

FEATURE

In Search of Hope
for Maasai women
and men

PAGE 2

OP-ED

Digging our way
into the climate
crisis

PAGE 5

VOICE & VISIBILITY

Fighting for a
Different Future in
the Niger Delta
Activist Profile:
Emem Okon

PAGE 7

FEATURE

Malagasy
Activists Speak
out against Toliara
Sands

PAGE 9

Highlights
January – June
2019

PAGE 10

AFRICAN WOMEN'S RESISTANCE & THE SEARCH FOR JUST ALTERNATIVES

In the stories that feature here, in this edition of WoMin's newsletter, we find the sustained thread of resistance by women from communities across Africa, who are saying NO to large scale destructive projects – mining, oil extraction, fossil fuels combustion, and renewables.



In their resistance, leading women activists expose and denounce the land and water grabs, the violation of indigenous rights, the pollution of water and air, and the resultant ill-health of family and community members. They condemn the corporates for false promises and deeply (and often violently) divided communities. And they expose their governments for their collusion with corporates and their absolute neglect of public responsibility and duty.

In their resistances they, alongside members of their communities,

defend indigenous, collective and customary land rights. They protect water bodies, ecosystems, threatened species, and forests upon which their lives, that of their communities, and the future of their families and communities rest. And they expose the failings of an unjust energy transition (large-scale geothermal power in Kenya, and the Inga mega dam in the DRC) which continues to dispossess communities and fails to render basic energy services to poor communities. This has particular implications for African women who carry a significant part of

the burden of energy poverty and inequality.

They call on their governments to protect indigenous, peasant and customary land rights. They call for respect for their communities' right to free prior and informed consent and the power to determine development priorities and pathways. And, in their organising and defence of their communities and their territories, they offer hope and vision for the needed development alternatives and lay the path for a different world. ■

Thanks for reading!

IN SEARCH OF HOPE FOR MAASAI WOMEN AND MEN

When you look at the massive geothermal power plant in Menengai, Kenya, you might assume that there is no way that the Maasai community could live in energy poverty. Launched in February 2011, the Menengai mega energy project is Africa's largest geothermal power plant.

MELA CHIPONDA

KenGen (Kenya's power utility) boasts of how they tapped into Kenya's clean energy resources for Kenya's energy sovereignty. In contrast, the Masai community speaks of the invasion of their land and their dispossession of forest resources and pastures. Maasai women speak of how their bodies have been devastated by a monster energy project that has terrorised their land and brought with it disease and dispossession.

Unearthing the history of Kenya's geothermal potential and its impacts

The history of Kenya's geothermal potential in the Rift Valley dates back to the 1950s when two wells were drilled at Olkaria. By 1976, a further six wells had been drilled and the first 15MW power unit was commissioned in 1981.

Unsurprisingly, the history of the Menengai Geothermal power plant is marred by continuous displacements of the Maasai community without consultation and consent. There was no consideration that the land is their



only source of grazing land, habitat, identity, dignity and home to their cultural and sacred sites. In 1984, communal land was annexed to create Hells Gate National Park where an American Power Company, Orpower, was awarded a concession by the Government

In 1984, communal land was annexed to create Hells Gate National Park where an American Power Company, Orpower, was awarded a concession by the Government of Kenya to drill wells and generate power. This further crushed the Maasai community's pursuit for justice.

of Kenya to drill wells and generate power. This further crushed the Maasai community's pursuit for justice. The community was forcibly removed from their land again,

without any form of compensation. Around 32km² of land was cleared and all the inhabitants of the forests, including wildlife, lost their habitat. The Maasai women, some of them with babies strapped to their backs, were marched to nowhere as their government made claims of how the country was making great strides towards "development."

Despite the plight of the Maasai community and the total disregard of all safeguards by the Government of Kenya, multinationals and international financial institutions continue to fund the geothermal project. DEG – Deutsche Investitions- und Entwicklungsgesellschaft mbH together with KfW Entwicklungsbank (KfW Development Bank), provided Orpower 4 Inc. (Orpower), the owner and operator of the Olkaria III geothermal power plant in Kenya, with a long-term loan of USD40million. Overseas Private

Investment Corporation (OPIC), the US Government's development finance body, financed Orpower to increase its capacity from 48 megawatts to 100 megawatts. The World Bank and the African Development Bank invested in the geothermal power plant despite these evictions violating international human rights law, including the UN Declaration on the Rights of Indigenous Peoples, the African Charter on Human and Peoples' Rights and ILO Convention 169. There has been no negotiation for fair and adequate compensation for the Maasai community as the Kenya Government continues to appropriate land within the greater floor of the Rift Valley for geothermal power generation.

What is *clean* energy?

"... Does it mean that if a project is not causing greenhouse gas emissions it is clean? What if it is causing so much pain to the people, wildlife and forests, is it clean" **WoMin and Pan African Climate Justice Alliance (PACJA) Regional Energy exchange participant**

Though geothermal power is regarded as clean energy, it produces harmful pollutants which include noise pollution, hydrogen sulphide gas, and trace metals like boron, arsenic and mercury. The toxic wastes from the power station are emitted into the air and local water bodies. Due to their household gender roles, the Maasai women are exposed to this polluted water on a daily basis as they prepare food, bath children, care for the sick and elderly, do washing and other household chores. Though KenGen claims that there were "minor" industrial accidents, the community women say that the pollution is continuing and that it is resulting in some illnesses they never used to experience in the past.



The community has been accused of making claims that are not backed by mainstream research, but their stories reveal a dire situation.

The community has been accused of making claims that are not backed by mainstream research, but their stories reveal a dire situation. They speak of increased rates of premature deliveries in women, stillbirth in cattle, unexplained deaths in animals and have noted increases in gastronomic infections and skin rashes.

They speak of increased rates of premature deliveries in women, stillbirth in cattle, unexplained deaths in animals and have noted increases in gastronomic infections and skin rashes. The company

is aware of these health risks as these have been stated in their Environmental and Social Impact Assessments. But, unsurprisingly, the Maasai community, particularly the women, were never consulted on these risks which affect their bodies, and wellbeing ahead of project approval.

The Maasai community have organised demonstrations against the expansion of the geothermal power projects that have usurped their land and their livelihoods, culture and way of life attached to the land. They are making demands for compensation for past evictions and want assurances from the government against future evictions. They are also seeking land for land compensation, which might go some way to ensuring that the community's livelihoods are restored, and the trauma caused by land loss reduced.



"...If we are saying no to Inga 3, then we should be saying a big NO, NO, NO to this mega geothermal power plant. Communities have lost their land, livelihoods and their homes just like what is going on in the DRC on the Inga. We have seen dead animals and livestock, we are suffocating because of the stench of the gases coming out of the plant. There is gross destruction of plant and animal life. Even humans cannot survive living in this once beautiful forest, which I can see used to be very beautiful." **Democratic Republic of Congo Activist on a visit to Menengai Geothermal Plant during WoMin and Pan African Climate Justice Alliance (PACJA) Regional Energy**

Developing Bio-cultural Community Protocols: "we do not want [this power plant] to leave us poorer than we were before it came."

Women in the Maasai community have also specifically demanded that the quality of land must be

the same or better than what they have currently. They do not want the geothermal power plant to leave them poorer than they were before the project started.

During the Regional Renewable Energy Learning Exchange co-hosted by WoMin and PACJA, it was clear that KenGen had failed again to give assurance that there is not going to be any further involuntary displacements. The only "consolation" they offered was the promise of "modern houses" for relocated families. The question for the Maasai is whether they even want semi-urban dwellings? And what would those dwellings mean for their livestock, which are their main source of livelihood, identity and way of life?

The next stage of the geothermal power development is going to displace more than 3,000 families, and the community is likely to lose its Maasai cultural centre. Over a thousand children are expected to lose access to schools in Narasha and Olomayiana.

The Maasai community has been developing their Bio-cultural Community Protocol which is based on the Convention on

The next stage of the geothermal power development is going to displace more than 3,000 families, and the community is likely going to lose its Maasai cultural centre. Over a thousand children are expected to be out of school in Narasha and Olomayiana.

Biological Diversity, and they are demanding endogenous development i.e. External actors must respect indigenous people's customary laws, values and decision-making processes related to their stewardship of lands and natural resources. They want their right to free, prior and informed consent (FPIC) recognised and respected.

Their struggle is a daunting one. KenGen, international financial institutions like the AfDB and the World Bank continue to throw money at these types of projects which threaten the lands and livelihoods of the Maasai and other communities. Even in the face of this power, the Maasai resist, in hope and certainty in their right to exist. ■

DIGGING OUR WAY INTO THE CLIMATE CRISIS

“What do you want from us?! Should we just start making radios!”

TRUSHA REDDY

Shell Oil had just published *Shell Energy Scenarios to 2050*, a forward-looking study on changing their operations to respond to the climate crisis. At a breakfast meeting with a couple of Shell’s top African executives in one of Cape Town’s luxury seaside hotels we talked about their study and what their transition plan was from their current activities. But it quickly became apparent from that conversation and their retort about radios that when it came down to it – Shell had not, and would not, even consider the possibility of shutting their operations to extract oil from African (or any other) soils.

It is 2019 and just over ten years later, and I sit again in Cape Town, this time with a couple of hundred civil society groups at a space called the Alternative Mining Indaba (AMI). Just a stones-throw away in the lavish Cape Town Convention Centre, at the official African Mining Indaba, Shell, big mining corporates, and our African governments all laud the progress of the sector and work out ways to maximise their profits or in the case of our governments, their revenues from mining.

At this point, the climate crisis has deepened and just two months later we see a powerful show of this as Cyclone Idai rips its way through



Southern Africa leaving in its wake flooding that kills thousands of people and leaves millions more homeless. Scientists tell us that we have just 12 years left to act to address the crisis, or they say, all hell will break loose on planet Earth.

...the climate crisis has deepened and just two months later we see a powerful show of this as Cyclone Idai rips its way through Southern Africa leaving in its wake flooding that kills thousands of people and leaves millions more homeless.

But Shell is not making radios. Their profit model hasn’t changed and, in fact not only have they continued drilling for oil, they are now exploring even deeper in the earth’s core to capture every last drop of oil and sell it. They are also expanding

their operations to tap into another fossil fuel, natural gas. It’s still “*Drill baby drill!*”

It is this relentless search for profit at any cost that Nigerians – who have long faced the wrath of Shell’s destructive practices in places like the Niger Delta – call Shell oil the ‘blood of Africans’.

They, as well as every African who has experienced the harms of mining know that digging up our fossil fuels and other minerals for profit has caused massive devastation, polluting waters, air and land, and tearing up forests. Mines have also displaced millions of people, taking them away from their fertile lands which they lived off to barren wastelands or driving them to the cities, whilst enslaving men in mine shafts. Women are usually left most vulnerable, either trying to grow food for their families on dry land, taking care of sick workers when they come back home, or facing sexual harm by the communities they move to.

Often not spoken about, even in spaces like the AMI is how mining contributes to climate change. At this AMI we held a plenary session on the mining's contributions to driving climate change. Shell is a case in point. Fossil fuels such as oil, gas and coal are major contributors to climate change and require mining in order for them to be burnt and utilised as an energy source. In order to maintain a 1.5 degree global temperature rise, the so-called 'safe' limit for climate vulnerable communities in regions like Africa, all new (and existing) fossil fuels reserves need to be kept in the ground. That means, as climate justice activists say, keeping the oil in the soil, the coal in the hole and the gas in the ground.

Mining also needs a lot of energy to keep its operations going. This energy usually comes from fossil fuel-based sources. In the case of South Africa, the Minerals-Energy-Complex was coined to refer to the growth of the economy during Apartheid on the basis of using cheap coal as electricity to power the mines. This legacy continues to the current day with coal providing 90% of South Africa's electricity. As a direct result, South Africa is one of the world's top polluters and thus a notorious climate criminal. As African governments look to mimic the development of industrialised countries, they plan to modernise their economies by digging up more of their fossil fuels and using these to power up other mines and industries. More to the point,



if Africa is to go the way of South Africa – building more coal plants to service the mining industry – it will rapidly increase its carbon emissions. We absolutely cannot afford this in an era of climate change.

As African governments look to mimic the development of industrialised countries, they plan to modernise their economies by digging up more of their fossil fuels and using these to power up other mines and industries.

As mining expands, whole natural forests are cut down. Trees are natural carbon stores and cutting them down releases the carbon back into the atmosphere, with deforestation regarded as another major contributor to climate change. Transporting minerals and other raw

materials extracted through mining and other extractives activities via trucks, rail, and ships emits carbon and other harmful gases into the atmosphere. Most of our current transport relies heavily on fossil fuel-based energy, basically processed oil called petroleum.

Mining also uses large amounts of water. In a climate constrained world, water supplies are limited, and conflicts related to the use and control of water are now commonplace in climate impacted regions. Mining grabs water from communities leaving them without the water resources they need for farming and drinking.

As the African Mining Indaba drew to a close, activists were seen walking solemnly outside the Convention Centre carrying coffins, signifying the growing number of dead from the climate crisis and dampening out the chatter in the halls of power. And I wonder, what's so bad about radios anyway. ■



Acknowledgements

Thank you to all of the contributors of this newsletter. This edition was compiled and edited by Maggie Mapondera and Sam Hargreaves.

We offer special thanks to all of the activists and communities who are on the frontlines of struggles against extractivism across Africa, and who have made this newsletter possible.

ACTIVIST PROFILE: EMEM OKON

FIGHTING FOR A DIFFERENT FUTURE IN THE NIGER DELTA

“I envision a future where women leaders influence the processes of governance, policies and practices to achieve gender justice, climate justice and sustainable peace in the Niger Delta.”

GONTSE LEGONG

These are the words of Emem Okon, a Nigerian ecofeminist and activist who has worked for decades with grassroots women and communities in the Niger Delta, supporting the fight against energy poverty, climate change and pollution caused by extractive activities. She is the founder and Executive Director of **Kebetkache Women Development & Resource Centre**.

Extraction activities by multinational companies including Shell, Mobil, Chevron, Elf and Agip have caused serious environmental and social damage in the Niger Delta, the oil rich South-Eastern region of Nigeria. The river basin and surrounding land have been polluted, subsistence crops have been destroyed, and land expropriated. There is a long history of resistance against extractivism in the region that has been met with brutal repression by police forces.

One of the major challenges for communities in the area is gas explosions. In March 2019, the explosion and subsequent fire at **Nembe Creek in Bayelsa State** forced hundreds of people



to flee their homes. At least six communities - including Jalungo, Fatuo, Kalablomi, Nembe Creek 1, 11 and 111 – were impacted by the destruction of property, air pollution and resulting displacements affecting livelihoods.

Gas explosions are frighteningly common in the Niger Delta area, which makes the work of communities and organisations fighting against extractivism that much more urgent. It is women and peasant communities who suffer the most ...

In 2018 **another gas explosion** took place in the Ugbokodo community near Warri Refinery in the Okpe local government area in

Delta state. Properties such as boats, canoes and farmlands were wrecked during the inferno. Women who rely on farming as a means of livelihood were especially affected.

Gas explosions are frighteningly common in the Niger Delta area, which makes the work of communities and organisations fighting against extractivism that much more urgent. It is women and peasant communities who suffer the most when these incidents happen, and they have little recourse to justice.

Militarisation and violence have also made mobilising resistance against mega-companies that work in collusion with the government increasingly risky for activists. The risks are even greater for women who are simultaneously dealing with patriarchy and gender-based violence. Kebetkache and other community women are sensitising



and working closely with community leaders to take steps to address these issues.

Cleaning up the Niger Delta

Pollution is one of the greatest challenges for Niger Delta communities. In Port Harcourt, where Kebetkache's offices are based, communities started to notice the proliferation of "black soot." As Emem explains "It's a kind of dust... it gathers on the floor, if you hang your white clothes outside after some time you'll notice there's some black substance on the material. If you walk barefoot, you'll notice your feet are black. It settles on seats, on window blinds, on windows."

The government did not make much effort to address the issue of the black soot. In April 2018, civil society organisations demonstrated, calling on the state to take action, "We don't see it, but we see it settle on tables and houses, and we are inhaling it, inside houses and offices. We don't know the effect of it, but everyone is affected."

This unmitigated pollution that has destroyed lands and livelihoods for many years drove women in the Niger Delta to launch the annual

Niger Delta Women's Day of Action for Environmental Justice.

This is a women-led effort to push for a holistic and participatory clean-up process and demand justice for every affected community.

Working alongside women in oil-impacted communities, Kebetkache helps to strengthen organising and offers opportunities for community activists to build their leadership capacities. Emem believes that it is important for all women to understand how to harness their own power and that of their collectives to envision and build a different future for Niger Delta communities. Recently, Emem was also recognised for the impact of her work as a recipient of the Women Have Wings Courage award.

This award honours women who have courage and take action and bold risks against injustices levelled against them and others and who advocate for a more peaceful society for all. In Emem's words:

"I'm looking forward to a Niger Delta where oil revenue can be spent in such a way that community women feel the impact positively. In Nigeria, the country makes so much

money from oil but we look at women in communities where oil is extracted, they have no healthcare, no clean water, their quality of life is so poor. I want for oil revenue to benefit women and for us to achieve that it means the mobilisation of women is critical, the voices of women will be strong to demand. We want women to have access to clean water and affordable healthcare and also have their human rights protected, and to make that happen we need a strong ecofeminist movement that will demand and hold government and oil companies accountable." ■



MALAGASY ACTIVISTS SPEAK OUT AGAINST TOLIARA SANDS

Toliara Sands obtained its operating license for a 32 square kilometre mine in 2016, along with a research permit for three other mines, bringing the total area of its mines in Madagascar to 407 square kilometres.

GEORGINE KENGNE

The Ankiliabo village is located on the outskirts of the commune of Ankiloaka, near the Mikea forest which is home to the Mikea indigenous group. The village is part of the mining concessions of the Base Resources company which has become the major shareholder of the Toliara Sands, also known as the Base Toliara project, for ilmenite exploitation. Toliara Sands obtained its operating license for a 32 square kilometre mine in 2016, along with a research permit for three other mines, bringing the total area of its mines in Madagascar to 407 square kilometres. There was no consideration for the indigenous communities that have lived on those ancestral lands for years.

Recent studies [show] Madagascar to be one of the countries most affected by the problem of land grabs in Africa.

“... recent studies [show] Madagascar to be one of the countries most affected by the problem of land grabs in Africa. Land claims have



become more disputed within a context where almost eight in 10 Malagasy citizens live in poverty and depend on land for their livelihoods and survival. The subject has become all the more delicate as it concerns a fundamental aspect of Malagasy culture, which assigns a spiritual value to the land. It is considered a common asset for all the Malagasy people, including ancestors and future generations, therefore selling land to outsiders is strictly forbidden.”
– Zo Randriamaro, RSCDA-IO (Research and Support Centre for Development Alternatives – Indian Ocean), Global Voices

While agriculture is the mainstay of the local economy, climate change has disrupted the Mikea’s way of life. Prolonged drought has prevented the villagers from cultivating their rice paddies and fields since the last agricultural season in 2017. Access to water is also a critical issue. There is only one public standpipe in the village, and the canal which constitutes the main irrigation system is not functional. These problems have only been exacerbated by the mine’s activities which divert water resources away from the communities near the Mikea forest.

Driven by these impacts, the community began to organise against Toliara Sands, supported by RSCDA-IO and other civil society organisations.

In 2018, RSCDA-IO with support from WoMin carried out sensitization activities on FPIC (Free, prior and informed consent) and applicable legislation to support women organizing and actions to defend their right to say no. Part of this organising includes feminist participatory action research carried out by women in Ankiliabo to understand how women are impacted by Toliara Sands activities.

Women’s rights to land and resources as well as their participation in economic and political decision-making are not respected. Women were not informed and/or consulted about the Toliara Sands/Base Toliara mining project. Many in the community did not know much about the project until the launch of the sensitization campaign by RSCDA-IO and community-based organisation, MA.ZO.TO.

In order to tackle issues of patriarchy, the women in Ankiliabo raise awareness on how certain traditional structures and practices

Continued on next page →

VAAL COMMUNITIES MARCH AGAINST ARCELORMITTAL SOUTH AFRICA (AMSA)

On May 23rd, the people of Vaal Triangle staged a picket outside ArcelorMittal's AGM (annual general meeting). They called on ArcelorMittal shareholders and management to respect human rights, women's rights, youth and children's rights, environmental rights and socio-economic rights. AMSA, Africa's largest steel producer, is already facing heat for flouting environmental laws at its Vanderbijlpark in Gauteng where liquid steel products are produced. The corporation faces three charges, two of which relate to conducting activities without an AEL (Atmospheric Emissions Licence) and another that alleges the company failed to adhere to the AEL by "exceeding minimum emission standards."

ArcelorMittal South Africa claims that as a "responsible corporate citizen",



they are "always ... mindful that the business of the company should be conducted in a responsible and ethical manner." The women and communities directly affected by ArcelorMittal's activities and emissions want the corporation to make good on this claim. They demand that ArcelorMittal makes a clear resolution to put in place their reduction plan and comply with Climate Change Agreements as a matter of urgency in the face of the world's climate crisis. ■



Continued from previous page...

such as polygamy perpetuate women's oppression. Women bear a heavy burden when it comes to climate change. Accessing fuel and wood for cooking, as well as food and water, have all become that much more difficult because of the climate crisis and the activities of Toliara Sands. Mikea women are taking the lead by building solidarity, fighting for their voices to be heard in community development projects and reforestation initiatives, and speaking out on land rights issues.

Toliara protests and violent reprisals

In December 2018, villagers in Toliara organised a series of protests, drawing hundreds of people together to **speak out against** Base Toliara.

Their powerful organising has been met with backlash. On May 2nd 2019, the State security forces arrested 30 members of the Benetse, Ampototse and Tsiafanoka communities, accused of damaging the Base Toliara facilities in Ranobe while those facilities are located in the private domain of the State. By May 14th, only 21 had been released while the other nine remained detained and were taken to a separate location.

Scores of civil society organisations signed a letter in solidarity with the Base Toliara Sands-impacted communities who have lived on and off those lands for years, and have a right to continue to do so in terms of Malagasy legislation

which states that "occupants have property rights on the lands that they have cultivated for several decades [...] even if they do not hold formal documents relating to land ownership."

Part of this work falls under the Right to Say No Campaign, of which RSCDA-IO and WoMin are a part. The Mikea communities, like other indigenous communities across Africa and around the world have the right to say no, and to have a voice when it comes to decision-making on mining and other extractives projects that will impact them. Women must be at the forefront in co-creating lasting solutions that protect their way of life and their livelihoods. ■

THE RIGHT TO SAY NO: MAKING THE POLITICS OF GRAND INGA VISIBLE AT DRC ENERGY & CLIMATE JUSTICE SCHOOL

Over five days, FESO (Femmes Solidaires), International Rivers and WoMin co-hosted the very first energy and climate justice school in the Democratic Republic of Congo (DRC). The school drew together a diverse group of Congo River defenders who are resisting the Grand Inga project as well as allies from other parts of the DRC and the continent who are supporting this struggle. Grounded in women's narratives and lived experience, the school unearthed some of the deep knowledge that

women hold as custodians of the river and land. Together, the participants grappled with how mainstream energy models and mega-projects like Inga fail to account for women's and community needs. Peasant and working-class women carry the burden of energy poverty. They know how fossil fuels cause health problems, pollute drinking water, and destroy land, forests and other resources they need for food security. The school laid out the rationale for an energy justice approach to understanding

hydropower projects like Inga and reaffirmed why it is so important for women to have a say in decision-making around energy governance and control at all levels, from local communities and provinces to what happens with energy across the world.

Women from communities along the Congo River like Matadi are clear: they are claiming their Right to Say NO to any 'development' that will render them homeless and rob them of their connection to the rivers, forests and land that sustain them. ■

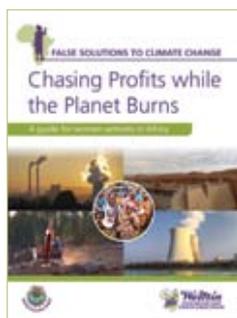
HIGHLIGHT

RESOURCES

Women Building Power Knowledge Platform has launched three activist guides as well as ecofeminist booklets to support women and communities across Africa in their struggles for climate justice and sustainable energy futures.

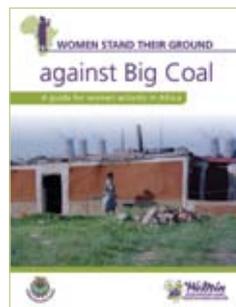
FALSE SOLUTIONS TO CLIMATE CHANGE: Chasing Profits while the Climate Burns

LEARN more about different kinds of false solutions to climate change and how feminist movements are rallying for the 'right to say NO' to these solutions while building meaningful alternatives for a just and sustainable future!



WOMEN STAND THEIR GROUND against Big Coal

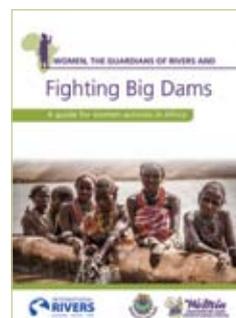
Dirty coal is expanding across Africa. **FIND OUT** more about coal, its expansion in the region, and how women fighting it in defence of their communities' land, water and forests.



WOMEN, THE GUARDIANS OF RIVERS AND Fighting Big Dams

Co-produced by WoMin and International Rivers

FIND OUT why big dams are not the solution for a country's citizens and economy and how women are fighting back against big dams.



Ecofeminism Resources

If another world is possible, who is doing the imagining? Building an ecofeminist development alternative in a time of deep systemic crisis.

This paper examines the systemic crisis of climate change and the question of a Just Transition. Grounded in the experiences of communities most deeply affected

by the crisis, this analysis offers ways to imagine an ecofeminist development alternative for us all.

Website: <http://tiny.cc/ecofem>.

These guides, which can be used to raise awareness, and to strengthen and support our movements, are available in English, French and Portuguese. Find them on the WoMin website: <http://tiny.cc/wbpresources>. Email us to access print versions: info@womin.org.za

