Intersectional participatory methodologies for climate justice

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Climate Change (CC) impacts

- People's identities determine how they are affected by CC (Godfrey & Torres, 2016; Moosa & Tuana, 2014)
- disproportionally affects women, poor and racialised people (Agarwal & Narain, 2019; Gonzalez, 2021)
- policies and interventions to deal with CC further increase inequalities and injustice because they are blind to intersectional inequalities (Eriksen et al., 2021)

4 dimensions of intersectional inequalities

- recognises the unique subjective experience of multiple forms of oppression that individuals and groups face, and that are shaped by their simultaneous identities across multiple axes of difference

- CC intersectional inequalities include four dimensions that are experienced in intersectional ways:

  1. different contributions to causing CC;
  2. different vulnerabilities leading to unequal impacts of CC itself and of CC responses;
  3. unequal contributions to CC adaptation/mitigation;
  4. unequal opportunities to be involved in CC decision-making

Need for new climate knowledge

- disempowering techno-scientific system dominating CC policy

- "plural ways of knowing from around the world" at the centre of climate knowledge (Nightingale et al. 2020)

- Epistemological diversity to challenge separation nature/society which impairs capacity to image other futures (Goldman, Turner, & Daly, 2018; Schipper et al., 2021)

- models to design climate and environmental policy are based on normative values and behavioural assumptions related to white men in Western countries (Soper, 2007, 2009)

- need to draw on indigenous epistemologies and ecofeminism intersectional work to include non-human animals, nature and future generations in the critical analysis to reveal power structures

Intersectional participatory methods and politicised knowledge co-production

- recognises different forms of knowledge

- Subjective accounts to build solidarities

- the unique subjective experience of multiple forms of oppression that are shaped by simultaneous identities across multiple axes of difference

- creative, narrative, visual and embodied methods able to reveal the experience that is made invisible by exclusive power structures

- Recognise conflict and difficult trade-offs, tensions between the individual and the collective

- challenge pre-existing labels and social categories

- self-reflection on power relations and positionalities

Intersectional participatory methodologies can

1. make visible intersectional inequalities and biases in policy, challenging assumptions on social categories;

2. support consciousness-raising;

3. strengthen the presence and voice of marginalised individuals; 3. reveal and address conflicts;

4. support collective visioning;

5. develop capacity; and

6. facilitate active participation in political processes at different scales (Rigon & Castán Broto, 2021)

Storytelling as Participatory Action Research (PAR)

- allows participants to reframe their own stories

- injustices are embodied within people and storytelling can make these experiences visible to oneself and to others.

- 'intersubjective activity that brings the social into being' (Jackson, 2013: 35): listening to someone's story can shift how we see them and change our relationship.

- storytelling uniquely positioned to reflect intersectionality and the complexities of lived experiences because it allows for an integrated expression of such experiences through a story.

co-production of social norms for a just climate transition.

- storytelling offers an entry point for identifying normative assumptions about justice (Wheeler, 2021).

- allows the negotiation and transformation of these values, because stories shift our understanding of ourselves, of the group, and of wider society (Trees & Kellas, 2009).

- changes take place through relational learning and the challenging of assumptions about ourselves, others, and how we relate to society (Lykes & Scheib, 2015).

- *veil of ignorance (Rawls):* derive principles and social norms as if they were ignoring their social position

- art and performative methods used to consider perspectives beyond living humans, to include other animals, the planet and future generations (to displace normalised anthropocentric lens)

Thank you

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