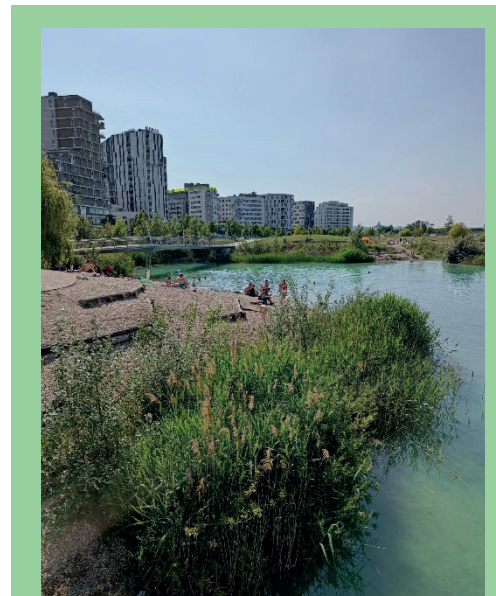
The starting point of the tour was the final stop of the subway U2 at Aspern Seestadt. Using this meeting point to introduce the topic of “gender and mobility”, with reference to a ticket machine, Claudia Falkinger explained one of the main gender differences in urban mobility, and potential implications for gender-just mobility policies. While men may have longer but more direct routes to work, women tend to



combine different activities on their way, mainly linked to the gendered social care roles (like bringing a child to the kindergarten on the way to work, or doing shopping on the way home). In terms of public mobility, one aspect to be considered is for example, if a ticket includes the option of making more than one journey. Single

tickets are not beneficial to women but pose an additional financial burden on them (a “punishment” while already doing unpaid care work), while weekly, monthly or yearly tickets are potentially more favourable.

One main aspect of the mobility concept of Aspern Seestadt is that



“it is built so that there are no cars on the streets”. First, Seestadt connects via the metro to other districts of the City of Vienna easily (even though it is in the outskirts). Additionally, within Seestadt there are several public buses that can be used; the overall zoning concept also makes sure that a multifunctional, urban neighbourhood is established. A large number of inhabitants (the density is comparable to inner-city districts) and a mix of functions (shops, services, culture, education, jobs, recreation, etc.) create an urban atmosphere and ensure short, walkable distances.

Seestadt is a residential area but also has a good share of employees (5,000 out of 12,000 inhabitants), as it has attracted several companies – a concept actively being promoted. The height of most of the buildings is almost comparable to inner-city buildings with four to five floors, though there are some higher buildings close to the lake. The houses often have community spaces in the centre and small playgrounds for children or gardening areas. Most European city centres are no longer used by ordinary citizens but dominated by real estate investment and tourism. At the centre of Seestadt, there is a genuinely open space: a lake, accessible and inclusive. This artificial lake (in German “See”, which gives its name to the district – Lake-City) is close to the metro and a green heart of the district. Subsidised living opportunities attract people to come to live in Aspern Seestadt as well as the opportunity to plan houses together as communities of friends (e.g. one building is occupied by a queer community).

With regard to realising the mobility concept, the use of public transport will be promoted. For car owners, a group parking space was created. It is striking that residents do not just take the lift to the underground car park, get into their car and drive away, but instead enter through streets in the public space, which provides an increased sense of security. It is also about breaking the unfair supremacy of the car over other modes of transport. If the car can be reached in a minute, but it takes a 10-minute walk to reach the bus, the car will out-compete public transport. The concept works well and the streets in Seestadt are rather empty (from cars), there is very little private traffic, more cycling and some buses. It feels calm, as the inhabitants of Aspern Seestadt have confirmed in a recent study. Quite astonishing nevertheless, the people interviewed sometimes complained about some quiet noises as being very loud. This is due to the phenomenon that if the surrounding is quiet, small noises seem louder.



Furthermore, the mobility concept of Aspern Seestadt promotes cycling, therefore it has cycling paths, some cycling fun areas as well as areas – so-called bicycle playgrounds – where small children can learn about traffic regulations, how to ride a bicycle and practise how to master challenging situations in traffic, such as crossing tramway tracks. The group visited the bicycle playground Elinor-Ostrom-Park in Seestadt. While the mobility concept is “green”, the area still does not feel very “green”. There are no plants, many open spaces are asphalted, provide little shade and heat up in the summer. But there seems to be a culture of learning from mistakes. Several existing buildings have been re-greened, and in the most recently inhabited neighbourhood, absorbent areas around trees have been introduced. A new neighbourhood and trees also need time to grow.



The group stopped at the aspern.mobil LAB, a project based in the Technical University of Vienna, where Magdalena Bürbaumer, the Aspern guide, is working. She explained how scientific research is helping to further develop green mobility concepts and how they made use of the opportunity that this new city quarter Aspern Seestadt had been developed.

Another remark from Bürbaumer was about the street names at Seestadt. Due to the under-representation of

women in the public space, given that many streets are named after famous men, the district government of the City of Vienna decided in 2012 to dedicate new street names in the honour of women. Among the new street names, a park at Aspern Seestadt was called “Yella-Hertzka-Park”, in memory of Yella Hertzka (1873-1948), a (Jewish) women’s rights activist, founder of a women’s school for agriculture and gardening, and president of the Austrian section of the International Women’s League for Peace and Freedom”.

Short portraits of the (first) named patrons of the street names can be found at: https://www.aspern-seestadt.at/jart/prj3/aspern/data/downloads/Die_Seestadt_ist_weiblich_2017-07-10_1507780.pdf

Finally, the group stopped at the so-called “Queer Base”, an apartment block with a neighbourhood meeting space on the ground floor called “YellaYella!”, founded by LGBTIQ+ community activists. One of the founders said that they chose “YellaYella!” as a name for this neighbourhood location due to the adjacent Yella-Hertzka-Park, but also, the guys running the neighbourhood space said that they liked the similarity to “Yalla yalla” which can be heard from Arabic or Turkish speaking immigrants or youth, with the meaning of “come on!”, “let’s go!”.



The “YellaYella!” neighbourhood meeting point is a private community initiative. The creation of a new city quarter allowed an interested group of LGBTIQ+ people to design a house with common space in cooperation with a construction company. One member of the group is an architect. The house consists of rental apartments built and run by a non-profit housing association (Genossenschaftswohnungen) at a rather affordable price. Additionally, a community meeting place on the ground floor (with a bar and tables inside and outdoors in summer too) and a small meeting room on the upper floor are managed on a non-commercial basis. The community meeting place is meant to be an open space for LGBTIQ+ as well as all other people. So far, it has been well received by the inhabitants of Aspern Seestadt.

The tour and the 2-day workshop ended at that point. The organizers gave a big thank you to everyone who had contributed to the workshop and participated until the end.

ANNEX 1: programme Transnational Training Gender and Climate Justice

DAY 1: Friday, 2.6.2023 (9.30-18.30)

WELCOME

GLOBAL RESOURCE USE: Climate change and inequalities in the use of natural resources between global North and South; extractivism and international trade relations; intersecting inequalities (*Anke Schaffartzik*)

CLIMATE JUSTICE: Indigenous women's struggle against the "white gold" rush (lithium) in the Andes (*Patricia Muñoz Cabrera*)

CLIMATE-INDUCED FORCED MIGRATION: Forced migration and gendered labour in the context of climate change in the global South – *group work* (*Daniela Paredes-Grijalva*)

[Lunch break]

RESISTANCE: Environmental and social impacts of the exploitation of energy sources (fossil fuels, minerals, water dams) on the livelihoods of communities and women in the global South; women claim the right to say NO (*Samantha Hargreaves*) – *in cooperation with the VIDC*

DEMAND FOR ENERGY: Examples of gender-just approaches towards a sustainable provision and inclusive access to energy (*Kiara Groneweg*)

DAY 2: Saturday, 3.6.2023 (9.30-19.30)

JUST TRANSITION: Introduction to the concepts of a green economy, circular economy, de-growth and care-centered feminist sustainable economic approaches (*Christa Wichterich*)

GENDER AND CLIMATE POLICIES – Interactive session: How are we EnGendering climate-related political processes? Women's voices and meaningful participation in local and multilateral climate policies (*Martha Salazar*). *Note for participants: Please bring some thematically related material (like a flyer, poster, book, poetry or visual art) from your work!*

[Lunch break]

EXCURSION to SEESTADT ASPERN, Vienna. 15.30 meeting point at Seestadt Aspern.

Options to go to Seestadt Aspern:

- by public transport (subway U2 Schottentor – up to final stop Seestadt)
- or by bicycle/joint bicycle trip to Seestadt. Registered participants will receive detailed information.

Tour on GENDER AND MOBILITY at Seestadt Aspern (*Claudia Falkinger and Magdalena Bürbauer*), with a visit of the local INITIATIVE "Aspern.mobil LAB"

Final meeting at Yella Yella! LGBTIQ+ neighbourhood meeting point at Seestadt Aspern.

ANNEX 2: Speakers, facilitators, and participants

Details about the speakers

(in alphabetic order)

Magdalena Bürbaumer

Magdalena Bürbaumer works at the Institute of Spatial Planning at TU Wien (Technical University of Vienna) in the research area of Transport System Planning ("MOVE"). Since the summer 2021, she has been coordinating the "aspermobil LAB" research project and is involved in the ongoing operation of mobility laboratories, transformation processes in the mobility sector and the transfer of knowledge.

<https://www.mobillab.wien/>

Claudia Falkinger

is co-founder and CEO of the mobility startup "Punkt vor Strich", as well as initiator of the networks "Women in Mobility Austria" and "Community creates Mobility". She has 10+ years of experience working with start-ups, SMEs, NPOs and corporations such as ÖBB and TEDx and is teaching at various universities on innovation, entrepreneurship and customer experience.

<https://www.punkt-vor-strich.at/>, <https://www.womeninmobility.org/oesterreich>

Kiara Groneweg

holds a Masters in International Relations/Peace and Conflict Studies. She is currently working as a junior project manager at Women Engage for a Common Future (WECF). She has focused on gender topics in her political and academic life and her current vision is a feminist energy transition. At WECF, she has been involved in projects about energy poverty, gender-just energy communities, acceptance of the energy transition, and green hydrogen.

Women Engage for a Common Future Germany is an NGO based in Munich, and it has sister organisations in The Netherlands and France. WECF works on gender justice in interconnection with climate and environmental justice topics. Energy is one of WECF's core issues. In this context, WECF is particularly interested in the interconnectedness of energy transition and gender justice by, for example, promoting greater participation of women in the energy sector.

<https://www.wecf.org/de/>, <https://www.wecf.org/>

Samantha Hargreaves

is an African ecofeminist activist with a long experience of supporting women's struggles for their rights, namely fighting against gender-based violence, women's land rights, and against the exploitative and environmentally damaging extraction of natural resources and especially minerals. She holds a master's in development studies from University of the Witwatersrand, South Africa. For decades she has been a field worker, researcher, campaigner, strategist and programme manager in local, South African, African and international organisations, for example at the "International Alliance on Natural Resources in Africa" (IANRA).

In 2013, Hargreaves initiated WoMin, a women's organisation and network based in Johannesburg, South Africa. WoMin aims to advance change through research, feminist schools, exchanges, solidarity, organising and campaigns, in partnership with organisations in 17 countries across the African continent. Samantha serves as Director, Head of Programmes and Fundraising Lead at WoMin.

<https://womin.africa/>

Patricia Muñoz Cabrera

is a researcher and consultant on equality and intersectionality in international cooperation. She studied Education and Pedagogy at the University of Concepción in Chile; continued with a master's and PhD in Belgium, focussing on Postcolonial Studies, Comparative Literature & Cultural Studies and African American Feminist Studies. In 2015 she started a post-doc fellowship at the University of Sao Paulo in Brazil, Department of Sociology, where she did research on transformation processes triggered by feminist-driven governmental action/public policies, especially during the terms (governments) of Christina Fernández in Argentina, Dilma Rousseff in Brazil, and Michele Bachelet in Chile.

She has worked for several international NGOs and has been an active member of the European WIDE(+) network for many years. Currently, she works as independent gender consultant, for institutions such as the Council of Europe. Recently, she was part of the evaluation team of the EU Gender Action Plan II for development cooperation.

<https://independent.academia.edu/PatriciaMunozCabrera>

Daniela Paredes-Grijalva

is an ÖAW Fellow and a doctoral researcher at the University of Vienna where she investigates link between migration and environment. She has experience on transnational migration, gender and social protection. Her work is at the Institute for Social Anthropology of the Austrian Academy of Sciences. She is an associate member of the Research Platform Mobile Cultures and Societies at the University of Vienna, and a student member at the Global De-Centre. She received her BA from the Universidad San Francisco de Quito in Ecuador and her MA in Cultural and Social Anthropology from the University of Vienna.

She has worked on transnational migration, gender, and social protection both as a researcher and practitioner. Her experience in education and engagement with migrant communities intersect in a decolonial and anti-racist praxis in cultural, artistic, and academic spheres. Her interests also include disasters, environmental change, more-than-human relations, colonial legacies, and human rights. She currently researches links between the environment and (im)mobilities in Indonesia. Her work with and experience as a migrant woman in Austria shaped her efforts to weave collaborations across languages, groups and sectors. Her activism intersects gender, environmental and social justice struggles as well as colonial legacies and human rights.

<https://mobilecultures.univie.ac.at/wer-wir-sind/assoziierte-mitglieder/daniela-paredes-grijalva/>

Martha Salazar

is a gender consultant with 35 years of experience as legal adviser. She gained a law degree from Copenhagen University in 2015. Her thesis compared EU and Latin American legislation on: "water quality and waste management in large-scale mining legal regimes: Latin American – EU trade relations from a Gender and Environmental Legal Perspective (GELP). Cases from Colombia and Peru, impoverishment and development". She has been a volunteer and project coordinator for KULU, the Danish Platform for Gender and Development. She describes herself as an intersectional feminist. As a migrant from Colombia who has been living in Denmark for many years, she is a co-founder of the migrant women's initiative Wo-Mi (Women in Migration).

<https://wo-mi.com/>

Anke Schaffartzik

is a social ecologist and environmental sociologist. She holds a Bachelor of Science degree on "Environmental and Resource Management" from the Brandenburg University of Technology in Cottbus (Germany), a master's in human and social Ecology from the Alpen-Adria University (Klagenfurt-Vienna-Graz), and a PhD in Social Ecology. Since 2021, she has been working as an assistant professor at the Department of Environmental Sciences and Policy, Central European University (CEU) in Vienna. Previously, she worked as a senior researcher at the Institute of Social Ecology (Department of Economics and Social Sciences) at the Vienna University of Natural Resources and Life Sciences (BOKU).

https://people.ceu.edu/anke_schaffartzik

Christa Wichterich

holds a PhD in Sociology. She has worked as a guest professor in Kassel and as a lecturer at universities in Switzerland, Austria, Iran and India, where she did research on the reproduction, care-extractivism and women's struggles. Her focus of research is globalization and development, political economy and women's work, women's movements and international women's policies, ecology and socio-ecological transformation. She has published widely on a range of global issues from a feminist perspective, for example about "reproduction, care-extractivism and women's struggles" in India, and about "care" during the Covid-19 pandemic.

She has worked on a voluntary basis in the editorial team of the journals 'beiträge zur feministischen theorie und praxis' and 'Peripherie'. She is a member of WIDE+ and of the academic council of the Rosa Luxemburg Foundation, Germany.

<https://www.femme-global.de/home>

About the facilitators

Edmé Dominguez

(born in Mexico, resident in Sweden) is a retired Associate Professor (docent) in Peace and Development Studies. Her background is in International Relations (IR) and her PhD on the Soviet Union and Eastern Europe. Since the 1990s she has been working on gender studies within IR, global political economy and democracy. Her geographical areas of study are Latin America, particularly Mexico, Central America and Bolivia. She has worked for several universities in Mexico, the US and Europe, and her last tenure was at the School of Global Studies, University of Gothenburg. Her publications cover the Soviet Union/Russia's relations to Latin America, critical analysis of NAFTA and specially gender perspectives of labour organizing in export processing zones and in international trade agreements, as well as issues related to citizenship and democracy. As an activist she has been one of the founders of GADIP which is an association in Sweden and part of WIDE+, and she is presently GADIP's president as well as part of the WIDE+ board.

<https://www.gadip.se/>

Gea Meijers

is the coordinator of the European WIDE+ network. She has promoted feminism through WIDE & WIDE+'s collective action since 2006. She previously worked for international and national NGOs, promoting secularism and peace. Currently, she has a special focus on the interrelations between EU trade policy and gender-based economic discrimination, as well as supporting feminist movement building in Europe with partners outside Europe, to strengthen an intersectional feminism, rooted in global solidarity.

<https://wideplus.org/>

Cristina Reyna

is an expert in gender and development, who has worked in health, education, sexual and reproductive health and rights, UNSCR 1325, women's rights, gender-based violence, and migration. She is knowledgeable about management, research, monitoring, evaluation, and project coordination. She is currently working as a technical lead on gender, aftercare and reintegration at Free a Girl in The Netherlands, and she is an active member of WIDE+.

Silke Steinhilber

has for more than 20 years, collaborated with associations – from UN organizations, such as ILO and UN Women, to women's rights organizations – on feminist policies related to care and employment, sustainable livelihoods and human rights. She holds a PhD in Political Science from the New School for Social Research, New York, and has conducted research on transformative policymaking for women's economic independence and self-determination in Eastern Europe, Latin America and Southeast Asia. She enjoys designing and implementing capacity development initiatives for changemakers on gender justice in social and economic policies. She recently spent a year as Research Associate at the Five College Women's Studies Research Center in Massachusetts.

<https://gender-consulting.com/>

Claudia Thallmayer

has studied Psychology at the University of Vienna. She has worked in the field of awareness-raising on globalisation and global women's issues throughout her professional life. Since 2009, she has been a (co-)ordinator of the Austrian WIDE network, based in Vienna. WIDE Austria promotes international women's rights and feminist perspectives in development co-operation and policy and it is a member of the European WIDE+ network.

www.wide-netzwerk.at

Participants

51 participants (including speakers and panel facilitators; excluding 2 facilitators on the excursion)

Details:

27 participants based in Austria (of these 2 speakers and 1 facilitator).

23 participants based in (other) European countries, of these 4 speakers and 4 facilitators.

1 participant/speaker from South Africa.



WIDE+ meeting, Vienna, June 2023