

## **Abstracts for the International Conference**

**Nature-Society Relations and the Global Environmental Crisis:  
Thinking on Climate Change and Sustainability from the Fields of  
Intersectional Theory and Transdisciplinary Gender Studies**

**Gesellschaftliche Naturverhältnisse und globale Umweltkrise:  
Transdisziplinäre Gender- und Intersektionalitätsforschung zu  
Klimawandel und Nachhaltigkeit**

**Thursday, 4th May – Saturday, 6th May 2023**

Location

Main Building

Humboldt-Universität zu Berlin

Unter den Linden 6, 10117 Berlin

and

Jacob-und-Wilhelm-Grimm-Zentrum

Geschwister-Scholl-Straße 1/3

10117 Berlin

[https://hu.berlin/climate\\_change\\_gender](https://hu.berlin/climate_change_gender)

Conference organized and financed by

Christine Bauhardt (Faculty of Life Sciences, Division of Gender and Globalisation)

Suse Brettin (Faculty of Life Sciences, Division of Gender and Globalisation)

Meike Brückner (Faculty of Life Sciences, Division of Gender and Globalisation)

Gabriele Jähnert (Center for Transdisciplinary Gender Studies)

Sandra Jasper (Geography Department/Geography and Gender)

Ida Westphal (Faculty of Law, DFG Research Group Law-Gender-Collectivity)

## KEYNOTES

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### **Keynote 1 – Thursday/Donnerstag, 04.05.2023, 10:00 – 11:00**

Dorceta E. Taylor (Yale School of the Environment)

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#### **Gender and Racial Dynamics in Environmental Organizations: Disparities in Funding and Executive Compensation**

Chair / Moderation: Christine Bauhardt (Humboldt-Universität zu Berlin)

### **Keynote 2 – Thursday/Donnerstag, 04.05.2023, 11:30 – 12:30**

Sherilyn MacGregor (The University of Manchester)

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#### **Reclaiming and Reframing Ecofeminist Politics in the Face of Continuous Global Crises**

Chair: Meike Brückner (Humboldt-Universität zu Berlin)

### **Keynote 3 – Thursday/Donnerstag, 04.05.2023, 14:00 – 15:00 (online)**

Farhana Sultana (Syracuse University)

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#### **Feminists Decolonizing Climate Politics**

Chair / Moderation: Sandra Jasper (Humboldt-Universität zu Berlin)

### **Keynote 4 – Friday/Freitag, 05.05.2023, 09:30 – 10:30**

Seema Arora-Jonsson (Swedish University of Agricultural Sciences)

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#### **On the Road to Transformation: The Imperative of a Feminist, Post- and Decolonial Intervention in Climate Policies**

Chair / Moderation: Sandra Jasper (Humboldt-Universität zu Berlin)

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Sumudu Atapattu (University of Wisconsin-Madison)

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Chair / Moderation: Petra Sußner (Humboldt-Universität zu Berlin)

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Karen Bell (University of Glasgow)

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#### **Advancing Working-class Environmentalism and a Transformative Just Transition**

Chair / Moderation: Christine Bauhardt (Humboldt-Universität zu Berlin)

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## KEYNOTE 1

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Dorceta E. Taylor (Yale School of the Environment)

### **Gender and Racial Dynamics in Environmental Organizations: Disparities in Funding and Executive Compensation**

Environmental practitioners and scholars have paid little attention to four basic financial questions crucial to building equitable movements and institutions. They rarely ask – are males and females working in environmental organizations paid similarly when they do the same work? Similarly, are White and People of Color employees in environmental organizations paid similarly when they do the same work? This talk will use an intersectional analysis to discuss the relationship between gender and race/ethnicity and the salaries of top executives in American environmental organizations. The talk will also examine related financial questions that are frequently ignored. These relate to organizational revenues and funding. The talk will examine the relationship between an organization’s revenues and the amount of funding they can secure from environmental grantmaking foundations. It examines the questions – do male- and female-led environmental organizations receive similar levels of funding from foundations? Moreover, do White-led and People-of-Color-led environmental organizations receive similar levels of funding from foundations? The talk will identify disparities in compensation and funding levels. It will suggest remedial action that should be taken to enhance equity.



## KEYNOTE 2

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Sherilyn MacGregor (The University of Manchester)

### **Reclaiming and Reframing Ecofeminist Politics in the Face of Continuous Global Crises**

What does ecofeminism contribute to contemporary thinking about ‘nature-society relations and the global environmental crisis’? How does this almost 50 year old concept inform politics and praxis today? For whom does it offer meaningful tools and radical hope? And what more needs to be done to address its lingering tensions and shortcomings? This keynote will offer some reflections on the history, evolution and current state of ecofeminist politics, with a focus on how it is being reclaimed and reframed by activists and academics around the world in the face of the ongoing, interlocking crises that threaten life on Earth.

**Sherilyn MacGregor** is Professor of Environmental Politics at the University of Manchester. She researches relationships between environmental (un)sustainability and social (in)justice, applying insights from intersectional ecofeminist and other critical political theories. Publications include the edited *Handbook of Gender and Environment* and the monograph *Beyond Mothering Earth: Ecological Citizenship and the Politics of Care*, as well as many journal articles on feminist perspectives on climate change and sustainability. She is editor of *Environmental Politics* journal.

For more details, please see the [University of Manchester website](#).

## KEYNOTE 3

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Farhana Sultana (Syracuse University)

### **Feminists Decolonizing Climate Politics**

The extremely uneven and inequitable impacts of climate change mean that differently-located people experience, respond to, and cope with the climate crisis and related vulnerabilities in radically different ways. The coloniality of climate seeps through everyday life across space and time, weighing down and curtailing opportunities and possibilities through global racial capitalism, colonial dispossessions, and climate debts. Decolonizing climate needs to address the complexities of colonialism, imperialism, capitalism, international development, and geopolitics that contribute to the reproduction of ongoing colonialities through existing global governance structures, discursive framings, imagined solutions, and interventions. This requires addressing both epistemic violences and material outcomes informed by feminist care praxis. By weaving through such mediations, I offer an understanding of climate coloniality that is theorized and grounded in lived experiences.

**Farhana Sultana** is Professor in the Department of Geography and Environment in the Maxwell School of Citizenship and Public Affairs at Syracuse University. Dr. Sultana is an internationally recognized interdisciplinary scholar of political ecology, water governance, climate change, postcolonial development, social and environmental justice, decolonizing knowledge, and transnational feminisms. Her research and scholar-activism draw from her experiences of having lived and worked on three continents as well as from her backgrounds in the natural sciences, social sciences, and policy experience. Prior to joining Syracuse, she taught at King's College London and worked at United Nations Development Programme (UNDP). She is the author of several dozen publications, and her recent books are *The Right to Water: Politics, Governance and Social Struggles* (2012), *Eating, Drinking: Surviving* (2016) and *Water Politics: Governance, Justice, and the Right to Water* (2020). Dr. Sultana graduated Cum Laude from Princeton University (in Geosciences and Environmental Studies) and obtained her Masters and PhD (in Geography) from the University of Minnesota, where she was a John D. and Catherine T. MacArthur Foundation Fellow. For recognition of her path-breaking research and public engagement, she was awarded the Glenda Laws Award from the American Association of Geographers for “outstanding contributions to geographic research on social issues” in 2019.

For more details, please see [www.farhanasultana.com](http://www.farhanasultana.com).

## KEYNOTE 4

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Seema Arora-Jonsson (Swedish University of Agricultural Sciences)

### **On the Road to Transformation: The Imperative of a Feminist, Post- and Decolonial Intervention in Climate Policies**

Feminist decolonial scholars have called for disengaging from the current system built on a hierarchical logic of race and gender central to modern, colonial thinking. They have looked to worlds outside the modern system to lead us out of current unjust practices harming both humans and the environment. Although policymaking may be seen as the stronghold of the current political agenda and of the structures that have led to the climate crisis, we argue that climate policies too, are also crucial for rethinking and transforming societies. Building on feminist post- and decolonial thinking, we address the world of policymaking and reflect on the transformation that could be brought about through policymaking through a post and decolonial intervention. A decolonial feminist perspective affirms that gendered and racial hierarchies and dichotomies are made explicit, called into question and addressed. Our examination of climate adaptation policies in Sweden and the literature from Europe shows how policy documents ignore and 'unknow' the oppressive intersections of gender and power despite the knowledge that exists on these issues in the public domain. Drawing on the tools of agnotology, we examine how this is achieved by strategies of 'denial, dismissal, diversion and displacement.' At the same time, we bring attention to the nuances in the policy documents we study and look for the openings that might be used to bring about transformation.

**Seema Arora-Jonsson** is Professor and Chair of Rural Development at the Swedish University of Agricultural Sciences. She works with questions of sustainability and justice in relation to environmental governance, climate politics, and rural development. Her work is shaped by the need to examine rural development in its particular situation, but in the context of wider transnational currents and relations. Questions of gender, race, ethnicity, class, and geography are central to her analyses. Issues of the approach to research are central in her work: a) the doing of the research (participatory research and ethics) and b) analyzing environmental questions in a North-South perspective in the globalizing context of environmental governance.

For more details, please see the [Swedish University of Agricultural Sciences website](#).

## KEYNOTE 5

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Sumudu Atapattu (University of Wisconsin-Madison)

### **Climate Change, Gender and Vulnerable Communities: The Role of Human Rights and Justice**

Climate change is often referred to as the biggest human rights issue of the 21st Century and the link between climate change and human rights is now well recognized. Despite a rather slow start, human rights institutions have galvanized into action, even establishing a special mandate on climate change and human rights. Human Rights Council resolution 48/13 that recognized, for the first time, a right to a healthy environment noted, drawing a clear link with climate change:

*Recognizing further that environmental degradation, climate change and unsustainable development constitute some of the most pressing and serious threats to the ability of present and future generations to enjoy human rights, including the right to life*

Climate change is a global problem with local impacts. Every state in the international community is a perpetrator and a victim at the same time. However, this global nature of the phenomenon blurs the fact that many communities and states are disproportionately affected by the impacts of climate change, due to inter alia, poverty, social norms, disability, historic marginalization and/or geography. The situation is even more unjust given that the contribution of these states and communities to climate change is marginal when compared with major emitters. Resolution 48/13 recognized this disproportionate impact:

*Recognizing also that, while the human rights implications of environmental damage are felt by individuals and communities around the world, the consequences are felt most acutely by those segments of the population that are already in vulnerable situations, including indigenous peoples, older persons, persons with disabilities, and women and girls*

This presentation discusses the disproportionate impact of climate change on people in vulnerable situations, especially women and girls, children and indigenous communities. It examines the role of human rights and climate justice, especially the recently recognized right to a healthy environment by the HRC, endorsed by the UN General Assembly a few months later – almost 50 years to the day since the adoption of the Stockholm Declaration on the Human Environment. It calls upon states, especially major emitters, to fulfil their mitigation commitments (NDCs) under the Paris Agreement and assist these vulnerable states and communities adapt to the adverse consequences of climate change.

**Sumudu Atapattu** is teaching professor and Director of the Global Legal Studies Center at the University of Wisconsin Law School. She is also the Executive Director of the campus-wide interdisciplinary Human Rights Program. She serves as the Lead Counsel for Human Rights at the Center for International Sustainable Development Law and is affiliated faculty at the Raoul Wallenberg Institute for Human Rights and Humanitarian Law, Sweden. She has published widely in the fields of international environmental law, climate change, environmental rights and sustainable development.

For further details, please see the [University of Wisconsin-Madison website](#).

## KEYNOTE 6

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Karen Bell (University of Glasgow)

### **Advancing Working-class Environmentalism and a Transformative Just Transition**

The 'Just Transition' (JT) concept focuses on the equity issues that could arise from the transition to sustainability. Typologies of JT have located different visions on a spectrum ranging from a 'worker-focused'/'managerial' approach at one end to a 'structural'/'transformative' endeavour at the other. It has been categorized into 'jobs-focused,' 'environment-focused,' and 'society-focused' models. In the latter interpretation, equity, justice and inclusion at local, national, and global levels are seen to be vital elements of JT. The way that JT is interpreted has important implications for campaigns and policy responses. This talk discusses the opportunities and barriers for achieving this transformative vision. It includes analysis of the various forms of working-class environmentalism and how they are enabled or, conversely, blocked by prevailing narratives, institutions, and movements.

**Karen Bell** works on Just Transition, environmental justice and environmental politics at the University of Glasgow. Prior to 2008, Karen was a community development coordinator, working alongside disadvantaged communities to address issues such as social inequality, racism, disability discrimination, and environmental exclusion and inequity. From there, she gradually moved into community and environmental research. In 2011, she completed her PhD on Environmental Justice at the School for Policy Studies, University of Bristol.

Since then, she has carried out a number of related research projects. This has included qualitative work on 'Working-Class Environmentalism' which looks at how to build an environmental movement that is attractive to a wider range of social groups.

For more information, please see the [University of Glasgow website](#).

## KEY INPUT 1

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Karen Morrow (Swansea University)

### **Cross-cutting Issues in a Siloed System: Gender and the Environment in International Law – the Case of Climate Change**

Both gender and the environment raise multiple, complex, cross-cutting, and intersecting real-world issues in their own right and even more so in combination. While this indicates that a cooperative, holistic approach is imperative to addressing these issues, their treatment in international governance shows systemic barriers to responding to this need. The challenges faced in the treatment of gender in United Nations' climate regime provides significant insights into the broader issues in play here including: the impacts of institutional siloing, the constraints placed on international institutions by state sovereignty, and the limits of stakeholder engagement and other regime strategies in addressing structural inequality and intersectionality. Attempts to improve the coverage for gender, driven by the UN's climate regime machinery and civil society, have now (albeit predominantly in a limited, binary, guise) been under way in earnest for several years but have had limited reach. This paper examines what might be done to improve (ideally at pace), to ensure that diverse voices are neither excluded nor muted, in the global conversation addressing the climate crisis.

**Karen Morrow** LLB, LLM was educated at the Queen's University of Belfast and King's College London. She has lectured at Buckingham, Durham and Leeds Universities and at Queen's University of Belfast. She has been Professor of Environmental Law at Swansea University since 2007. Her research interests focus on theoretical and practical aspects of public participation in environmental and sustainability law and policy and on ecofeminism, gender and the environment. Her current work focuses on ecofeminist approaches to the challenges of the anthropocene, with particular emphasis on climate change. She is a series editor for *Critical Reflections on Human Rights and the Environment* (Edward Elgar) and a member of the international advisory board for the cross-disciplinary *Gender and Environment* series (Routledge). She serves on the editorial boards of the *Journal of Human Rights and the Environment*, the *Environmental Law Review* and the *University of Western Australia Law Review*. She is a member of the Wales Net Zero 2035 Challenge Group.

For further details, please see the [Swansea University website](#).

Barbara Holland-Cunz (Justus-Liebig-Universität Giessen)

### **Vergessen. Verleugnen. Vertagen. Auf der Suche nach den Gründen für 30 verlorene Jahre globaler Klimapolitik**

Vermutlich ist es ein anmaßender, zugleich aber auch recht hoffnungsloser Versuch, den ich angesichts der äußerst knappen verbleibenden Zeit wagen möchte: über die Gründe für das Jahrzehnte lange Scheitern globaler Klimapolitik nachzudenken. Unter den vielfältigen Dimensionen diskutiere ich a) geopolitische Zeitenwenden vor der Zeitenwende im Februar 2022, Zeitenwenden, die die Klimapolitik immer wieder aufs Neue marginalisierten; b) das Versagen der internationalen klimapolitischen Governance im scheinbar endlosen Konferenzmarathon; c) den neoliberalen Kapitalismus, dessen fossilistische Kampagnen und Netzwerke u.a. Naomi Klein untersucht hat; d) anthropologische Aspekte, die die individuellen Strategien des Verleugnens und neuerdings die Strategien der Akzeptanz klimabezogener Policies beleuchten. Meiner eigenen fortschreitenden Resignation zum Trotz wage ich, daraus einige bescheidene Perspektiven zu skizzieren, vor allem mit Hans Jonas' anthropologischer Ethik, die mehr als vierzig Jahre alt ist. Weil jedes Zehntel Grad zählt.

#### *English translation:*

Considering the extremely short time remaining, it is presumably a presumptuous and at the same time rather hopeless attempt that I would like to venture: to deliberate on the reasons for the failure of global climate policy-making over the decades. The range of dimensions I discuss include a) geopolitical turning points before the "Zeitenwende" in February 2022, turning points that have marginalized climate politics time and again; b) the breakdown of international climate policy governance in the marathon of conferences that has already been going on for decades; as well as the relationship between science and politics; c) neoliberal capitalism, whose pro-fossilism campaigns and networks Naomi Klein, among others, has investigated; d) anthropological aspects that illuminate individual strategies of denial and, latterly, strategies of acceptance of climate-related policies. Despite my own progressive resignation, I dare to outline a few modest perspectives, in particular using Hans Jonas's anthropological ethics, more than forty years old. Because every tenth of a degree counts.

**Prof. Dr. Barbara Holland-Cunz.** Professorin (i.R.) für Politikwissenschaft mit dem Schwerpunkt Frauen- und Geschlechterforschung an der Justus-Liebig-Universität Gießen. Zahlreiche Publikationen, u.a. Die alte neue Frauenfrage (2003/2007), Die Regierung des Wissens (2005; Wissenschaftspreis DVPW 2006), Gefährdete Freiheit. Über Hannah Arendt und Simone de Beauvoir (2012), Die Natur der Neuzeit (2014). Langjährige Forschungsschwerpunkte: Politische Theorie und Ideengeschichte, Politik und Geschlecht, Wissenschafts- und Naturtheorien.

Weitere Informationen: [Justus-Liebig-Universität Gießen](https://www.uni-giessen.de/fak12/politikwissenschaft)

## KEY INPUT 3

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Martin Hultman (Chalmers University of Technology)

### **Un-culverting Subjects: Ecological Masculinities and Rights of Nature as Ways to Stop our Ongoing Ecocide**

Today's global social and environmental challenges are gendered. They find their roots in a long history of colonial fossil fueled patriarchal domination. If we are to leave anthropocentric extractivist fossil fueled logic behind, laws and masculinities praxes need to be changed – as masculinities praxes and laws were changed when we entered the (M)Anthropocene. Just as the industrial revolution was made possible not only by technological innovations, but simultaneously by shifts in norms and jurisdictions making extractivism the new normal, our global ecocide on climate and biodiversity needs similar shifts towards glocal care for our planet. Rights of Nature and Ecological masculinities are suggestions to that end which are outlined in this talk.

For many years, scholars from a diverse set of fields such as law, sociology, Indigenous studies, and gender studies have laid out the vision and practice of Rights of Nature, arguing that ecohabitats such as rivers in and of itself should be part of political decision making. Rights of Nature are today inscribed in the constitutions of Ecuador and Bolivia; additionally, rivers in New Zealand and Lake Erie in the United States have been granted rights. How may such shift support the transformation towards a us living within the planetary boundaries?

Second is the need for a shift toward masculinities with greater care for men themselves, as well as for women, youths, societies, and the Earth. For half a century, eco-feminists of different disciplinary backgrounds have called for both more research focusing in on male norms and practices (for recent overview read MacGregor ed., 2017) as well as for concrete pedagogies making changes away from destructive masculinities possible; not least in connection to environmental issues (Kennedy & Russell, 2021). In this talk I will display how ecological masculinities is inspired by academic rigor from the traditions of ecological feminism and feminist care theory, enacting caring encounters with self and others, recognises our material interconnectedness with humans and other-than-humans alike, identifying the costs of male domination as well in pro-feminist solidarity creating a just society for all bringing us back to Earth (Hultman, 2016; Hultman, 2017; Hultman & Pulé, 2018; Pulé & Hultman, 2021) drawing experiences from an ecofeminist praxes study group of men who call themselves *Flow Feelers – applied ecofeminism for men*, denoting a hybrid between a conventional and traditional Swedish study circle where you read texts then discuss them, and a fuzzy edged art project.

**Martin Hultman**, Associate Professor, Chalmers University of Technology, Sweden, has had his work on energy, climate and environmental issues published in a variety of journals. He has written more than ten books and his work as been translated into seven languages. Hultman is the initiator of Starfish Collective, where he has in collaborations designed, tested and evaluated educational materials for masculinities ecologisation processes. He heads the global research network Center for Studies of Climate Change Denial (CEFORCED) and is part of the management team for the international research project on gender and energy Empower All. Recent books include *Ecological Masculinities* (2018), *Men, Masculinities and Earth* (2021), *Climate Obstruction* (2022) and *Ecopedagogy for Earth Rights* (forthcoming).

For further information, please see the [Climate Social Science Network website](#).



## PODIUM DISCUSSION

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Sara Bahadori (BIPoC-Referat Bonn)  
Stefanie Brander (Senior Women for Climate Protection Switzerland)  
Kainyu Njeri (Route to Food Alliance)  
Sulti (non-binary activist, refugee & climate justice movement)

### **Finding Common Ground to Address the Climate Crisis and Gender Injustice**

Various activists and civil society organisations are working towards a transformation of nature-society relations and are including issues of gender in this process. Thus, they are united against climate change and committed to gender justice. While they fight for similar goals, their collective action is characterized by different languages, concepts, and institutional backgrounds. The panel will engage in a discussion of how gender is conceived by stakeholders in various contexts as well as mobilized on multiple levels to move towards a socio-ecological transformation. The idea is to foster a conversation between activists in order to highlight both similarities and differences with regard to the definition of the problem(s) from a gender perspective. The panel aims at finding a language and a space for interconnectedness and thus to explore conclusions and common ground.

**Sara Bahadori** studies political science and philosophy at the Rheinische Friedrich-Wilhelms-Universität Bonn and co-founded the BIPoC Referat at the university. Sara has been active in the climate justice movement for four years and organized the first 'offline' BIPoC climate justice conference at the Garzweiler open-pit lignite mine in North Rhine-Westphalia. Sara also works as an educational consultant on colonial continuities of gender, the climate crisis and border regimes. The most recent project is the anti-colonial space AnKoRa in Cologne.

**Stefanie Brander** is member of the board of [Senior Women for Climate Protection Switzerland](#), an organisation that took the Swiss government to the European Court of Human Rights for the violation of human rights of elderly women through a lack of climate ambition. She has worked and published in the field of gender equality, as director of the equal opportunities' offices for the universities of Bern and Lausanne, as well as for the city of Bern.s

**Kainyu Njeri** is a regenerative systems thinker and designer whose work cuts across the fields of food and seed sovereignty, regenerative economics, women's health and gender reconciliation. Their poetic pen cannot be helped, and for it, they are also a published author.

**Sulti** is a Kurdish non-binary activist (pronouns they/them or their name). Sulti is an activist in both the areas of migration politics and the climate justice movement. The focus of their work is to raise awareness about racism, transphobia, border and police brutality towards BIPoC, and to make BIPoC voices heard.

## LECTURE PERFORMANCE

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by & with

P Sussner, lawyer

Myassa Kraitt, performer KDM - Königin der Macht

Mbatji Hambira, musician

Rawan Almkhtar, visual artist

Herwig Scherabon, visual artist

Curated by Ivana Pilić

### **Response-ability on Trial Disrupting the Anthropocene**

The lecture performance 'Response-ability on Trial' challenges academic hierarchies and disciplines by integrating various perspectives on climate litigation, more-than-human legalities, power, and hegemony. This approach fosters a collaborative discussion that pushes participants outside their comfort zone to examine the historical discontinuities of the legal Anthropocene. Thereby the lecture prompts critical questions about whose interests are recognized as rights, who has legal access, who is heard, and whose voices are marginalized. Which idea of a common world is negotiated with whom?

## 'FEELED' WORKSHOP

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Astrida Neimanis (The University of British Columbia)

### **We Need to Talk About our Feelings: Feminism and 'Feeled Work' as Climate Change Mitigation**

During this participatory workshop-lecture, we will learn about 'feeled work' as a collaborative, embodied, sensory feminist methodology for researching climate change and related environmental matters, and how this methodology has evolved in the work of the Weathering Collective. Those present at this session will also be invited to try out this methodology by participating in a 'close meteorology' activity. Results will be discussed and gathered into a collaborative weathering report, to be distributed afterwards to all attendees of this session.

**Astrida Neimanis** (she/they) is Associate Professor and Canada Research Chair in Feminist Environmental Humanities at UBC Okanagan, on unceded syilx territories in Kelowna, BC, Canada. Her research explores our relationships to water, weather and climate change from feminist, queer, anticolonial, antiracist and disability justice perspectives. She is Director of The FEELED Lab ([www.thefeeledlab.ca](http://www.thefeeledlab.ca)) and a founding member of The Weathering Collective.

For further information, please see the [University of British Columbia website](#).

## PANEL 1

### MATTER / MATERIE

Sarah Hackfort (Humboldt-Universität zu Berlin)  
Co-author: Anna Saave (Humboldt-Universität zu Berlin)

#### **A Feminist Critique of the High-tech Bioeconomy**

The political project of a bioeconomy - as it is currently unfolding in a number of countries and advanced by a host of actors from industry, policy, and science - is hailed as a strategy towards a sustainable, post-fossil economy. The envisioned shift towards an economy based on the production of biomass is characterized by a technological fix. High technologies, such as new genome editing techniques, precision farming applications or forest monitoring tools are presented as silver bullets to achieve higher productivity in biomass production through increases in precision and efficiency in the use of production inputs (Clapp/Ruder 2020).

Our contribution analyzes the material and discursive practices of this 'high technological fix', based on empirical material from case studies in the agricultural and forest-based bioeconomy in Germany and Canada from a comparative perspective.

It analyzes the role of the paradigms 'productivity' and 'precision' in advancing the bioeconomy in these fields, how they are framed by different actors and to what kind of material interests they correspond. It examines the scientific understandings underpinning the bioeconomy as a political project. The contribution further reflects on the associated symbolic forms of knowledge creation (e.g., in the name of sustainability) as well as on material effects (e.g., externalization of ecological costs; prioritization of high-tech based forms of production in policies or funding schemes; marginalization of alternative economic practices including subsistence economies). Drawing on feminist concepts of (re)productivity and care perspectives on nature and technology, the paper asks, in how far the paradigms of productivity and precision are key elements of a 'politics of control' (Arora et al. 2020; Puig de la Bellacasa 2015) and hence are themselves part of the problem of unsustainable modes of production and valorization of nature. Lastly, the contribution will point to the potential of alternative economic and technological practices and reflect whether they in contrast present elements of a 'politics of care and conviviality' (Arora et al. 2020) bringing forward a different model of the bioeconomy.

**Dr. Sarah Hackfort** is a political scientist and project leader of the research group BioMaterialities, based at the Agricultural and Food Policy Group, Humboldt-Universität zu Berlin. Her research interests are sustainability and transformation, political economy of food and agriculture, digitalization and high technologies, feminist theory, political ecology, bioeconomy.

**Dr. Anna Saave** is a feminist political economist and postdoctoral researcher in the BioMaterialities Junior Research Group at Humboldt-University zu Berlin. Anna Saave studied environmental sciences and sustainability economics in Germany, Iceland, and the United States. She teaches feminist economics, political economy and ecofeminism at various universities. In her dissertation 'Appropriation and Externalization. On the Inside-Outside-Relationship of the Capitalist Mode of Production' (2022), she develops a theory of capitalist external relations. Anna Saave's research focuses on the entanglements of care, reproductive labor, ecological processes, and economics, on accumulation theories, and on post-growth and transformation studies.

## PANEL 1

### MATTER / MATERIE

Adrienne Johnson (University of San Francisco)

#### **Oil Extraction, Indigenous Women, and the State of Exception: Examining the Necropolitics of the Settler State in the Bakken Region**

Emerging research shows that the health and well-being of Indigenous women is increasingly jeopardized in areas close to resource development due to heightened violence and criminal behavior. Our empirical findings reveal how the oil industry has impacted one particular Indigenous reservation located in the Bakken region, United States – an area experiencing a major ‘boom’ in shale extraction activities. We argue that the colonial ‘making’ of resources such as oil is highly dependent on the subordination and disposability of Indigenous women which is an effect of tribal sovereignty diminishment. To develop this argument, we employ a Native Feminist lens to interpret Mbembe’s articulation of necropolitics to understand the geographies of colonial entanglements driving attrition of Indigenous women in the Bakken region. We ask, what are the necropolitics of oil extraction which make Indigenous women particularly vulnerable to violence and attrition? What are their historical, jurisdictional, and gendered spatialities in the Bakken region? Our unique conceptual and theoretical approach advances two major understandings: (1) elimination processes are driven by settler logics linked to the domination of land and the extraction of oil, (2) attrition processes function along gendered and racialized hierarchies.

We employ an intersectional, gendered lens to think through tribal sovereignty in relation to extraction and reveal the following three aspects which facilitate gendered vulnerabilities that are otherwise obscured: (1) historical and current enforcement of colonial legal logics predicated on tribal assimilation and elimination. This has led to structural poverty and weakened tribal legal bonds which facilitate trafficking in addition to continued extraction authorization by tribal entities (2) legal jurisdictional conflicts and the lack of compatibility between colonial and tribal legal systems. This has resulted in the inability of tribal authorities to prosecute non-Native people for crimes committed on tribal lands (3) geographies of ‘man-camps’ in the Bakken region and the influx of primarily non-Native men which has paralleled an increase in crime, sexual assault, and at times, a destabilization of cultural lifeways. Together, these conditions coalesce to produce a ‘state of exception’ – a physical space where tribal powers are suspended and federal legal safeguards are unevenly enforced in areas in and around extraction operations – leading to a continuous state of injury, and many times death, for Indigenous women. Multi-scalar pathways forward include public policies and legal mechanisms which restore tribal sovereignty, continued Indigenous-led activism that enhances public awareness, and livelihood protections that ensure the healthy futures of all Indigenous peoples.

**Dr. Adrienne Johnson** is an Assistant Professor of Environmental Studies at the University of San Francisco who received a PhD in geography from Clark University. She specializes in critical approaches to environmental governance and extraction and contributes to anti-colonial and feminist reflections on the methods and methodologies of natural resource industries fieldwork. She has conducted research in Ecuador, Indonesia, India, Costa Rica, and California. Previously a Social Sciences and Humanities Research Council of Canada postdoctoral scholar, she is currently a Research Fellow with the Earth System Governance Project and Board Member for the Conference of Latin American Geography.

## PANEL 1

### MATTER / MATERIE

Vicky Kluzik (Goethe-Universität Frankfurt)

#### **Against Biosolutionism? Intersectional Critique(s) of the Economization of Nature**

In the context of multiple economic and ecological crises of the present, questions of how to value and valorize nature have been given increasing prominence. The intensification of the commodification of life and ‚accumulation through conservation‘ (Büscher and Fletcher 2015) show the extent to which the safeguarding of species and ecological futures is increasingly outsourced to capital markets, leading to a the conceptual framing of nature as a ‚planetary service economy‘ or as an ‚asset‘ (Nelson 2015, Dempsey 2016). This contribution maps the paradoxes of economic solutions to ecological crises from an intersectional and interdisciplinary perspective. The aim is to chart the paradoxes of valorizing/valuing more-than-human labour from the late 1960s to the present. In doing so, I will bring insights from the Marxist-feminist critique of political economy and ecology into a productive dialogue with decolonial critiques of the so-called ‚Anthropocene‘ (without reproducing race, class, and gender-based shortcomings of the concept, see Barca 2020). I put forward the argument that the economization of nature has to be understood through the register of *biosolutionism*, the regime of governing environmental crises under conditions of uncertainty about the future with the adaptation of bioeconomic solutions. This analytical approach revives long-standing debates of the value of reproductive labour in the guise of techno-fixes for environmental crises.

In a first theoretical step, an expansion of Marx’s concept of labour will be undertaken through insights from political ecology and critical animal studies, to sketch out a post-anthropocentric concept of labour that takes into account different forms of post-Fordist relations of (re)production. Here, I will interweave old and new materialisms, working from Marxist-feminist analyses of historically devalued reproductive labour, to new approaches that emphasize the reproductive and regenerative forces of nature. In a second step, the case study of ecosystem services as techno-ecological fixes will be critically examined. Against common conceptions of the economization of nature that trace the consolidation of ecosystem services in the late 1990s, I trace early attempts to make nature calculable and governable in the late 1960s and early 1970s with the ‚birth of ecological economics‘ as nature first as an object of politics against the backdrop of the crisis of social reproduction. Mobilizing recent feminist and decolonial perspectives from the past ten years, I will then examine more participatory, ethical programs such as ‚Nature’s contributions to the People‘ (NCPs), which have emerged from countries in the Global South as a decolonial critique of hegemonic market-based conservation.

**Vicky Kluzik** is a research associate and PhD candidate at the Biotechnology, Nature, and Society Research Group at Goethe University Frankfurt. Her research and teaching interests span social and feminist theory, critical political economy, and science and technology studies (STS) to examine contemporary socio-economic-ecological crises. Her PhD thesis ‚Biosolutionism. Speculative futures and the economization of nature‘ scrutinizes the economization, financialization, and assetization of nature as mode of governing human and more-than-human life from the late 1960s to the present. She recently published the edited volume *Biokapital. Beiträge zur Kritik der politischen Ökonomie des Lebens* (Campus 2022), together with Josef Barla and Thomas Lemke.

## PANEL 2

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### WATER / WASSER

Raúl Acosta (Ludwig-Maximilians-Universität München)

#### **Towards a Vernacular Technomolecular Governance: Intersectional Insights on Urban Micro-worlds in a Mexican Coastal City**

Environmental policymaking is usually linked to established natural scientific categories of life forms and materials. With this paper, I argue that intersectional insights may help shape a novel approach to using vernacular cosmologies to address recent environmental challenges. Specifically, I refer here to technomolecular governance, which I define as the management of anthropogenically altered microscopic elements and substances, in pollution, public health and water quality. Drawing on recent work on intersectional ecologies in anthropology, specifically the work of Black feminist scholars, I contend that some aspects of the current environmental crisis need to be tackled with a radical rethinking of categories and relations. In Mexico, issues regarding pollution, public health and water quality are often dealt with by different government institutions. The bureaucratic architecture used tends to mimic those of Global North cities or regimes. Blatant disregard for laws and regulations may partly be due to a resistance towards detached normative and ethical frameworks. Furthermore, in recent years the problems arising from microscopic particles and life forms have been recognized as more entangled than had been expected. Current strategies, thus, fall short of solutions for emerging problems regarding the accumulated effects of chemicals, viruses, bacteria or fungi in bodies and environment.

Could an intersectionally-informed use of local indigenous cosmologies regarding the relations between scales and life forms help re-frame local understandings of emerging environmental challenges and potential solutions? This paper will offer initial analyses on a project studying technomolecular governance in Puerto Vallarta, a small touristic city in Mexico's Pacific coast. Situated between a forest-covered mountain range and the ocean, Puerto Vallarta is crisscrossed by migratory (human and otherwise), material and immaterial flows. Local policies have emphasized the value of cleanliness (of water and environment) in order to sell the area's image as a touristic hotspot. With this project, I seek to examine existing institutional efforts to address problems in pollution, public health and water quality by addressing conflicting legacies of power imbalances, structural violence, affective suffocation and aspirational consumerism.

**Raúl Acosta** is a social anthropologist specialized in urban and environmental governance currently working at the LMU Munich. He has conducted fieldwork in Mexico, Brazil, Spain, Venezuela and Peru. He is the author of *Civil Becomings* (University of Alabama Press, 2020) as well as numerous articles and chapters. He carried out research in Mexico City as part of the Urban Ethics Research Group.

## PANEL 2

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### WATER / WASSER

Stephanie Leder (Swedish University of Agricultural Sciences)  
Gitta Shrestha (International Water Management Institute, Nepal)  
Floriane Clement (University of Toulouse)

#### **Irrigation Meets Feminist Political Ecology: Exploring Nature-Society Relations in the Context of Climate Change and the Global Environmental Crisis**

Irrigation systems are crucial for local food security and global food chains. Irrigation systems are socio-technical systems that require sustained collective action, and that are particularly sensitive to social changes such as rural out-migration and environmental changes, e.g. climatic variability. Therefore, irrigation offers an excellent example of Nature-Society Relations at the interplay of contemporary global human and environmental changes.

To explore irrigation challenges and dynamics in this context, we investigate how Feminist Political Ecology (FPE) could offer a more just perspective on nature-society relations. The irrigation sector is dominated by apolitical, masculine and technical discourses. FPE, in contrast, is a social justice-oriented approach which highlights emotions, ambivalences and struggles over access to and control over resources. FPE attempts to make power relations and everyday struggles visible in (water) resource governance, with a particular focus on the household and community level. Drawing from diverse local knowledges is at the core of an FPE analysis to demonstrate differentiated access, use and control over natural resources such as water. In South Asia, for example, axes of social and economic differences in terms of age, ethnicity and caste shape water access and irrigation management but often remain overlooked in practice. Irrigation schemes often face issues of non-consultation with the community, faulty designs, and power performances by engineers and politicians, while gender and social inclusion considerations are not included in design, construction, operation or management. Sectorial silos have made calls louder for more transdisciplinary collaboration and a nexus approach for which FPE could offer valuable insights.

We undertake a systematic literature review on irrigation which engages with a FPE angle. In particular, we ask: What can a FPE perspective offer to irrigation research and practice? How is FPE defined in research on irrigation? At which scale and scope has FPE been applied to irrigation research and practice? What research methodologies have been used? What are FPE implications and challenges in irrigation practice? How can FPE be articulated with other bodies of knowledge sensitive to social justice, e.g. hydrosocial cycles and territories?

We further reflect on our own positionality, experiences and challenges as feminist political ecologists in the irrigation and water sector working in Nepal and India. By highlighting encounters and perspectives of FPE in irrigation research and practice, we hope to contribute to our understanding towards more just nature-society relations in the context of climate change and the global environmental crisis.



## PANEL 2

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### WATER / WASSER

Stephanie Leder (Swedish University of Agricultural Sciences)  
Gitta Shrestha (International Water Management Institute, Nepal)  
Floriane Clement (University of Toulouse)

#### **Irrigation Meets Feminist Political Ecology: Exploring Nature-Society Relations in the Context of Climate Change and the Global Environmental Crisis**

**Stephanie Leder** is a researcher at the Department of Urban and Rural Development at the Swedish University of Agricultural Sciences. She is interested in feminist political ecology, irrigation, agrarian change, and Education for Sustainable Development. She leads the four-year FORMAS-funded project “Revitalizing community-managed irrigation systems in contexts of out-migration in Nepal”. Before she was a Postdoctoral Fellow for Gender, Poverty and Institutions at the International Water Management Institute (IWMI) in Nepal, and led studies in transdisciplinary projects of the CGIAR in India, Nepal and Bangladesh. She holds a PhD in Human Geography from the University of Cologne, Germany.

**Gitta Shrestha** has worked extensively as a researcher for the past 15 years in Nepal, India and Bangladesh. Her research interest revolves around intersectionality, human-environment relations, gender and social justice. She has developed gender tools and mainstreamed gender and social inclusion in community implementation models, research projects and organizations. She has served as a lecturer at various reputed universities in Nepal and team leader for project evaluation teams at the Social Welfare Council (Nepal) and contributed as an author and reviewer to international journals and books on gender and social inclusion across Nepal.

**Floriane Clement** works for the French National Research Institute for Agriculture, Food and Environment (INRAE), at the research lab Dynafor. She has been conducting research on environmental governance, analyzing the gaps between policy intentions and outcomes, through multi-level analyses, drawing on institutional analysis, discourse analysis and feminist studies. Theoretically, she has been exploring spaces of dialogue and tensions among commons studies, political ecology and feminist political ecology.

## PANEL 2

### WATER / WASSER

Elena Freund (Universität Trier)

Antje Bruns (Universität Trier)

#### **Water, Patriarchy and the Tesla Gigafactory: Perspectives from Feminist and Legal Geographies**

The governance of sustainability processes is a major topic on the German government's climate policy agenda (BMUV 2022). The Tesla Gigafactory in Brandenburg has been framed as one of the possible examples of transitions towards sustainable mobility. However, capitalist aspirations towards a 'sustainable transformation' or forms of 'sustainable economic activity', especially in relation to resource scarcity, run the risk of exacerbating existing socio-ecological inequalities. We will discuss these questions related to water scarcity in the Brandenburg region (Nitsche 2020).

In order to do so, we bring Legal Geographies (Delaney 2017; Petzold 2021; Sherval 2020) into a dialogue with Feminist Political Ecology (Sultana 2021; Sultana 2022; O'Donnell/Robinson/Gillespie 2020). A combined reading makes it possible to analyze socio-political processes, such as the approval procedure and construction of the Giga Factory, against the backdrop of environmental justice debates (Coolsaet 2021; Ryder et al. 2021; Holifield et al. 2018). This linkage allows us to focus on the question which knowledge and interests are recognized as legitimate (see also Suiseeya 2021). A critical engagement with law-making and world-making processes in this "geo-legal entanglement", as O'Donnell et al. (2020) call it, leads us to ask questions about positionality, identity(ies), reflexivity and materiality. Intersectionality research in the sense of a Feminist Political Ecology can thus also be understood as a critique of hegemony that recognizes that socially relevant research must always closely relate to plural or alternative forms of knowledge and the contexts in which they are embedded.

We draw on the controversial construction of the Tesla Gigafactory in Berlin-Brandenburg as case study to discuss environmental justice aspects, for example in relation to the participation of actors in decision-making processes, activism and the critique of capitalism (Peters 2021; Coolsaet 2021). As our contribution aims to show, socio-ecological (in)justice is significantly produced by and productive of patriarchal structures as well as the associated meaning of symbolic masculinity. In order to break down related narratives, a critical examination of "gendered systems of power" is needed (Bourke Martignoni & Joshi 2022; see also MacGregor 2021). With our approach, we want to make a first attempt towards a combined perspective of Legal Geographies and Feminist Political Ecology.

**Elena Freund** ist Promotionsstudentin und Wissenschaftliche Mitarbeiterin im Governance and Sustainability Lab der Universität Trier. Dort arbeitet sie zu Umweltgerechtigkeitsfragen in Mensch-Umwelt-Beziehungen aus Perspektive der Feministischen Politischen Ökologie und der Legal Geographies. Weiterhin interessiert sie sich für die Produktion und Kommunikation von Wissen sowie transdisziplinäre Forschungsansätze. Sie hat einen Masterabschluss in Kulturgeographie (M.A.) sowie einen Bachelor in Kulturwissenschaften mit dem Nebenfach Rechtswissenschaften (B.A.).

**Antje Bruns** ist Geographin, Professorin und hat seit 2015 den Lehrstuhl Nachhaltige räumliche Entwicklung und Governance im Department Geographie der Universität Trier inne. Dort forscht und lehrt sie zu Geographien sozial-ökologischer Krisen und den Leerstellen bisheriger Lösungsansätze. Sie verortet sich in der (urbanen) Politischen Ökologie und in der kritischen Nachhaltigkeits- und Transformationsforschung. Aktuelle Publikationen sind u.a. in *Geoforum*, *Antipode* und *Environment and Planning* erschienen.

Antje Bruns ist Mitglied der Akademie für Raumforschung und Landesplanung (ARL) und in zahlreichen nationalen und internationalen Wissenschaftsnetzwerken aktiv. Vor ihrem Ruf nach Trier war sie W1-Professorin an der Humboldt-Universität zu Berlin, Akademische Rätin an der Universität Flensburg und wissenschaftliche Mitarbeiterin am Helmholtz-Zentrum Geesthacht bei Hamburg. Sie hat Geographie an der HU-Berlin und Stadt- und Regionalplanung an der TU-Berlin studiert und an der CAU-Kiel zur europäischen Umwelt-Governance promoviert. Ihr akademischer Werdegang ist im besonderen Maße durch die Arbeit an Grenzen geprägt - zwischen Natur und Sozialem und zwischen Wissenschaft und Politik.

## PANEL 3

### AGRIFOOD / ERNÄHRUNG

Mariana Calcagni G. (Freie Universität Berlin)

#### **Socio-environmental Crisis and a New Ecological Constitution in Chile: The Key Role of Peasant Women**

The global socio-environmental crisis expresses itself differently in the territories and systems. The global food system contributes approximately one third of anthropogenic greenhouse gas emissions (Crippa et al., 2021) and is not responding in a timely manner to the local and global challenges of the crisis. In Chile, this crisis has been expressed during the last decade, but with greater preponderance since 2019 when a social outbreak ("*Estallido Social*") destabilized the political-cultural legacy of the dictatorship (1973 – 1990) and pushed for generating structural changes that allowed the drafting of a new constitutional proposal. Thanks to various social movements, an opportunity opened up to propose new constitutional bases to face the challenges of the 21st century. Among the movements that stood out were the environmental and peasant movements, which, outside the traditional political spectrum, promoted an ecological constitution and a new development model for Chile. In this context, the food movement ANAMURI (National Association of Rural and Indigenous Women) managed to obtain two seats in the Constitutional Convention, and allied with other peasant movements (the "*Bancada Rural*") and environmental organizations, promoted the right to food, food security and food sovereignty, the rights of nature, water rights and the rights of peasants to the free use of traditional seeds. Under the question of the possibilities of challenging the socio-cultural orders that structure the relationship between humans and nature, this study explores the strategies and main proposals of ANAMURI and the Bancada Rural in the constituent process in Chile from the perspective of environmental sociology, political ecology and ecofeminisms. Through qualitative research based on analysis of in-depth interviews and text analysis, alternative epistemologies that have opened space in the Chilean constituent process in the last decade are glimpsed. The results indicate the relevance of the role of peasant and indigenous women in the transition towards socio-environmental justice in Chile, and propose keys to deepen our understanding of the role of social movements in the transitions towards more just, ecological and democratic societies.

**Mariana Calcagni G.** is a Chilean environmental sociologist and activist. She is a PhD candidate in Sociology at the Free University of Berlin, Germany. She is also research associate of the project "Food for Justice: Power, Politics and Food Inequalities in a Bioeconomy" at the Institute for Latin American Studies (LAI). Her doctoral project studies social movements that promote change towards fairer and more socially and environmentally responsible food systems. Her academic and professional career has developed around environmental sociology and governance of natural commons in Latin America, focusing on the issues of water, forests and agriculture.

## PANEL 3

### AGRIFOOD / ERNÄHRUNG

Hyojeong Kim (Ecofeminism Research Center; Korean Women's Environmental Network)

#### **'Becoming Ecological Citizen': Women Peasants' Alternative Agriculture Movement Struggling with Climate Crisis in Indonesia and South Korea**

The study presents a discussion about new radical feminist citizenship corresponding to the reality of the current climate crisis and ecological catastrophe. Therefore the study aims at figuring out the process of 'Becoming Ecological Citizen' about how women peasants, who have been situated as important agents of self-sufficient economy against the global agricultural food system and patriarchal unequal structure, become a being to establish a new ecological and citizenly experienced world and to drive social changes. For this, focusing on the development project for empowering women peasants in Cianjur, Indonesia and a local women's peasant movement in Sangju, Korea, the comparative analysis was conducted about how women have new relationships with ecological agents and what kind of ecological matters, knowledge, care, and affect cause them to drive the process of 'Becoming Ecological Citizen' as being new subjects.

Why the ecofeminism has dealt with women peasants who are based on self-sufficient production as important agents of social change were reviewed to figure out new conditions for empowering women peasants. In addition, both the cases were analyzed with the processes of struggles for empowering women peasants and acquiring their citizenship, in order to understand their contexts: how the projects empowering women peasants have been conducted in Indonesia and how the women's peasant movements have been operated in Korea, respectively. Accordingly, the study analyzes the how the relationship between women and ecology have been discussed in ecofeminism and suggests how the existing concept of ecological citizenship based on the relationship between human and ecology could be reinterpreted and expanded through the conception of 'Becoming Ecological Citizen'.

The women peasants in both the case have expanded the scope of alternative agriculture movements through multi-layered citizenly practices for the relationship with ecology. The study figures out how women peasants' practice and movement for alternative agriculture expand their scopes and change social conditions in different local contexts through the comparative analysis of two case studies of alternative agriculture projects for empowering women peasants and alternative peasant movement for social change. Both the cases reveal the specific process how women peasants embody ecological senses and build ecological knowledge in intertwining various kinds from ecology and human to social systems such as norms and institutions. At the same time, it analyzes the process of making subject that women have been situated as new reformers in communities and regions starting from lands through practice and movement of alternative agriculture.

**Hyojeong Kim** is a feminist scholar activist and working at the Ecofeminism Research Center of Korean Women's Environment Network. She recently wrote her Ph.D dissertation "'Becoming Ecological Citizen' reflected on Alternative Agricultural Movement by Women Peasants in Indonesia and South Korea' at the department of women's studies, Ewha Womans University, Seoul. She wrote a book, *Seeds, a secret of grandmothers* (2018), about women peasants' life history related with the indigenous seed's movement and their indigenous knowledge. She also wrote a chapter 'The age of climate crisis, reflecting feminisms and ecology' for the book *Rewriting Women's Studies* (2021).

## PANEL 3

### AGRIFOOD / ERNÄHRUNG

Renata Campos Motta (Universität-Heidelberg)  
Co-author: Marco Antonio Teixeira (Universität-Heidelberg)

#### **Food Sovereignty and Popular Feminism in Brazil**

The Marcha das Margaridas is a coalition of women and feminism movements, agrarian movements, trade unions, and international organizations that emerged in 2000. Women's organizations that are part of a rural trade federation lead the process. While its initial agenda included gendered class-based demands for the recognition of women's work in food production, access to land titles and labour rights, the Marcha das Margaridas progressively incorporated other topics, such as agroecology and food sovereignty. The article addresses three questions: How did food sovereignty enter their agenda? What is the meaning of food sovereignty for them? How can food sovereignty be understood from a (popular) feminist perspective? Our research is based on participant observation in the last two Marchas (2015 and 2019), interviews with activists, and document analysis.

**Renata Campos Motta** is Professor of Sociology at the Heidelberg Center of Ibero-American Studies (HCIAS), Heidelberg University, and Project Leader of the Research Group Food for Justice: Power, Politics and Food Inequalities in a Bioeconomy (2019–2024), funded by the German Ministry of Education and Research (BMBF). She was an Assistant Professor in Sociology at the Institute for Latin American Studies at the Freie Universität Berlin (July 2018–July 2022), and a Guest Associate Professor of Brazilian Studies and Global Studies at Aarhus University, Denmark (2017–2018). She has been a Visiting Professor at the Università degli studi di Scienze Gastronomiche di Pollenzo (Italy, 2022) and the Universidade de Brasília (Brasil, 2019).

**Marco Antonio Teixeira** is a postdoctoral researcher at the Heidelberg Center for Ibero-American Studies (HCIAS) at Heidelberg University, and Project Leader of the research group Food for Justice: Power, Politics and Food Inequalities in the Bioeconomy, funded by the German Federal Ministry of Education and Research (BMBF). He holds a Ph.D. in Sociology from the Universidade do Estado do Rio de Janeiro (Brazil), a master's degree in Social Sciences from the Universidade Federal Rural do Rio de Janeiro, and a bachelor's degree in Social Science from the Universidade do Estado do Rio de Janeiro, as well as in History from the Universidade Federal do Estado do Rio de Janeiro. Winner of the 3rd edition of the Maria de Nazareth Baudel Wanderley Award for best doctoral thesis, granted by the Brazilian Rural Studies Network (2021). He works mainly on the following topics: social movements, food politics, feminisms, environmentalisms and climate change.

## PANEL 4

### KNOWLEDGES / WISSENSFORMEN

Aino Ursula Mäki (University of Manchester)

#### **Housewifisation and the Global Environmental Crisis: Beyond Feminising Nature and Naturalising Femininity**

Facing the triple crises of COVID-19, care and climate, the present historical conjuncture is characterised by a global crisis of reproduction of unprecedented intensity. At this moment, an intersectional ecofeminist perspective challenging capitalism, colonialism and patriarchy in unison is more relevant than ever. This paper introduces an original theoretical framework organised around the concept of housewifisation in order to discuss the origins of and solutions to the global environmental crisis from an embodied materialist perspective informed by ecofeminist, feminist materialist, and decolonial scholarship. Speaking to the current renaissance of ecological feminist ideas within and beyond academia, my ecofeminist political economic approach reaffirms the insights of marginalised scholars and activists alike who have revealed capitalist racist patriarchy as the shared root cause of environmental degradation and socio-political inequality. Drawing on the pioneering work of Maria Mies and Claudia von Werlhof from the Bielefeld school of socialist ecofeminism, I suggest an updated contemporary definition of housewifisation as a process of externalisation and naturalisation of socio-ecological reproduction – simultaneously legible as the origin of and a strategic response to capitalist crises of reproduction. Positioning their original approach in conversation with literatures within political ecology, ecofeminist scholarship and critical political economy, I specifically focus on elucidating an understanding of ‘housewifisation of nature’ as a double-pronged, interdependent process. Firstly, this process manifests through mobilisation of understandings about the naturalness of hierarchical divisions of labour in order to legitimise exploitation, and secondly, through naturalising domination of the biophysical environment and the more-than-human with recourse to meanings of gender, race and sexuality. I illustrate my argument through critical ecofeminist discussion of contemporary sustainable development and degrowth discourses, and foreground the enduring necessity of defeminising reproduction and denaturalising patriarchal gender orders within environmental politics. Finally, I propose that a revised analytic of housewifisation is uniquely equipped to challenge the replication of patriarchal and racist logics of domination in mainstream and critical imaginaries alike, and to contribute towards ontologies that can facilitate socioecological transformation towards care- and gender-just futures.

**Ursula Mäki**, originally from Helsinki, Finland, is a third year PhD candidate in the Department of Politics at the University of Manchester. Their thesis is focused on the concept of housewifisation. Operating across the boundaries between political economy and ecology, their work brings literatures on social reproduction, queer and decolonial theory, and critical political economy into conversation with critical ecofeminist theory and environmental politics. Currently, their research interests include heteronormativity, biopower and environmental governmentality, particularly in relation to the global politics of COVID-19 and the climate crisis.

## PANEL 4

### KNOWLEDGES / WISSENSFORMEN

Natalia Urzola (University of California at Berkeley)

#### **The ‘Other’ in International Environmental Law’s Responses to Climate Change: A Feminist Analysis of Environmental Knowledge Production**

Climate change and environmental degradation are two of humanity’s most pressing crises. Rising sea levels and devastating weather events are affecting entire populations worldwide. As a result, responses to the climate and environmental crises tend to be global. Myriad reports showcase the crises’ devastating causes and effects. International law, specifically international environmental law, is already designing ways to cope with the problems and consequences derived from the crises before it is too late. Expanding traditional legal notions is one way, either through novel interpretations of international law’s established concepts (i.e., extraterritorial jurisdiction) or the recognition of new environmental human rights (i.e., the right to a healthy environment). However, international environmental law’s arguments to support this expansion remain primarily concerned with the global aspect of the crises, often obscuring the disproportionate contribution by the wealthier countries. Attention to the relationship between the current socio-economic state and the colonial project is often overlooked. Furthermore, knowledge production remains dominated mainly by Western paradigms of what is ‘scientific enough.’ Knowledge outside what is considered ‘normal’ is frequently excluded. Traditional Indigenous knowledge, as well as knowledge produced by historically marginalized groups, continues to be seen as other-than-scientific. As a result, socio-economic and ecological disparities are furthered, expanding the gap between the so-called developed and underdeveloped countries and upholding an idea of the existing world order as ‘natural.’ The colonial project played a vital role in expanding and naturalizing social, gender, and racial hierarchies. The creation of the ‘Other’ as inferior and in need of civilization was crucial to justify Western encroachment on colonized lands and people. Today, the climate and environmental crises exacerbate and perpetuate these hierarchies through the disproportional impacts suffered by those who have been rendered most vulnerable as a result of this historical weight. Yet, international environmental law appears to have failed to fully engage with this history. Behind claims of universality, international environmental law may be complicit in solidifying gender and racial hierarchies amid the climate crisis by remaining color- and gender-blind. Decolonial feminist theory could provide the necessary tools to assess whether international environmental law’s responses to the environmental and climate crises perpetuate hierarchical relationships between humans, and humans and more-than-humans, which uphold systems of oppression regarding knowledge production. Integrating this theory allows us to rethink these responses and assess whether they achieve social and environmental justice from a critical perspective that centers historically excluded racialized and gendered voices.

**Natalia Urzola.** LL.M, University of California at Berkeley (2020); incoming S.J.D student at Elisabeth Haub School of Law, Pace University. Chief Operating Officer at the Global Network for Human Rights and the Environment (GNHRE) and Editorial Board member of GNHRE’s *Environmental Rights Review*. National Rapporteur (Colombia) at the Sabin Center’s Peer Review Network of Climate Litigation. Editorial Board member of the *Journal of the Global Pandemic Network*. Recent publications: *Reframing Global Biodiversity Protection after Covid-19: Is International Environmental Law up to the Task?* with M Tigre and V Lichet; *The Inter-American Responses during COVID-19: Development of Green Human Rights in Indigenous Cases at the Regional and National Levels* with A Harrington, M Tigre, et al.



## PANEL 4

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### KNOWLEDGES / WISSENSFORMEN

Sigrid Schmitz (Humboldt-Universität zu Berlin)

Nina Degele (Albert-Ludwigs-Universität Freiburg)

#### **Questioning Hegemonic Western Knowledge Production to Counter Climate Injustice: A Dialogue between Feminist STS and Sociology**

Global climate injustice is based on the entanglement of Western concepts of scientific knowledge production and technological development with the capitalist growth paradigm and the associated technological fix to tackle climate change. In an exchange between Feminist Science & Technology Studies (STS) and Sociology, we present critical approaches against this Western hegemonic power of interpreting and solving the climate crisis.

Analyses of feminist-postcolonial STS have shown how the scientific-technical logic of Western knowledge has legitimized the capitalist appropriation and colonial exploitation of land, nature and people, an ongoing process since the Enlightenment through intersectional devaluation and othering. Examples of current “carbon capitalism” and “slow violence” through time delay of causation and responsibility for environmental damage illustrate the ongoing postcolonial epistemic dominance of the Global North.

From a sociological perspective critical of capitalism, the Global North-dominated model of progress outlines a knowledge and science perspective based on a hegemonic growth paradigm. Sociologically based sustainability approaches criticize three fundamental persistences of capitalist climate crisis management. These mechanisms are economic obsolescence as a growth constraint, technical efficiency as a rebound effect, and historical path dependency as a lock-in effect. Current crises such as the Covid-19 pandemic and the Ukraine war make cracks in the growth paradigm increasingly visible (mobility restrictions, rupturing supply chains, rising energy prices). At the same time, a historical constellation like this opens up gateways for transformations. Accordingly, a critical approach to capitalism demonstrates the close connection between climate crisis and limits to growth. Accordingly, the aim of our transdisciplinary exchange is twofold. First, we want to sketch fundamental intersections between Western scientific-technological epistemic power and hegemonic capitalist paradigms. Second, this outline is needed to prepare the ground for a discussion of approaches against climate injustice.

**Sigrid Schmitz**, with a PhD and *venia legendi* in biology, has researched and taught Feminist Science & Technology Studies for more than 35 years. Her research topics are on neuro-gender, neuro-technologies and neuro-cultures, body discourses, and feminist epistemologies. She was Professor for Gender Studies at the University of Vienna (2010–2015) and visiting professor at several universities, recently for Gender in STEM at the University of Freiburg. She developed the open access platform Gendering STEM [MINT] Digital at the Center for Transdisciplinary Gender Studies, Humboldt-Universität zu Berlin (2010–2020).

**Nina Degele** has been Professor for Sociology and Gender Studies at the University of Freiburg since 2000. Her research area are the sociology of gender relations, sustainability and climate change, body and sports, qualitative methods. Together with Sigrid Schmitz, she organized the seminar *Nachhaltigkeit über den Tellerrand – praxeologische und dekoloniale Perspektiven auf Klimagerechtigkeit?* (2021).



## PANEL 5

### EXTRAKTIVISMUS / EXTRACTIVISM

Sybille Bauriedl (Europa-Universität Flensburg)

#### **Black Lives Matter: Globale Klimagerechtigkeit unter Bedingungen von Kohlenstoffkolonialismus und rassialisiertem Kapitalismus**

Der Klimawandel hat sozial differenzbare Ursachen und Auswirkungen. Eine nachhaltige Klimaschutzpolitik muss daher existierende Ungerechtigkeitsstrukturen (an)erkennen und entschärfen. Die Rede vom Anthropozän hingegen verschleiert die Privilegierung der Naturbeanspruchung durch Industriegesellschaften, blendet die koloniale Ausbeutung durch Europäer\*innen aus und universalisiert die Geschichte der Umweltzerstörung. Diese diskursive Strategie legitimiert die Fortsetzung einer strukturellen Praxis des *carbon colonialism* (Bachram 2004, Bumpus/Liverman 2011) und *racial capitalism* (Robinson 1983, Vergès 2017).

Die feministische, sozialwissenschaftliche Klimaforschung hat die Konsequenzen einer Klimapolitik gezeigt, die intersektionale Machtverhältnisse nicht wahrnimmt und Klimaschutz als neutrale Aufgabe technologischer und marktwirtschaftlicher Maßnahmen betrachtet. Intersektionale Studien sind kein Zusatz, sondern liefern zentrale Erkenntnisse für eine Problemdiagnose und nachhaltigere Lösungswege. Sie kritisieren die Tendenz der Klimaforschung und -politik, die Menschheit als homogen und soziale Gerechtigkeit als Luxus zu betrachten (MacGregor 2009). Klimawandelverantwortung und Klimavulnerabilitäten als Ergebnis von Hierarchisierungen entlang von Geschlecht, *race*, Klasse, Religion, sexueller Identität, Alter, körperlicher Fähigkeit zu verstehen, ermöglicht ein differenzierteres Wissen über die Klimakrise und die Wirksamkeit von Klimaschutzmaßnahmen.

Soziale und räumliche Hierarchisierungen zeigen sich in der deutschen, europäischen und internationalen Klimapolitik in einer Privilegierung *weißer*, männlich-normierter Interessen. Schwarze Leben haben kein Gewicht für präferierte Klimaschutzstrategien. Das belegt die Zahl der Todesopfer von klimawandelverursachten Extremwetterereignisse in Südasien, der Karibik und Ostafrika wie auch die Klimapolitik der Industrieländer, die eine rassistische Praxis der Landnahme, Vertreibung und Enteignung sowie Rohstoffextraktivismus und Ausbeutung im Globalen Süden fortsetzt (*green sacrifice zones*, Zografos/Robbins 2020). Die Kosten des europäischen Wohlstandsanspruchs werden weiterhin schwarzen Menschen abverlangt. Der Klimawandel entlarvt nicht nur den Kolonialismus der Vergangenheit, sondern auch eine andauernde Kolonialität, die unser Leben bestimmt und strukturiert und die mit den Prozessen des Kapitalismus, des Imperialismus und der internationalen Entwicklung einhergeht (*climate coloniality*, Sultana 2022).

Der Klimawandel ist eine Form der langfristigen Zerstörung von Lebensgrundlagen (slow disaster) und kann als langsame Gewalt (*slow violence*, Nixon 2011) betrachtet werden. Diese Perspektive lenkt die Aufmerksamkeit auf Kontinuitäten der Vergangenheit und in die Zukunft. Menschen leiden und sterben durch Klimawandelfolgen, aber die Protagonisten der Tat sind diffus und oft außerhalb der Reichweite von Verantwortarmachung und Sanktionierung.

Der Beitrag diskutiert die Erkenntnispotentiale aktueller Konzepte feministischer, postkolonialer Studien in der Klimaforschung und entwirft eine sozialräumliche Gerechtigkeitsperspektive, die Formen epistemischer, struktureller und langsamer Gewalt der Klimapolitik integriert. Ausgangspunkt ist das Verständnis von Landbesitz und Akkumulation des europäischen Kolonialismus.

**Sybille Bauriedl** ist Professorin für Integrative Geographie an der Europa-Universität Flensburg und beschäftigt sich in Lehre und Forschung mit Problemen nachhaltiger Stadtentwicklung, lokalen und globalen Ressourcenkonflikten, Klimaschutzpolitik und kolonialen Infrastrukturen in europäischen Hafenstädten. Sie ist international vernetzt zu Politischer Ökologie, Feministischer Geographie und Klimagerechtigkeit, hat das Netzwerk Flensburg postkolonial mitinitiiert und betreibt den blog [klimadebatte.wordpress.com](http://klimadebatte.wordpress.com).

## PANEL 5

### EXTRAKTIVISMUS / EXTRACTIVISM

Birgit Hoinle (Universität Hohenheim)  
Anna Saave (Humboldt-Universität zu Berlin)

#### **Das Potential dekolonialer und feministischer Perspektiven in der Umweltsoziologie: cuerpo-territorio, feminismos territoriales und Kohleabbau im Cerrejón**

In den letzten beiden Dekaden konnte sich die sozial-ökologische Forschung im deutschsprachigen Raum konsolidieren, jedoch blieben darin bislang feministische und dekoloniale Perspektiven auf gesellschaftliche Naturverhältnisse unterrepräsentiert. Der eingereichte Beitrag geht auf diese Leerstelle ein und veranschaulicht das Analyse- und Transformationspotential feministischer und dekolonialer Ansätze im Hinblick auf den Kohleextraktivismus.

Der Beitrag zeigt auf, dass in der sozial-ökologischen Forschung feministische Perspektiven nötig sind, um die enge Verflochtenheit sozial und ökologischer Zusammenhänge geschlechtersensibel sichtbar zu machen und Mensch-Natur-Verhältnisse differenziert zu erfassen. Ebenso ist es erforderlich, die Stimmen derjenigen, die am meisten von den Auswirkungen des menschengemachten Klimawandels betroffen sind, wie Akteur\*innen aus dem Globalen Süden, in der Umweltforschung hörbarer werden zu lassen. Damit lässt sich das Analysepotential sozial-ökologischer Forschung erweitern, z. B., da über eine – im Nachhaltigkeitsdiskurs im Globalen Norden häufig angewandte – Reduktion auf technische oder marktbasierende Lösungen für Klimagerechtigkeit und Nachhaltigkeit hinaus gegangen wird.

Vor diesem Hintergrund möchten wir die Relevanz feministischer und dekolonialer Perspektiven in der Analyse gesellschaftlicher Naturverhältnisse anhand des Beispiels des Kohleextraktivismus in Kolumbien herausarbeiten. Vor Ort hat der Kohleabbau einschneidende Auswirkungen auf Mensch und Umwelt, die im Zusammenhang mit machtvollen, maskulin geprägten Naturverhältnissen stehen. Eine lokale Antwort stellen Widerstandsperspektiven indigener Frauen\* dar, die sich u.a. im Netzwerk *Fuerza Mujeres Wayúu* zusammenschließen, um für den Erhalt ihrer Lebensgrundlagen zu kämpfen. Kolumbiens Kohleabbau, insbesondere im größten Steinkohletagebau Lateinamerikas Cerrejón, spielt auch für Deutschlands Energieversorgung aufgrund der russischen Invasion in die Ukraine eine zunehmende Rolle.

Konzeptionell rahmen wir das Anwendungsbeispiel mit dem Ansatz *cuerpo-territorio* (Cabnal 2010). Dieser wurde im Feld indigener und kommunitärer Feminismen in Lateinamerika entwickelt und betont den engen Zusammenhang von territorialen Landnahmen und patriarchalen Gewaltformen. Der Ansatz eröffnet zudem Widerstandsperspektiven, wie in Ulloas (2016) Konzept der *territorialen Feminismen* deutlich wird. Wir verknüpfen diese feministischen Theorien aus dem Globalen Süden mit westlichen feministischen Reproduktionstheorien wie *meta-industrial labor* (Salleh 1997), um einen Dialog der Wissensformen – zwischen Wissenschaft und Bewegung sowie zwischen Globalem Norden und Süden – zu fördern. Ziel unseres Beitrags ist es, konkrete Anregungen für eine kritische, multiperspektivische Analyse und dekoloniale Transformation gesellschaftlicher Naturverhältnisse einzubringen.

## PANEL 5

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### EXTRAKTIVISMUS / EXTRACTIVISM

Birgit Hoinle (Universität Hohenheim)  
Anna Saave (Humboldt-Universität zu Berlin)

#### **Das Potential dekolonialer und feministischer Perspektiven in der Umweltsoziologie: cuerpo-territorio, feminismos territoriales und Kohleabbau im Cerrejón**

**Dr. Birgit Hoinle** ist wissenschaftliche Mitarbeiterin am Institut für Sozialwissenschaften des Agrarbereichs der Universität Hohenheim. Sie hat im Bereich Integrativer Geographie an der Universität Hamburg promoviert mit einem Stipendium der Heinrich-Böll-Stiftung im Cluster Transformationsforschung. In ihrem Dissertationsprojekt analysierte sie Prozesse des räumlichen Empowerments in der (peri-)urbanen Landwirtschaft in Bogotá; dabei arbeitete sie eng zusammen mit agrarökologischen Netzwerken in Bogotá und der Universidad Externado de Colombia. In ihrer jetzigen Forschung beschäftigt sie sich mit dem Thema nachhaltiger Schulernährung aus der Food Justice-Perspektive.

**Dr. Anna Saave** ist feministische politische Ökonomin und Postdoktorandin in der Nachwuchsgruppe BioMaterialities an der Humboldt-Universität zu Berlin. Anna Saave studierte Umweltwissenschaften und Nachhaltigkeitsökonomie in Deutschland, Island und den USA. Sie lehrt feministische Ökonomik, politische Ökonomie und Ökofeminismus an verschiedenen Universitäten. In ihrer Dissertation "Einverleibung und Externalisierung. Zur Innen-Außen-Beziehung der kapitalistischen Produktionsweise" (2022) entwickelt sie eine Theorie der kapitalistischen Außenverhältnisse. Anna Saaves Forschungsschwerpunkte liegen auf der Verflechtung von Care, Reproduktionsarbeit, ökologischen Prozessen und Ökonomie, auf Akkumulationstheorien sowie in der Postwachstums- und Transformationsforschung.

EXTRAKTIVISMUS / EXTRACTIVISM

Lena Partzsch (Freie Universität Berlin)

**„Konflikt“-Mineralien und Narrative über Frauen und Mädchen**

Narrative über Frauen und Mädchen kommt mitunter entscheidende Relevanz in der politischen Kommunikation von Gewalt- und Rohstoffkonflikten zu. Die USA haben 2010 und die Europäische Union 2017 verbindliche Sorgfaltspflichten verabschiedet für die Ersteinfuhr sogenannter „Konflikt“-Mineralien, nämlich Zinn, Tantal, Wolfram sowie deren Erze und Gold, insbesondere aus der Demokratischen Republik Kongo (DRK). Dazu geführt haben Kampagnen von NGOs, für die das Narrativ der sexuellen Gewalt gegen Frauen im dortigen Gewaltkonflikt zentral war. In diesem Zusammenhang bezeichnete beispielsweise Margot Wallström als UN-Sonderbeauftragte den Ost-Kongo als „Vergewaltigungshauptstadt der Welt“. Solche Narrative gelten als stark vereinfacht, werden jedoch für die politische Kommunikation als notwendig erachtet. Kritiker:innen bemängeln, dass sie nicht nur Stereotype von Frauen als Opfern reproduzieren, sondern durch das Unterschlagen der Komplexität auch zu politischen Maßnahmen führen, die die Menschenrechtssituation vor Ort verschärfen.

Das Paper beginnt mit einem Überblick über die Debatte. Es erfolgt eine Literaturlauswertung zu den Hintergründen verbindlicher Sorgfaltspflichten beim Handel mit Rohstoffen unter Fokussierung auf „Konflikt“-Mineralien aus der DRK. Erläutert wird, warum vereinfachte Narrative in der Kommunikation von NGOs als notwendig gelten. Der Schwerpunkt liegt auf Narrativen zu Gender, Frauen und Mädchen. Der zweite Teil des Papers widmet sich einer empirischen Überprüfung der in der Literatur diskutierten Narrative. Aktuell setzen sich 130 deutsche NGOs für ein EU-Lieferkettengesetz ein. Dabei wird immer wieder mit dem Mineralienabbau in der DRK argumentiert. Auf Basis einer systematischen Auswertung von Veröffentlichungen der NGOs und semi-strukturierter Interviews mit ihren Vertreter:innen wird die aktuelle politische Kommunikation auch in Bezug auf zu ergreifende Maßnahmen ausgewertet: Welche Narrative prägen die Kampagnen? Welche politischen Maßnahmen folgen daraus?

**Prof. Dr. Lena Partzsch** leitet seit 2022 den Arbeitsbereich für Vergleichende Politikwissenschaft mit Schwerpunkt Umwelt- und Klimapolitik am Otto-Suhr-Institut der Freien Universität Berlin. Seit 2018 ist sie zudem außerplanmäßige Professorin an der Universität Freiburg. An der Universität Münster wurde sie 2014 habilitiert und an der Freien Universität Berlin 2007 promoviert. Ihre Forschung beschäftigt sich mit dem Wandel zu mehr Nachhaltigkeit sowohl im globalen Norden als auch Süden. Zum Ressourcenkonflikt in der DRK führte sie zwei Forschungsprojekte mit mehreren Veröffentlichungen durch.

CLIMATE JUSTICE / KLIMAGERECHTIGKEIT

Cristina Blanco (Pontifical Catholic University of Peru)  
Dina Lupin (University of Southampton)

**Angry Mountains, Walking Rivers:  
Onto-epistemic Exclusions and Indigenous Peoples' Rights to Participation**

In Tibet, the Indigenous communities who live near the base of Mount Kawagebo have described their ongoing battles to protect the sacred mountain from trespassers. These include mountaineers, mining companies, and the state, all of whom have sought to cross ancient and forbidden thresholds. While the community has resisted these incursions, they have stated that it is the mountain that ultimately stopped them: because the mountain is angry, mountaineers have died on its slopes and it cannot be climbed; because the mountain resists, plans to mine have been cancelled. On the other side of the world, in the Amazon, the Kukama-Kukamiria people have explained that “the river ‘walks’ and acts with the *purawa* (the mother serpent that weaves the territory), which is responsible for configuring its territorial spaces and giving rise to the sediment, the enchanted areas, the houses, the black lands, the plants and the forests”. The existence of the fish does not depend on human beings but on the *karwaras*, powerful beings that inhabit the bodies of water and from whom people who enter must ask permission.

Both of these Peoples, and many other Indigenous Peoples in different parts of the world, have described the environment as a feeling, sentient, opinionated being who speaks and acts. However, when these communities make these claims to outsiders or try to include these other-than-human beings in discussions and consultations, they are rarely taken seriously. Instead, these claims are understood as an expression of Indigenous culture, a component of their worldview, or a statement of religious belief. As a result, the mountain is not consulted, the river’s permission is not sought.

In this paper, we examine the ways in which Indigenous accounts of the environment are discounted or dismissed by outsiders who engage with these communities. While these outsiders are often state decision-makers or developers seeking to use, change or harm Indigenous territory, Indigenous claims about the sentience of the environment are also often not taken seriously by scholars, civil society actors and advocates.

This failure to engage seriously with Indigenous descriptions of the environment and the failure to engage with the environment itself, we argue, results in two kinds of injustices: an epistemic or cognitive injustice for Indigenous peoples, and an ontological-epistemic exclusion for the non-human beings who are not regarded as speakers, knowers or any other kind of participants. Drawing on feminist and Indigenous theories of epistemic and cognitive injustice, this paper explores the practices of silencing and exclusion that take place when Indigenous peoples try to bring in the voices and participation of the other-than-human.

Last, we consider how these injustices might be addressed and how the other-than-human can be brought into discussions and conversations with non-Indigenous interlocutors. With a focus on legally mandated processes of participation and on court process in litigation, we examine how the law can be an instrument of inclusion of other-than-human voices.

## PANEL 6

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### CLIMATE JUSTICE / KLIMAGERECHTIGKEIT

Cristina Blanco (Pontifical Catholic University of Peru)

Dina Lupin (University of Southampton)

#### **Angry Mountains, Walking Rivers: Onto-epistemic Exclusions and Indigenous Peoples' Rights to Participation**

**Dr Dina Lupin** is a Lecturer at the School of Law at the University of Southampton and the Director of the Global Network for Human Rights and the Environment. In her research, Dina examines the role of fundamental legal values (such as human dignity) in the context of environmental decision-making and she uses feminist, queer and decolonial theory in her analysis of Indigenous epistemic and social resistance to unjust environmental processes and practices. Previously, Dina worked as a Senior Attorney at the Centre for Environmental Rights in South Africa where she represented a range of communities and activists in their battles for more transparent, accountable environmental and water management in the mining sector.

**Cristina Blanco** is associate professor of international law and human rights at the Pontifical Catholic University of Peru (PUCP) and doctoral researcher at the University of Essex. She specializes in international law and Indigenous peoples, particularly in the Latin American context. Cristina has worked previously as a human rights specialist for the Rapporteurship on the Rights of Indigenous Peoples of the Inter-American Commission on Human Rights (IACHR) and as Academic Coordinator of the Institute for Democracy and Human Rights of the PUCP. She is an active external consultant for the IACHR and the Due Process of Law Foundation, and former consultant for the Organization of American States. She authored the IACHR Report on the Rights of Indigenous peoples of the Pan-Amazon region, among other publications related to human rights and Indigenous peoples in the Americas.

## PANEL 6

### CLIMATE JUSTICE / KLIMAGERECHTIGKEIT

Sneha Krishnan (OP Jindal Global University, India)

#### **Intersectional Climate Justice in Northeastern India: Mapping Indigenous Knowledge and Collective Action against Dispossession**

Disaster risk reduction, including response, recovery, and climate change adaptation tend to focus on behavioural and adaptive strategies to minimise risks for and build capacities of those who are affected. The various forms of human mobility, especially of indigenous communities in response to, and in anticipation of disasters or as a consequence of development and hazard mitigation projects offer a new dimension to unpack the differences between the physical manifestations of climate change and current discourses on climate and development as the causes of these changes. This study focuses on concerns about erasure of indigenous communities and their lived experiences, and their relationship with the natural habitat and wildlife which informs their activism from a feminist perspective.

This presentation asks, “What legal and kinds of alliances do we need to forge to pursue intersectionality-informed climate justice for Indigenous peoples to support their resistance to dispossession?”

Using the case study of Idu Mishmis in Arunachal Pradesh we explore how collective forms of resistance are shaped through knowledge, power and decision-making within the communities through photo-elicitation and policy analysis. Arunachal Pradesh, northeastern India hosts a fragile and eco-sensitive region, Dibhang Valley which is home to the indigenous ‘Idu Mishmi’ community. They are resisting the construction of two proposed dams in Dibhang valley – Etalin Dam and Dibang Multipurpose Dam – two of the proposed 42 Dams projects across Brahmaputra and its tributaries by National Hydro Power Corporation (NHPC). In May 2020, this project was cleared by the Government of India without any Environmental Impact Assessment (EIA) despite criticism and concerns of local and national environmentalists. The Dam Affected Citizens Committee (DACC), an organisation comprising local political leaders from project affected families of the Dibang project, started negotiating with the State government. The timelines of events in this resistance movement describes how the state deploys force and violence to subjugate and enforce law and order, and carry out its development mandate.

The Idu Mishmi community has been protesting the massive dispossession the project will bring, facing violence from the government and a lack of solidarity from several conservation institutions. The Idu people fear that the dam will bring ecological degradation, threaten their culture, and dispossess them from their lands and livelihoods.

**Prof. (Dr.) Sneha Krishnan** is trained in psychology, environmental engineering and disaster management, with her multi-disciplinary interests ranging from environmental and public health, women’s empowerment, humanitarian conflicts and adaptation. She has worked on a wide range of topics in Asia-Pacific. She has a PhD in Environmental Engineering from University College London, where she worked with communities across South Asia on the recovery of village water and sanitation systems after floods, cyclones and earthquakes in Assam, Odisha and Nepal respectively.



CLIMATE JUSTICE / KLIMAGERECHTIGKEIT

Alexandra R. Harrington (Lancaster University Law School)

**Evolving Use of Standing in Climate Litigation as a Tool of Bridging Subjectivity and Nature**

Over the past several decades, courts have been the site of growth in the context of climate litigation. While these claims were often viewed as tangential when first raised, a series of courts from the Philippines to India to the Netherlands to Ireland and beyond have recognized the rights of citizens to challenge governmental actions that impact on climate change. In these cases, the courts have been responsible for determining issues of standing involving individuals and groups as citizens. This in itself has been a crucial development for opening access to courts and allowing the limited presence of groups usually excluded by the application of standing, for example children and future generations, as those able to exert their rights and interests.

At the same time, the role of courts in determining standing for such evolving case law has shifted in a more subtle way. Typically, regardless the country or legal system, standing has been determined for natural persons or legal persons (such as corporations) and this is no less true in the climate litigation setting. Yet, climate litigation cases have also been brought to establish the rights of various natural entities – for example the Atrato River in Colombia – and have required courts to decide what entities have standing to assert rights as well as who can speak for them in the litigation context. Rather than focusing on the novelty of claims brought in relation to the rights of the natural environment, this paper will address the ways in which courts have acted as agents of change in the determination of standing in climate litigation cases. More than a procedural determination, in these cases standing encompasses a significant substantive element that can be envisioned as a tool for crafting rights and obligations for previously unexamined potential agency of the natural environment. The paper will analyse the growth and development of these cases and extrapolate future impacts and trends in climate litigation based on the changing role of courts in standing determinations. It will assert that the evolution of standing is a critical tool in recognizing and entrenching the place of natural resources and marginalized human populations in the climate litigation process, which will be argued is critical for the legitimacy of this genre of litigation.

**Dr Alexandra R. Harrington** is a Lecturer in Law at Lancaster University Law School. She is the Chair of the IUCN Task Force on Plastic Pollution and has recently served as Fulbright Canada Research Chair in Global Governance and is the author of *International Organizations and the Law* (2018), *International Law and Global Governance: Treaty Regimes and Sustainable Development Goals Interpretation* (2021), and *Just Transitions and the Future of Law and Regulations* (2022).



## PANEL 7

### BARRIERS / WIDERSTÄNDE

Sara L Seck (Dalhousie University)

#### **Human Rights and Human Wrongs: An Intersectional Feminist Approach to Business Law in the Triple Planetary Crisis**

According to UNEP, the world is facing a triple planetary crisis of climate change, nature loss, and pollution and waste. While these interdependent global ecological crises are human-induced, humans neither contribute equally to them, nor are they equally impacted by them. Human rights-based approaches to these environmental challenges are emerging, informed by ongoing clarifications of international law in relation to the right to a clean, healthy and sustainable environment, recently recognized in resolutions adopted by both the UN Human Rights Council and the UN General Assembly. This right is comprised of substantive dimensions (rights to clean air, clean water, a safe climate, healthy biodiversity and ecosystems, non-toxic places, and safe and sustainably produced food), and procedural dimensions (including rights to information and impact assessment, freedom of expression, public participation and access to justice). Cross-cutting consideration of non-discrimination and vulnerability are vital for the realization of this right: sources of international human rights law identify particular groups of individual and collective rights holders who are especially vulnerable to, or at risk from, environmental harm. These include children, the disabled, women and gender-diverse persons, Indigenous peoples, coastal communities, migrants, racialized minorities, informal workers, and those living in poverty.

At the same time, the independent responsibility of business enterprises to respect human rights under international law has been clarified with the endorsement by the UN Human Rights Council of the 2011 UN Guiding Principles on Business and Human Rights (UNGPs). The UNGPs are comprised of three pillars: the state duty to protect, the business responsibility to respect, and the cross-cutting importance of access to remedy. They are embedded in guidance tools that inform the interpretation of legal doctrines in judicial decisions (such as the scope of acceptable corporate climate conduct), and the evolution of domestic laws (such as mandatory human rights and environmental due diligence laws).

Despite this evolving legal landscape, the humans who contribute the most to planetary harms appear largely untouched, free both to continue to harm, and to escape the brunt of planetary crises due to disproportionate access to resources. This paper will explore the implications for law of an intersectional feminist approach to imagining the humans who are most responsible for ecological crisis, and the structure of the business enterprises that serve their interests. Is business law reform necessary to transform the relationship between overconsuming humans and the more-than-human world so as to avoid deepening social and ecological crisis?

**Associate Professor Sara L Seck** (LLB, PhD) is the Yogis & Keddy Chair in Human Rights Law at the Schulich School of Law and Marine & Environmental Law Institute at Dalhousie University. She has co-edited several books including the 2021 *Research Handbook on Climate Change Loss & Damage* and the 2021 *Cambridge Handbook of Environmental Justice and Sustainable Development*. Recent UNEP-funded work has led her to develop training materials for businesses on a human rights-based approach to the plastic value chain. She is co-author (with Handl & Simons) of the BHRJ article “Gender and Intersectionality in Business and Human Rights Scholarship”.

## PANEL 7

### BARRIERS / WIDERSTÄNDE

Mariko Takedomi Karlsson (Lund University, Sweden)

#### **Gendered Consumption and Production: Understanding the Gender/Sustainability Nexus in the Swedish Fashion Industry**

My research is concerned with the co-optation of sustainability, feminism, and social justice within and by the fast fashion industry in Sweden. This stems from a desire to understand the acceleration of sustainability discourse and narratives built by brands (through communication, advertisement, marketing, and sustainability reporting) and how this shapes consumption. I argue that the dominating narrative within fast fashion brands is a neoliberal one that is both techno optimistic as well as uncritical of consumerism. Through an analysis of the discourses of sustainability, feminism, and social justice in the fast fashion industry in Sweden, my PhD research aims to critically examine the current sustainability solutions offered by fashion companies and explain why they fail to address some of the core problems in fashion, such as over-production and over-consumption, as well as the unethical nature of garment factory work.

In my dissertation I try to understand the connection between gender and sustainability in the realm of fashion and consumption as well as more broadly and conceptually. One of my main arguments is that fashion companies adhere to the gender binary by advertising sustainable or ethical products specifically to women consumers, as they are expected to act and consume more sustainably. This is a problematic phenomenon which mostly accelerates consumption rather than lower it. Gender is an essential lens to understand sustainable consumption and fashion, partly because fashion and clothes are so intimately tied to desire and performativity, and gender is the best toolbox to deal with those elements. I argue that the way women's subjectivities are constructed in fashion discourse creates a dichotomy between empowered conscious consumers, and empowerment seeking workers, creating an assumption that through the act of consumption, informed and benevolent consumers in the global North can help create a sustainable and socially just global future. This intensifies the dichotomy between women of the global North and the global South in a way that is not reflective of reality, while also creating a harmful hierarchy. In my research argue that encouraging so-called sustainable consumption ultimately is an ineffective way of making the fashion industry socially or ecologically sustainable.

I plan to present an empirical chapter where I analyse interview material as well as fashion advertisements and social media content pertaining to sustainable consumption and female empowerment. The different types of material help to paint a wider picture of the different ways in which discourses on gender and sustainability operate within the fast fashion industry.

**Mariko Takedomi Karlsson** grew up in Sweden, Japan, and Australia, and is a PhD student in Human Ecology in her final year at the Department of Human Geography at Lund University in Sweden. Her research pertains to the overconsumption and overproduction of clothes in times of ecological crisis, and the nexus between gender and sustainability, specifically in relation to discourses of the fashion industry. Feminist political ecology, feminist theory, human ecology and media studies inform a large part of her current work.

## PANEL 7

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### BARRIERS / WIDERSTÄNDE

Corina Heri (University of Zurich)

#### **Strategic/Public Interest Litigation as a Driver of Climate Justice?**

Rights-based litigation for climate action is becoming increasingly commonplace in a variety of jurisdictions. Often supported by large environmental NGOs, litigants are mobilizing their rights to demand, among other things, emissions reductions, adaptation measures, inter-generational justice, non-discrimination, and respect for their health, life, homes, and indigenous and cultural rights. These efforts have attracted criticism, including because of perceived lack of legitimacy and interference with the democratic process and political decision-making. At the same time, the proliferation of these cases and the hope for change encapsulated within them has become a key locus of mainstreaming climate justice demands and developing legal knowledges around climate change. This contribution will engage with the nature of strategic/public interest litigation and discuss its range of possibilities and concrete hurdles in the struggle for social and political change. Key topics will include access to justice, the legitimacy of representative claims (including those brought for the more-than-human and future generations), backlash against so-called judicial activism, and the role of human rights law for combating entrenched power structures.

## PANEL 8

### POLICIES / POLITIKEN

Sigrid Boysen (Helmut-Schmidt-Universität, Hamburg)

#### **‘We the Human Species’: Power and Concepts in International Environmental Law**

Das internationale Umwelt- und Klimaschutzrecht präsentiert regelmäßig als völlig neues Rechtsgebiet. Dreh- und Angelpunkt dieser ritualisierten Selbstbeschreibung ist ein im 20. Jahrhundert vollzogener Paradigmenwechsel „vom Utilitarismus zum globalen Gemeinschaftsinteresse“. So beflügelt wird das internationale Umweltrecht beschrieben als Ausdruck der „Lernkurve der internationalen Gemeinschaft“, als „spezielles Gebiet“ oder „autonomes Regime“ und dem neuen Recht eine nicht-anthropozentrische Einsicht in den Wert der Natur um ihrer selbst willen unterstellt. Im Zentrum der legitimatorischen Grundannahmen des internationalen Umwelt- und Klimaschutzrechts steht das Konzept des Anthropozäns. Das konzeptionelle Fundament des durch die Beiträge von Paul Crutzen und Will Steffen im Jahr 2002 eingeführten neuen Erdzeitalters bildet „die Menschheit“ (humanity, mankind, our species) als Ganzes als Verursacherin gravierender Umweltveränderungen. Die Erzählung vom Anthropozän ist gekennzeichnet durch die Selbstermächtigung einer männlich geprägten Naturwissenschaft als Retterin der Menschheit. Die Pointe ist dabei die vollständige Konzentration auf „die Menschheit“ als Ganzes, die Spezies. Gegenderte Hierarchien, Asymmetrien und Ungleichheiten im Hinblick auf den Zugang zu Umweltgütern und die Betroffenheit von Umweltbeeinträchtigungen fallen ebenso aus dem Rahmen der Erzählung wie die bei der Bewirtschaftung der natürlichen Umwelt geschaffenen Ungleichheiten.

Schwer in dieses universalistische Szenario integrieren lassen sich nahezu alle Konfliktlinien der aktuellen umwelt- und spezifisch klimaschutzrechtlichen Debatte. Das neue Recht zeigt sich in den Fängen eines alten Konflikts: Der Globale Süden kommt in der ökologischen Debatte wie im Entwicklungsdiskurs nahezu ausschließlich als ihr Objekt vor. In der üblichen Beschreibung ist es der Norden, dem die Sorge um die globale Umwelt, der Süden, dem die vordringliche Sorge um die eigene ökonomische Entwicklung zugeschrieben wird. Diese Version der Erzählung ist nicht nur wegen der impliziten Hierarchisierung der angeblichen Sorge der einen für das Allgemeine, der Sorge der anderen bloß für das Besondere fragwürdig, sondern auch in vielfacher Hinsicht faktisch unrichtig. Ein genauerer Blick auf die Perspektive des Nordens zeigt zudem die Verwerfungen auf der Seite der Industriestaaten. Hier wird zur Abwendung der globalen Umweltkatastrophe „die Naturwissenschaft“ mandatiert und damit eine spezifische, gegenderte Konstellation von Wissen und Handlungsmacht als gegeben vorausgesetzt. So richtig das Konzept des Anthropozäns damit aus der Perspektive anderer, durch menschliche Aktivität bedrohter Arten sein mag, so wenig scheint das pauschale Narrativ ohne Ansehung gegendeter Hierarchien, kultureller, technologischer oder ökonomischer Entscheidungen bestimmter sozialer Gruppen, Organisationen oder Institutionen in der Lage, die durch komplexe Verantwortlichkeitsbeziehungen gekennzeichneten Probleme der globalen Klimakatastrophe zu lösen.

**Sigrid Boysen** Dr. iur. (Hamburg) is Professor of International and European Law at Helmut Schmidt University in Hamburg. She serves as editor-in-chief of the international law review “Archiv des Völkerrechts” and on the board of the Institute for European Integration, Europa-Kolleg Hamburg. She has held positions as associate professor at Free University Berlin, Visiting Research Fellow at Princeton University (Woodrow Wilson School of Public and International Affairs), and Visiting Research Fellow at Harvard Law School’s Institute of Global Law and Policy. Her research focuses on international law, with a particular focus on the theory of international law, international environmental and economic law and constitutional law. Her current research project “International Law and its Environments” aims at rethinking the foundations of international environmental law.

## PANEL 8

### POLICIES / POLITIKEN

Rahmatu Buba (Gombe State University)

#### **Gendering Environment and Climate Change: Emerging Issues, the African Union and its Role in Gender Responsive Solutions**

Climate change is a vital concern for African economies, societies, communities and ecosystems. Women are most vulnerable to the negative impacts of climate change and gender inequality has further exacerbated these impacts. It is well known fact that women are powerful agents of change and they continue to make increasing and significant contributions to all areas of sustainable development, despite existing structural and sociocultural barriers among others. Globally, there is a growing recognition of implementing gender considerations into national climate change policies and actions. Conversely, if policies are implemented without meaningful participation of women, inequalities can increase and effectiveness decreases. Women, children and the elderly are the most frequent victims of natural and man-made disasters. While it is important that gender appears in climate change policies, it is crucial how gender is framed in them. With an intersectional understanding of gender, climate change policies have the potential to decrease inequalities and to give vulnerable populations the capacities to better react to the impacts of climate change. The aim of this study is to investigate if the African Union (AU) is reflecting gender-responsiveness and preparedness to climate change at regional and sub regional levels. The paper relies on peer-reviewed literature related to gender and climate change in Africa. Using an African ecofeminist philosophical perspective, the study reveals that gender equality still remains a challenge for African countries, which pose as a serious hindrance to the effectiveness of climate policies. However, the AU has proposed strategies to foster the effective participation of all stakeholders that are essential to ensure that gender dimensions are addressed in issues of climate change. Looking at the implementation, most of the countries faced significant difficulties and is still not put into practice. At the same time, awareness and cooperation for gender in climate change policies among the African countries has increased. yet, the generalizing discourse about women's vulnerability prevails.

**Rahmatu Buba** currently works at the Department of Political Science, Gombe State University, Nigeria. Rahmatu conducts research in the fields of feminist security studies, environmental security, human security and counter-terrorism, gender and political violence.

## PANEL 8

### POLICIES / POLITIKEN

Alana Malinde S.N. Lancaster (The University of the West Indies)

#### **Climate Change, Gender and Coastal Peoples: A Bubbling Cauldron of [Un]Sustainability in the CARICOM & OECS Caribbean?**

The members of the Caribbean Community (CARICOM) and the Organisation of Eastern Caribbean States (OECS) Caribbean (C&OC) comprise a collection of relatively small, picturesque and diverse large ocean (LO), small island developing states (SIDS) in the West Indies. Their culture, economies, ecology and peoples are historically linked to their marine environments, and shaped by an assortment of historical processes, including colonisation, slavery and independence. These political undertakings have bequeathed a heritage of exploitation and neglect of the C&OC's natural and human resources which is now exacerbated by climate change, as the primary emergent threat pervading life in the C&OC. Climate change has led to coastal and marine degradation, as well as the destruction of socio-economic and socio-ecological relationships contingent on these spaces. One such relationship is small-scale fishing (SSF), which dominates the C&OC, as historically, fisherfolk occupied a unique and privileged position in the Caribbean society. Consequently, the effects of climate change are most acutely felt by the region's marginalised populations: women, children, Afro-descendant and indigenous peoples, who primarily engage in farming and fishing, and exist on the periphery of the region's predominant tourism industry.

Women play an important role within the C&OC's small-scale fishing communities, primarily through fish value chain activities, contributing to household food security and bringing in an income. Further, with a regional increase in single parent, women-led households, the role of women to the well-being and development of the region's children is vital. Nevertheless, the inequality and inequity faced by women in SSF is ubiquitous, leading Pillar 5 of the Global Action Plan for the International Year of Artisanal Fisheries and Aquaculture (IYAFA 2022) to specifically mandate the critical need to acknowledge that "women and men in small-scale artisanal fisheries and aquaculture are equals". Increasingly however, these disparities in the C&OC's fishing communities are exacerbated by adaptation and mitigation measures which have gendered consequences. While research on SSF in the C&OC is ample and rapidly expanding, scientific and legal literature focused on gender (and child) considerations in SSF within the Caribbean context has stalled. Notably, there is a paucity of research on governance and power influences underpinning the climate change regime and the impact on gender, gender equality and fisheries in the C&OC.

The Presentation will examine evidence from a gamut of interdisciplinary literature to investigate the extent to which overlooking gendered approaches in the governance and power dynamics of climate adaptation and mitigation affects the C&OC's SSF. The aim is to afford governments, policy-makers, development practitioners, researchers and communities the opportunity to rethink, reevaluate, and if possible, replicate the importance of incorporating gender into the C&OC's SSF.

**Alana Malinde S.N. Lancaster** is a Lecturer in International Environmental & Energy Law and a Member of the Executive Team of the GCRF-funded One Ocean Hub. Alana taught at the University of Guyana before joining the Faculty of Law at The University of the West Indies, Cave Hill Campus. Most recently, Alana was appointed as the Regional Deputy Director of the GNHRE for the Caribbean Region, and contributes to the work of several national, regional and international bodies. These include the Coordinating Committee and National Working Group for the GEF Islands Child Project 10279 Project, a five-year project which aims to strengthen the mechanisms for the environmentally sound management of chemicals and wastes in Barbados, the IUCN World Commission on Environmental Law Climate Change Law Specialist Group; the EIA and ABMT Working Groups of the CARICOM Advisory Group on Biodiversity Beyond National Jurisdiction; the GESAMP Working Group 41 on 'Ocean Interventions for Climate Change Mitigation' (formerly the GESAMP Working Group on Marine Geoengineering), and is one of 21 members from 11 countries on the Technical Advisory Group to the LAC UNESCO Sites Climate Change, Risk and Resilience Platform.

## PANEL 9

### BORDERS / GRENZEN

Lynette Shultz (University of Alberta)  
Carrie Karsgaard (Arizona State University)

#### **Un-bordering and Re-learning as Repair: Planetary Citizenship Education and Justice for and with Climate Migrants**

Quickly growing populations of climate refugees, migrants, and internally displaced people hold profound implications for education. Already, an average of 25.3 million people are displaced by climate disasters annually - a number that is projected to grow as high as one billion people by 2050 (Walia, 2021, p. 73). Considering the unevenness of climate impacts, the notion of “intragenerational climate justice” recognizes the need for just action towards people in the present generation who are suffering the impacts of climate heating yet contributed the least to greenhouse gas emissions (Kanbur, 2018; Sassen, 2014). Despite calls for intragenerational justice, including in climate justice education, many climate migrants and environmentally displaced people are legally unrecognizable. Caught between various definitions of “refugees” and “economic migrants,” climate migrants are “lacking a clear legal or moral language from which they can build claims for official recognition or a set of rights that is able to meet their particular ethical and practical demands” (Marshall, 2016, p. 2).

There is potential for this issue to be mirrored in education, where we understand the marginalization of climate migrants as a “bordering regime” (Walia, 2021). Elastic and mobile, bordering regimes can be territorially diffused both within the state (e.g. through surveillance, discipline) and beyond the state’s borders (e.g. by collaboration between agencies). In this sense, borders are “not fixed lines or passive objects simply demarcating territory; borders are productive regimes both generated by and reproducing racialized social relations, further imbued by gender, sexuality, class, ability, and nationality” (Walia, 2021, p. 78). In education, bordering regimes function through discourse, policies, curricula, and pedagogies that undermine intergenerational justice.

The climate crisis positions youth’s imagined futures as all of migrant, refugee, border crosser, and border guard, but also host to humans and non-humans in entangled relations in the historical “colonial matrix of power” (Mignolo, 2011). As educationists working with youth, we engage historical and futures consciousness to support youth not just reading the world but reading themselves into the world. In this paper, we contribute the idea of planetary citizenship (Mbembe, 2020; 2021; Kahn, 2010) to undermine bordering regimes by moving beyond the modernist individualist notion of hospitality as charity, without relation or responsibility, and toward Mbembe’s Africanist wisdom, which takes an onto-epistemological view of strangers’ wellbeing tied to one’s own wellbeing. We make recommendations for de-growth education centred on restorative multi-species relations and a culture of repair (Mbembe, 2021).

**Lynette Shultz** is Professor in Educational Policy Studies at the University of Alberta. Her research, teaching, and service activities focus on relations of justice in and through citizenship education and more recently, climate and environmental justice education.

**Carrie Karsgaard** is a Postdoctoral Fellow at Arizona State University, funded by Canada’s Social Sciences and Humanities Research Council. Her research focuses on social, epistemic, and climate justice in formal and non-formal education, including over social media. Her recent research is soon to be published as Instagram as Public Pedagogy: Online Activism and the Trans Mountain Pipeline.



Susana Borràs-Pentinat (Università degli Studi di Macerata, University Rovira i Virgili)

### **Recognizing a Gender-sensitive Climate Refugee Status: Legal Avenues from the EU**

Climate change evidences a clear fragilisation of human rights, especially in territories already experiencing greater exposure to the effects of climate change and less resilience due to existing socio-economic contexts. The interconnected realities of climate change and the contexts of poverty, food insecurity and conflict have differential consequences for women and girls, exacerbated by situations of forced migration.

This contribution reflects on possible legal avenues to address, on the one hand, the lack of legal recognition of climate migration and, on the other, the absence of a gender perspective. Legal silence, promoted by the lack of women's participation in decision-making, renders invisible the differential vulnerabilities/needs of women migrants, while the effects of climate change and gender discrimination shape their entire migration process.

This analysis presents the different legal instruments of the European Union (EU) and its Member States that, as signatories to the 1951 Refugee Convention and its 1967 Protocol, have explicitly incorporated some interpretative guidance and/or procedural safeguards in legislation that could allow for increased international protection of migrant women in a climate emergency context.

In particular, the progresses in this sense are the following main legal avenues. First those legal avenues based on gender-sensitive responses (Spain, Luxembourg, Bulgaria, Croatia). Some States include in their refugee law gender sensitive and responsive measures, such as the identification of acts of persecution based on gender or consider gender/gender identity as an unchangeable characteristic that makes singled out for persecution and a determinant factor to identify the membership of a particular social group.

The second legal avenues could provide advances in the recognition of climate migration with the extension the non-refoulement obligation based on humanitarian grounds, as climate change impacts can expose people to suffer inhuman or degrading treatments. The threat to human rights compromise life and therefor justify the obligation of non-devolution and the granting of humanitarian visas or permits. Only a few national laws have introduced explicit references to disasters (Italy) as a basis for granting humanitarian residence permits.

Although these are first steps in the recognition of the existing normative vacuum, it is interesting to speculate on the role of the EU, in response to its responsibility as a major emitter of greenhouse gases and its subsidiary competences on migration and asylum.

**Dr. Susana Borràs-Pentinat** is an Associate Professor of International Environmental Law, Università degli Studi di Macerata (Italy) and University Rovira i Virgili (Spain). She is Marie Skłodowska-Curie fellow on the Project CLIMOVE (Climate Migration from a gender perspective), (H2020-MSCA-IF-2020) n° 101031252.



## PANEL 10

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### NARRATIVES / NARRATIVE

Anne Enderwitz (Humboldt-Universität zu Berlin)

#### **The Revival of Late 20th-Century Feminist Speculative Fiction**

As the climate catastrophe is gaining shape, the last decades of the late 20th century acquire a curious fascination as a historical moment in which, to paraphrase a famous New York Times Magazine essay, we might have actually stopped climate change. As sadness and disgust mount at the blatant failure to act at a time when there was still time to prevent the climate catastrophe that appears now inevitable, people turn to late twentieth century authors like Ursula Le Guin and Octavia Butler. They achieved partial fame in their time but were nonetheless little known to readers outside of the sci-fi community. Both authors are not just linked by their work in speculative fiction, but also by their remarkable, even precocious insights into climate change as well as by their keen attention to and innovative representation of gender and intersectionality. In my paper, I want to discuss how the two authors link these issues and reflect on the current interest in their works. I want to explore what they contribute to questions of climate change, commonality and social justice today.

**Anne Enderwitz** is Professor of English literature at Humboldt-Universität zu Berlin. Previously, she taught at LMU Munich, Tübingen and Gießen. She received her PhD from University College London and wrote her habilitation thesis at Freie Universität Berlin. Her research interests range from early modern theatre to contemporary fiction and from literature and economics to climate narratives.

NARRATIVES / NARRATIVE

Lakshmi Krishnakumar (Pondicherry University)

**Women Writing Nature:  
The Voice of Indigenous Women Writers in the Anthropocene**

Non-academic, non-fiction writing has been a major source of public discourse in global environmental movements. The role of indigenous peoples in policy formulation related to climate change and conservation has been acknowledged and their participation and community consultation has become a crucial part of such measure, both at the national and international levels. A paradigm shift is also seen in the conversations surrounding environment protection. Through magazines and social media, the voices of the indigenous people have gained cadence and it is not uncommon now to see the use of non-Anglophone words used to describe and understand natural phenomena. In this paper, I propose to study the work of women writers belonging to the indigenous communities. Primarily focusing on the works of Robin Wall Kimmerer and Linda Hogan, I argue that writings of Native American women contribute to the ongoing discourse on the natural world. Through the use of the personal narrative, enmeshed with alternative historical, political and biological worldviews, these writers challenge the established knowledge of the natural world, and articulate various ways of being and meaning-making grounded in a non-Western canon. I attempt to analyse these writings through the prisms of indigenous knowledge, intersectionality and ecofeminism in arguing that in the current climate of increasing dialogues on the anthropocene, these writers contribute to and challenge the existing discourse on human-nature relationships, and the future of ecological conservation.

**Lakshmi Krishnakumar** is trained in social anthropology and sociology. Her research focusses on alternative systems of medicine, gender, and ecology. She has completed her M.Phil from Jawaharlal Nehru University, New Delhi, and is currently associated with Pondicherry University, India. She has also taught, among others, papers on social anthropology, and gender and society at the Bachelors and Masters levels.

ENTANGLEMENTS / VERSTRICKUNGEN

Özge Yaka (Freie Universität Berlin)

**Livelihood vs. Lifeworld:  
Rethinking Gender and Environment from a Feminist Phenomenological Perspective**

Existing literature on gender and environment, especially in the fields of feminist political ecology and geography, mostly relies on the framing of non-human, environmental entities as “natural resources”. This ever-expanding literature mainly draws on the close relationship between “natural resources” and livelihoods, especially in the Global South, and the gendered division of labor that makes women responsible for sustaining livelihoods to study “real, not imagined, gender differences in experiences of, responsibilities for, and interests in ‘nature’ and environments” (Rocheleau, Thomas-Slayter and Wangari 1996).

Gender roles (such as motherhood) and socialization are also employed as explanans of women’s responsiveness to environmental issues within the literature, particularly in the environmental justice scholarship. This paper aims to develop another perspective, not to replace but to complement the existing scholarship on gender and environmental activism. Building on ethnographic work on local community movements against small-scale run-of-river hydropower plants (HEPPs) in the East Black Sea region of Turkey, it introduces a body-centered approach to analyze the dynamics of women’s committed activism in the context of the anti-hydropower movement. It argues that the gendered relationship between human communities and non-human environments might be conditioned by gendered division of labor, but it not confined to the realm of necessity. In the East Black Sea region, it is not the use of river waters as a “natural resource” that drives women’s anti-HEPP resistance; it is their embodied, sensory and affective connections with river waters. These embodied connections also shape their sense of place, memories, and personal histories, which motivates their activism. Rather than attributing human-non-human connectivity to specific cosmologies and beliefs, this paper introduces a phenomenological perspective to discuss how and why rivers are more than “natural resources” for the rural communities of the region, maintaining non-human life and entities as integral not only to the *umwelt* (environment, surroundings) but also to the *lebenswelt* (lifeworld). In doing so, this paper shifts the focus to the lived experiences of women and their corporeal connection to the living environments without falling back into essentialist conceptions of gender. In doing so, it employs in-depth ethnographic data to discuss bodily senses and affects as media of human-non-human connectivity and political agency, drawing on critical, feminist, and post-phenomenology (all inspired by the work of Merleau-Ponty) and the broader posthumanist literature.

**Özge Yaka** received her Ph.D. in Sociology from Lancaster University. She has held various academic positions in Turkey, France, and Germany. She is currently a research associate and lecturer at the Institute of Geographical Sciences (Human Geography), FU Berlin. She works at the intersection of human geography, gender studies, and environmental humanities and is interested in critical, feminist, phenomenological, and posthumanist theories of body, agency, and subjectivity, especially in the context of grassroots environmental struggles. Her work bridges contemporary phenomenology, environmental justice, and indigenous and relational ontologies in developing new frameworks, such as socio-ecological justice.

ENTANGLEMENTS / VERSTRICKUNGEN

Romana Bund (Universität Wien)

**Mermaids in the Anthropocene:  
The Remains of Steller's Sea Cow and its Mythical Entanglements Between  
Human and Fish**

Mermaids are hybrid figures that are often described as beautiful women with a long fish tail. Over time they charmed sailors, scholars, and writers alike with their alluring songs and emerged from various waters all over the world. Therefore, it doesn't seem surprising that the figure of the mermaid can also be found in western natural history. Despite modernist efforts of rationalization, mermaids remained a scientific phenomenon. This is demonstrated by the example of Steller's sea cow (*Hydrodamalis gigas*). The sea cow's connection to the mermaid myth came with its scientific classification. It became part of the biological order of the so-called Sirenia – a name describing a group of aquatic, herbivorous mammals as mermaids and deriving directly from mermaids in Ancient Greek mythology. The animal was first described by German naturalist Georg Wilhelm Steller in 1741, when he was shipwrecked in the Northern Pacific Ocean. Last seen just 27 years after it entered European natural history, Steller's sea cow was subsequently declared extinct. Steller's sea cow as remnants of colonial flows of knowledge and goods can be found as bones (and single patches of skin) in museum collections today. The interest in these remains arose with the awareness of extinction events and their connection to human activity.

Focusing on the remains of Steller's sea cow and the creature's relation to the mermaid myth, this paper will highlight the animal's complex entanglements of being within and outside water, human and animal, fiction and fact, while also making the intersection of gender, race and species visible. The myth attached to the remains is intended to function in two ways: to expose violent inscriptions and instrumentalizations of Eurocentric knowledge production and to enable new and different forms storytelling. Mermaids are slippery creatures and often hard to catch. As a result they stimulate alternative ways of dealing with human-nature entanglements as well as power relations. This quality becomes particularly important at a time of ecological and climate emergency through the capitalist, colonist, and patriarchal effects of the so-called Anthropocene.

**Romana Bund** is a PhD candidate at the University of Vienna, Austria. She is a member of the Research Platform Mobile Cultures and Societies and part of the PhD program Cultural Mobility Studies, which is funded by the Austrian Science Fund (FWF). Her PhD project is based in the fields of Cultural and German Studies, where she explores the mobility and violent histories of human and non-human remains in western science. In the spring term of 2023, she is a Visiting PhD Scholar at the Penn Program for Environmental Humanities and Germanic Studies at the University of Pennsylvania.

ENTANGLEMENTS / VERSTRICKUNGEN

Léna Silberzahn (Sciences Po/Université Paris 8)

**Care, Ecology, and the Crisis of Eco-social Reproduction:  
Politicizing More-than-human Care with Feminist Theory**

The presentation draws on feminist and indigenous theories of care and social reproduction to think about interspecies domination.

I suggest that ecological justice requires humans to consider themselves not only as ecological care-givers, but also as care-receivers from more-than-human earth dwellers.

To build my argument, I first account for the diverse forms of care that humans receive from more-than-human beings. I then turn to social reproduction theory and ecofeminist writings from Mies and von Wehrholf to denaturalize this care, highlighting how capitalist economies put more-than-humans to work and appropriate their labor. Indeed, feminist theories have laid out a method for denaturalizing and politicizing activities that are taken for granted – a method that proves helpful when it comes to analysing, politicizing and dismantling the domination of “nature” (Mies 2014; Von Werlhof 1988; Bauhardt 2018; Barca 2020).

The fact that animals, plants and ecosystems cannot demand a salary and that the commodification of life increases its depletion, leads me to examine how the conceptual recognition of the role of more-than-human care in eco-social reproduction can be translated politically in a third part.

Throughout the presentation, I sketch how the political tensions at work in practices and conceptions of care as outlined by feminists and indigenous thought could lead to more critical engagement with environmental issues; notably by allowing to blend the emphasis placed by the environmental humanities on affective dispositions and attachments towards the more-than-human, with materialist ambitions to highlight exploitation and invisible labor.

**Léna Silberzahn** is currently a PhD candidate in Political Theory (Sciences Po) and a former teaching and research fellow in environmental politics at LabTop (Université Paris 8). Her thesis is at the crossroads between environmental humanities, feminist theory, and affect studies and focuses on the affective consequences of ecological change.

LAND USE / LANDNUTZUNG

Louise Fitzgerald (Maynooth University)

**Feminist and Queer Perspectives on Neoliberal Environmentalities:  
Exploring Climate-driven Forestry Plantations in the Republic of Ireland**

Dominant responses to the environmental crisis are overwhelmingly depoliticised, epitomised most clearly in international agencies and negotiations focus on carbon in the atmosphere rather than the systems of production and relations underpinning the climate crisis. Within this context, international policy discussions universally appraise afforestation as favourable to climate mitigation in ‘sinking’ existing carbon and ‘offsetting’ continued emissions. Climate-driven forestry, however, often generates negative impacts for local communities, including driving non-native industrial monoculture plantations, toxic regular chemical spraying, and the social and cultural impacts of living in landscapes scarred by monoculture plantations and regular clear-felling. Under the guises of, and driven by, abstract distant and international carbon metrics, forestry constitutes a dispossession. As areas are transformed into spaces of international financial speculation and climate policy-driven forestry plantations, local communities are closed out of access to land and experience a loss too in terms of access to decision processes that impact their local environment. Whilst this has been explored in the Global South, the socio-environmental impacts of climate-driven forestry remain underexamined in the Global North.

In response, this paper explores the impacts of climate-driven forestry in the Republic of Ireland. Forestry plantations in Ireland must be understood from decolonial perspectives, appreciating the impacts of the colonisation of Ireland, such as the historical deforestation of the island, and the legacies which persist for communities to this day, which mirror the spatial distribution of current industrial forestry plantations. Drawing on feminist and queer political ecology perspectives, this paper critically analyses the politics of knowledge dominating mainstream climate policy approaches as seen through the lens of forestry. With forestry increasingly determined by abstract carbon metrics and market logics, the on-the-ground mobilisations of impacted frontline communities demonstrate alternatives to such neoliberal appraisals of nature, holding space for building relations with the more-than-human, illuminating alternative nature-society relations which offer promise in nurturing more just and careful ways to respond to social and environmental crises.

**Dr. Louise Fitzgerald** is an Assistant Professor in Nature Society at the Department of Geography, Maynooth University, Ireland. Her research focuses on justice in environmental and sustainability issues, drawing on intersectional, environmental justice and political ecology approaches. Her PhD, awarded in 2021 by University College Dublin, focused on an environmental justice analysis of the German energy transition, exploring the impacts of citizen-centred approaches, such as the feed-in-tariff (EEG), and the market-based EU Emissions Trading System (EU ETS). Previous to undertaking her PhD, Louise Fitzgerald lived for 3 years in Berlin, researching, working and engaging in the wider environmental justice movement.

LAND USE / LANDNUTZUNG

Tina D. Beuchelt (Universität Bonn)  
Constance Awinpoka Akurugu (Simon Diendong Dombo University of Business  
and Integrated Development Studies)

**Negotiating Climate and Gender Justice:  
Is Structural Violence the Ignored Elephant in Tropical Land Management?**

The tropics and subtropics are among ecological zones most frequently adversely affected by climate change in recent years. The devastations occasioned by climate change are projected to increase in the future, rendering more precarious the lived experiences of the inhabitants of these areas. Though natural scientists for the most part have rarely paid attention to the varied and many social aspects of climate change, there is increasing awareness and evidence that climate change impacts are highly gendered across contexts including in Africa, Asia and Latin-America (Pearse 2017). For example, African women are more negatively affected than men in the area of agricultural production, food and nutrition security; health, water and energy, climate-related disaster, migration, and conflict (Awiti 2022). In the latest Intergovernmental Panel on Climate Change (IPCC) reports, gender concerns still receive limited recognition and women are often undifferentiated, eliding the intersecting factors that complicate their lived experiences of climate change and vulnerability. While women are frequently portrayed as vulnerable land users and victims of climate change, they are also active agents with potentials to effectively contribute to climate change mitigation, adaptation and building resilience. Furthermore, a sustained discussion on the extent to which underlying societal structures and the distribution of power at meso and macro levels drive climate change and gender inequities and how these impact tropical land management is missing.

Applying a feminist political ecology and decolonial perspective, we explore this nexus at the conceptual level, aiming to understand the relationship – commonalities, linkages and blind spots – between structural violence, climate change and persisting gender inequities in tropical land management. We will first explore whether gender inequities and climate change impacts in the context of tropical land management can both be linked to structural violence, following Galtung's (1969) understanding of structural violence. Second, we explore whether there is a need for research to focus much more on addressing the knowledge-behaviour gap and unequal power structures – also between differently positioned women, men and other gender identities- on meso and macro level than continuing to work on mitigation and adaptation solutions like the IPCC and many, even inter- and transdisciplinary, research projects do. We use a systematic literature review, taking a North-South perspective with a focus on Sub-Saharan Africa. The conference paper proposes recommendations for transdisciplinary and implementation-oriented projects and climate justice movements.

**Dr Tina D. Beuchelt** is a Senior Researcher at the Center for Development research (ZEF) of the University of Bonn and co-coordinator ZEF's Gender Group. Her research themes encompass sustainable land use, climate change adaptation, food security, gender and human rights. She has conducted research on gender and agriculture in a variety of contexts in Africa, Asia and Latin-America. At ZEF, she offers courses on Gender, Environment and Sustainable Development and leads several gender-sensitive and gender-responsive projects on agriculture and sustainable land use.

**Dr Constance Awinpoka Akurugu** is a Senior Lecturer in Sociology and Gender Studies at the Simon Diendong Dombo University of Business and Integrated Development Studies with extensive experience in research and advocacy relating to gender empowerment, equity and social inclusion. She is also interested research on gender and power relations, intimate partner violence. Recently her research interest has included gender, vulnerability and climate change and fragile semi-arid settings of northern Ghana. She is a visiting fellow at the School of Politics and International Studies, University of Leeds, UK where she is co-supervising a Ph.D. project on gender and water resources governance.

LAND USE / LANDNUTZUNG

Heather Urquhart (The University of Manchester)

**Green Lairds, Rewilding and Claims to Land:  
The Significance of Symbolic Masculinities to Land Reform Policy**

Concerns are growing in the Highlands of Scotland that the involvement and investment of land-owning classes in rewilding projects marks the most recent manifestation of class and cultural domination of the region. Missing from these conversations is an exploration of how reforming land management without reforming land ownership may also act to preserve hegemonic masculine domination. This paper will present early findings on the significance of symbolic masculinities in the rewilding movement to Scottish land reform policy.

The increasing urgency of the climate crisis and emphasis on the rapid ecological recovery complicates the cultural politics of land reform movements. New tensions around land ownership and management overlap and erupt old tensions. Scotland is at the forefront of conversations about nature-based climate solutions such as rewilding yet it continues to have the most unequal distribution of land ownership in Europe. While the rewilding movement encompasses broad politics, plans to transform the rural landscape of the Highlands with nature-based climate solutions rarely challenge these concentrated patterns of land ownership. Echoing the Highland clearances, the era of nature-based climate solutions has the potential to further deny fragile highland communities the land, and socio-ecological infrastructure, necessary to support socio-cultural life. Many of the most prominent Green Lairds and key figures rewilding the region are rich white men from outside the Highlands. The gendered politics of claims to land by such characters is of significant political importance given the highly colonial and masculinist romanticised notions of wilderness which provide the ideological and historic foundations for rewilding.

The paper will contribute to ecofeminist and decolonial theory and to research on land reform. It will outline early findings on the production and politics of symbolic masculinities in rewilding and their relationship to land and autonomous non-human natures. The tensions embedded in the intersections of the rewilding and land reform movements offer a unique conjuncture to interrogate ecological masculinities and emotive and gendered claims to land in the era of nature-based climate solutions.

**Heather Urquhart** is a climate justice activist from the Highlands of Scotland concerned with the rural just transition. She began her PhD at the University of Manchester in September 2021 with an interest in how the era of nature-based climate solutions instil rural land with a new set of values and contested claims. Her PhD research employs a decolonial and ecofeminist perspective to interrogate the emerging emotional and gendered politics of rewilding and land reform in the Highlands.



WIDERSTAND / RESISTANCE

Angelika Poferl (Technische Universität Dortmund)  
Julia Wustmann (Technische Universität Dortmund)

**Wissen und Gestaltungsmacht:  
Zur Transformation gesellschaftlicher Natur- und Geschlechterverhältnisse am  
Beispiel Fridays for Future**

Die Beziehung zwischen gesellschaftlichen Natur- und Geschlechterverhältnissen ist komplex, sie zu klären gehört zu den theoretisch wie empirisch weitreichenden Herausforderungen der gegenwärtigen Gesellschaftsanalyse. Dies verlangt einen theoretisch informierten, zeitdiagnostisch aufmerksamen und empirisch sensiblen Zugang. Der Beitrag konzentriert sich aus einer wissenssoziologischen und intersektionalen Perspektive auf die Frage der *Konstruktion von Wissen* und dessen *Legitimation* sowie die Bedeutung von Wissen für die *Entwicklung (sub-) politischer Gestaltungsmacht*. Dem wird anhand eigener empirischer Vorarbeiten zur Fridays for Future-Bewegung (FfF) nachgegangen. Bei FfF handelt es sich um ein Feld ökologischen Engagements, das durch einen auffallend hohen Anteil von Mädchen und jungen Frauen in der Rolle als *frontline women* geprägt ist (Wustmann & Poferl).

Theoretisch gehen wir von der These einer *strukturellen Reflexivität* gesellschaftlicher Natur- und Geschlechterverhältnisse aus, deren Transformationen ineinandergreifen und sich – womöglich – wechselseitig vorantreiben. Im Kern umfasst dies das Aufbrechen und Erodieren vormals fraglos geltender Normalitätsannahmen, die die Verständnisse von Natur und von Geschlecht verändern. Angeknüpft wird zunächst an das Konzept reflexiver Modernisierung (Beck), das allerdings – trotz wegweisender Überlegungen zu globalen Umweltrisiken und zu geschlechtsbezogenen Individualisierungsprozessen – den Wandel von Natur- und Geschlechterverhältnissen bislang nicht zusammengedacht hat. Die Überlegungen setzen daher weiterführend am Konzept einer *Kosmopolitik des Sozialen* (Poferl) an. Der Begriff zielt als heuristisches Struktur- und Handlungskonzept auf die Analyse von Dynamiken der *Inklusion des bislang Ausgeschlossenen* (z.B. der ‚Frauen‘ oder der ‚mehr-als-menschlichen Welt‘), der *Auflösung etablierter Unterscheidungen* (z.B. zwischen ‚Mensch‘, ‚Kultur‘, ‚Natur‘) und der *Re-Figuration von Außen- und Binnengrenzen des Sozialen* (z.B. zwischen humaner/nicht-humaner Sozialwelt). Diese kommen in unterschiedlichsten Protest- und Widerstandsfeldern zum Ausdruck – z.B. in der Menschenrechtsarbeit, im feministischen und auch im ökologischen Engagement. Ihnen gemeinsam ist das Ringen um die Berechtigung von Ansprüchen planetarer Lebens- und Existenzweisen.

Unsere Vorarbeiten zu FfF weisen auf die Entwicklung einer neuartigen Sozialfigur in der Auseinandersetzung mit der globalen Umweltkrise hin: Es ist die medial inszenierte Sozialfigur einer (jungen, weiblich markierten) ‚*Krisen-Heldin*‘, die die Bewegung in Gestalt prominenter Vertreterinnen hervorgebracht hat. Doch wie stellt sich dies in den Selbstverständnissen der Akteur\*innen dar – in deren eigenen medialen Kommunikationen, aber auch in den Aktionsgruppen vor Ort? Welches Wissen um gesellschaftliche Naturverhältnisse sowie das Erfordernis ökologischer ‚Umsteuerung‘ wird hierbei wie relevant? Welche Wissenskulturen prägen das Engagement, welche Wissenskongflikte tauchen auf? Das Augenmerk wird auf die *Amalgamierungen von Wissen* (natur- und sozialwissenschaftlichem, Experten-, Laien-, Alltags-, weltanschaulich-politischem Wissen) sowie die *(De-)Legitimation von Sprecher\*innen- und Subjektpositionen* gerichtet. Sie fließen ein in die Definition von Problemlagen und Verwundbarkeiten sowie die Entwicklung von Aktionsrepertoires und Gestaltungsmacht.

**Prof. Dr. Angelika Poferl** ist Professorin für Allgemeine Soziologie an der TU Dortmund. Arbeitsschwerpunkte: Theorien der Moderne, Wissens- und Kultursoziologie, Soziologie der Menschenrechte, Geschlechterforschung, Interpretative Sozialforschung.

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WIDERSTAND / RESISTANCE

Alik Mazukatow (Humboldt-Universität zu Berlin)

**Urbane Verkehrswende:  
Mobilitäten differenzieren, Affekte mobilisieren**

Der Beitrag nimmt meine ethnographischen Forschungen über aktivistische Mobilisierungen rund um die „Verkehrswende“ zum Ausgangspunkt. Er wird in einem Zwischenschritt vorgehen.

Zunächst möchte der Beitrag Differenzierungen städtischer Mobilität ergründen und klären, welche vergeschlechtlichten Wissensbestände in den politischen Mobilisierungen rund um urbane Mobilitätsinfrastrukturen wirksam werden und wie dies Macht- und Ungleichheitsverhältnisse – und damit letztendlich auch Urbanität – (re-)produziert. Analysiert wird, wie in politischen Diskussionen und sozialer Praxis Mobilitätsarten und Nutzer\*innengruppen unterschieden werden. Zwar wird Mobilität als menschliches Grundbedürfnis, beziehungsweise als Grundvoraussetzung von Urbanität gefasst, andererseits werden in politischen Forderungen immer wieder auch vordringliche bzw. unnötige Mobilitäten argumentiert. Etwa, wenn E-Scooter als „Spaßfahrer“ bezeichnet werden oder in der Debatte um Automobilität bestimmten Personengruppen das Autofahren auch weiterhin als unabdingbar zugestanden wird („Krankenschwester“, „Handwerker“, „Behinderte“).

Nach diesem Überblick soll in einem zweiten Schritt anhand eines Fallbeispiels veranschaulicht werden, wie Differenzierungsmechanismen konkret wirken. Der Abschnitt verfolgt die These, dass durch die Mobilisierung von Vorstellungen und Wissen um Vulnerabilität im Straßenverkehr eine politische Gemeinschaft durch *commoning* herstellen lässt, „Vulnerabilität“ zum Mobilisierungsfaktor wird. Mithilfe affektheoretischer Zugänge wird die Umsetzung der rechtspolitischen Forderung der „Vision Zero“ (Null Verkehrstote) untersucht. Zwar ist die Vision Zero im Berliner Mobilitätsgesetz bereits gesetzlich festgeschrieben (§10 Abs. 3 MobG), dennoch werden durch Mahnwachen für im Straßenverkehr gestorbene Radfahrende und Raddemos Forderungen nach infrastrukturellen Maßnahmen zum Eingriff in den Verkehr untermauert. Insofern lässt sich anhand dieses Beispiels diskutieren, wie Recht durch Affekte mobilisiert wird und damit eine politische Strategie des *commonings* verfolgt wird.

**Alik Mazukatow.** Wissenschaftlicher Mitarbeiter am Institut für Europäische Ethnologie der Humboldt-Universität zu Berlin im DFG-Forschungsprojekt Recht-Geschlecht-Kollektivität, Teilprojekt E „Das Gemeinsame als Imagination und Praxis Prozesse gemeinwohlorientierter Infrastrukturierung rechtsanthropologisch und geschlechtertheoretisch“. Akademischer Werdegang: Disputation 11/2021 mit dem Titel: „Mit Recht Politik machen. Eine Ethnographie der rechtlichen Antidiskriminierungsarbeit in Berlin.“ (aktuell in der Überarbeitung). Arbeitsschwerpunkte: Rechtsanthropologie, Moralanthropologie, urban commoning, ethnographische Geschlechterforschung, feministische Theorie.

Stefan Sauer (Friedrich-Alexander-Universität Erlangen-Nürnberg)

**Zwischen zukunftsvergessener Nostalgie und elektrischer Transformation:  
Zur Konstruktion von Nachhaltigkeit bei Beschäftigten eines Automobilherstellers**

Beim Thema Nachhaltigkeit steht insbesondere in Deutschland nicht zuletzt die Automobilindustrie regelmäßig im Fokus. Quantitativ erklärt sich das durch ihre immense Bedeutung für CO<sub>2</sub>-Emissionen ebenso wie für Arbeitsplätze und das Bruttoinlandsprodukt. Qualitativ stehen der Individualverkehr und insbesondere das Automobil einerseits im Verdacht des Egoismus und einer gewissen Rückschrittlichkeit, andererseits für ein androzentrisches Freiheitsversprechen, das selbst in Zeiten eklatanten Ressourcenmangels Diskussionen über Tempolimits erschwert und zu immer größeren wie höher motorisierten Fahrzeugen führt. In diesen Diskursen spielt toxische Männlichkeit eine große Rolle. Darüber hinaus werden nicht selten (kurzfristige) ökonomische gegen (mittel- und langfristige) ökologische Interessen ausgespielt.

Auf Basis von zehn Fallstudien mit jeweils rund 10 leitfadenzentrierten Interviews im Auftrag des Nachhaltigkeits-Gremiums eines Automobilherstellers möchte ich daher nach der Bedeutung von Nachhaltigkeit für Beschäftigte in der Automobilindustrie fragen. Konkret geht es darum, wie die Beschäftigten lebensweltlich sowie im Rahmen ihrer Erwerbsarbeit Nachhaltigkeit verhandeln und welche Rolle diese für sie spielt. Dabei soll insbesondere auch auf das Spannungsverhältnis von Nachhaltigkeit mit ökonomischen („Das sind eben unsere Arbeitsplätze“) und technischen Faktoren („Wir haben auch in diesem Feld einen Exzellenzanspruch“) eingegangen und hierbei die Rolle von Geschlechterbildern, insbesondere toxischer Männlichkeit, analysiert werden. Thematisch werden dabei vor allem die Transformation hin zur Elektromobilität und ihre Bedeutung für den CO<sub>2</sub>-Fußabdruck der Branche, die (Un-)Sicherheit der Arbeitsplätze, aber auch die (vergeschlechtlichten) Narrative des (Verbrenner-)Automobils als zentrales Fortbewegungsmittel wie androzentrisches ‚Spaßobjekt‘ fokussiert. Kulminationspunkte hiervon sind das Erleben und Verhandeln von Sinnstiftung wie (individueller und gesellschaftlicher) Anerkennung der eigenen Erwerbsarbeit und die Frage, ob Nachhaltigkeit und insbesondere die Transformation hin zur Elektromobilität als Gefahr oder Ressource hierfür betrachtet wird und ob dies wiederum vergeschlechtlichte Implikationen aufweist.

**Stefan Sauer** ist Akademischer Rat am Institut für Soziologie und am Nuremberg Campus of Technology der FAU Erlangen-Nürnberg. Seine Interessensgebiete sind Arbeitssoziologie, Gender Studies, Kritische Theorie und Methodologie, insbesondere Partizipative Forschung. Er promovierte 2016 zum Thema „Wertschätzend selbst organisieren? Arbeitsvermögens- wie anerkennungs-basierte Selbstorganisation“.