

WORLD CONGRESS FOR CLIMATE JUSTICE

Thematic Assembly minutes

Ecotransfemism and Intersectional Climate Strategy

14 October 2023, h.11.30-13.30 - University of Milan, aula 211

Panel: **Penny Travlou** (University of Edinburgh), **Aidah Nakku** (Rise Up Uganda), **Lorenza Villani** (University of Bologna)

And we welcome in our panel: **Aisha** (Defend Atlanta Forest) and **Rosa Marina Flores** (Futoros Indigenas)

- Where are we now?
 - Where do we want to go?
1. Good that we're talking about ecotransfeminism but these days we have heard that there have been sexist, racist and transphobic incidents by the WCCJ organisers. **Where are the women and where are the trans people who are visible across the congress? Why this panel/assembly doesn't have a trans person?**
 2. Topping on the previous comrade: in Italy a lot of men / are very sexist and patriarchal, we need to start deconstructing that, otherwise we won't want to be outside. I am a white woman, with a privilege to be suffering of anxiety. While comrades in the global south do not have the same privilege. **We need to reconsider the second wave feminism with trans rights. Once we share what we feel, we will understand that the personal is political, grassroots and feminist.** There will be no change if leadership is white and masculine; for the political we need to pass the mic to non-white, non-male, queer people
 3. We find ourselves in the part of the world that exploits the rest, also facing a huge crisis. The system needs to clear its way. All political objectives of extractivism. In this specific historic time, doing this with war accelerating the climate collapse. These two aspects of the world are fundamental as it's in the resistance that we can bring the struggles together. War is fought for resources in a limited resources world. During war, all people excluded from workforce, labour, were overexploited in care work and reproductive work. We're in the middle of a

different moment of oppression. **Dual strategy: reappropriate what capitalism has taken from us (earth resources) & create spaces during the crisis**

4. nice to hear things, but **conferences don't help (us vs them) audience vs speaker, need for more inclusive spaces**
5. Personal is political: lifting the toilet seat up. incredibly frustrating and shouldn't be happening / gender neutral bathrooms. Different italian spaces / not critique of italian culture: big queue, and one woman skipped the because she knew the people. **If you want international people to come**, can't have this favouritism and some entitled to skip the queue.
6. among climate movement activism: some more radical / the ones showcased / top down situation where they're praised. Youth tokenizing. **Need more grassroot forms without institutional organising where we can collectively organise**. Climate activists are hyper individualised / come out as heroes
7. Great that so many people speaking - not the same 23 people speaking and making comments. **It would be great if we allow more speakers to speak - people make groups and sit and discuss a specific question and then talk about it. When people are socialising among each other, are then better connected**. When we speak we really engage with mind and body.
8. where I am personally at least, I am angry all the time, being here more angry than ever and kind find the patience to speak with people who are different. How do you find the patience to speak, to be heard. These are structural issues related to poverty and inequality. Im studying a masters in Padova - questioning myself as academy is decontextualised, and disconnected to real life. There's an active dictatorship right now - **this is a place of hope and I need to find this hope in small places so thank you for this space**.
9. I think it's conflicting because social and political movements are facing a problem with integrating in the discussion - other opinions are not integrated. This goes in hand with people not calling themselves political. Being active making fun of - not taking seriously being political. **Not fear coming out to someone who is very radical is where i'd like to be**
10. I cant express myself - language is not only an expression, it's a political tool. Not so easy, like pronouns we dont always understand, in italian its difficult. Difficult for me to understand transphobia, how to use the words - understanding politics: don't want to create big subject and claim to understand everything. **I can only learn from others. I feel like we aim to create a one person, to center powers, but I believe in difference and I believe in this**
11. (English translation): Commenting on some general things, it has been a very complicated linguistic barrier and it is difficult because not even Spanish is our mother tongue, and not having thought about that difficulty. Those of us who understand each other - there are things that are lost in languages. In Honduras,

we people from Abya Yala are generally the ones who suffer the most, there is talk of transfeminism. They are the ones who sustain the struggles but do not talk about them. In those that I have seen, there are many trans people in general in the struggles - very few have been here, - there is a practice of thinking in Europe of saving the world, but if we can start to change the ways in which we live, : **what we are doing for black, trans people. We call ourselves activists, feminists, what are we doing?** (original in Spanish) Comentando algunas cosas general, si ha sido una barrera a nivel linguistico muy complicado y es dificil pq ni siquiera el espanol es nuestra lengua materna, y no haber pensado en esa dificultad. Quienes nos entendemos - hay cosas que se pierden en idiomas. En Honduras, las personas tans de abya yala en general somos las que sufren mas, se habla del trnsafemeinismo. Son las que sostienen las luchas pero no se habla de ellas. En los que he visto, hay muchas personal trans en general en las luchas - muy pocas han estado aca, - hay una practica de pensamiento en europa de salvar el mundo, pero si podemos a empezar a maicambiar las formas en las que vivimos, : que estamos haciendo para las personas negras, trans. Las wue nos llamamos activistas, feministas, que estamos haciendo

12. Connected to what has been said: **You all come from different organisations, how do you include intersectional policies, policies for racialised people.** As as woman I know that giving the mic is not what we need . we need to stop the white saviour complex , **we need to deconstruct the white saviour complex.** In my organisation we are extremely white, there are microaggressions. We don't talk about that, because we don't address that. **So we don't need to the mic, we need to change the system**

Where are we going now?

What is the purpose of having an assembly tomorrow? Do we need people to tick boxes for us?. Maybe we need to reconsider what they're asking us to deliver as a report at the general assembly tomorrow

Exchanging feelings and ideas is why we are here. Now that we are having true questions and conversations, it feels like the real reason to be here today.

How as activists do we work through labour - free labour and social reproduction?

1. I feel nervous. I will talk about this thing for the first time; I am from the Andean part of Ecuador, my grandma was secuestrada from her community 16 years ago. So she lived in the city. I live in the city and couldn't enjoy my identity as indigenous and here all can say that. My classmate . they want us to write our surnames and spanish . **This year I'm suffering and here I feel safe because you are related to this topic.** 2 years ago I talked about this to spanish people

in Germany and the response i got was “i didn't do this “. Now i talk to my grandma and my grandfather and I know the story.. You have to know your own story, to have to know why you have such a privileged(?) background. Now I can say I am indigenous. I did not have the opportunity to learn quechua, I didn't have the opportunity to go there. It's not about a far away community. its about people you had the opportunity to enjoy their identity as they wanted.

2. In the South, indigenous knowledge is one of the many answers. This human nature difference is very Westerb - there's another relationship. **it's a place where we should go and find responses**. There's a lot of things our society suffers from: the connection of ecological economics feminist etc have a strong potential to fight back capitalism - what they bring is a different attitude towards time. **Control of time** etc. Notion of land, pesticides, food production but ecological processes and other activities. **The notion of how we relate with time is a point that can help us think (connection between ecological economics, feminist economics and ecological processes)**
3. I wasnt aware of this at all - comeradely way doing this -systems of oppression by their own governments. I feel grateful to have these people on the panel but also very important - need the labor of people who need to say things,do thing. **We need to do the work of noticing, caring, seeing people around us and think that they don't understand - as white people need to shut up and listen.**

Panel final remarks

Gracias and yes **we are trying to figure feminist transfeminist movements, these are the voices we have to put in the centre**. The people we are facing are the problem and we have to face them . There are people in this fight for thousands of years, it's already happening, we don't have to figure out how it's done.

All voices count the same - and not in bullet points to divide more important and least important actions. All actions and observations, voices are equally valued as important actions for our future, for one planet with many species, for life.

