

YOUTH CLIMATE CHECK

TOOL FOR MORE INTERSECTIONALITY IN CLIMATE ACTION

This check is intended for you as youth groups or people in youth education who work on climate justice and environmental protection. The idea is that you can check either a campaign, political demand or structures of your groups or organizations with this method. The Youth Climate Check helps you to keep different people, perspectives and realities of life in mind so that your actions do not place a further burden on people who are already disadvantaged and make things even more difficult for them, even though you don't actually want to. Now let's get started!

WHAT IS OUR ACTION ABOUT?

- How does our action change climate policy?
- What is the aim and target group of our action?
- Who benefits directly from our action? Who does our action help the most?
- Does our action (also) aim to reduce social injustice?

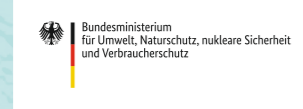
WHAT DATA IS AVAILABLE?

- What data is available on our action (e.g. on the current situation, how it could be better in the future, on the side effects)?

Further information can be found on the GenderCC website:

Funding information:

This project was funded by the Federal Environment Agency and the Federal Ministry for the Environment, Nature Conservation, Nuclear Safety and Consumer Protection. The funds were made available by resolution of the German Bundestag.



The responsibility for the content of this publication lies with the authors.

IN-DEPTH CHECK INTERSECTIONALITY

The Youth Climate Check is very much about intersectionality. It is important to recognize that some people in society are disadvantaged by different structures (so-called (multiple-) discrimination). When these different disadvantages come together, it can have very serious consequences for people. Here are the questions that will help you to take this into account:

Translated and adapted by Winker and Degele 2011 [1]
Kaijser and Kronsell 2014 [2]

STRUCTURAL DISCRIMINATION

- How does our action affect structural discrimination, e.g. class (classism),
 - Gender (heterosexism, sexism),
- Race (racism, anti-black racism, anti-Muslim racism, racism against Rom*nja and Sinti*zze),
- body (ableism, bodyism)?
- Does it make a difference if some people experience several forms of discrimination at the same time?



PREJUDICES AND *ISMS

- Are some behavior patterns more normal than others in our action (e.g. vegan diet vs. the consumption of animal products for cultural reasons)?

IDENTITIES

- How does our action affect identities? e.g. sexual orientation, gender identity and expression and sex characteristics (SOGIESC)

FAIR STRUCTURES AND PROCESSES

- We certainly also notice *isms and prejudices here. How do we plan to pay experts on intersectionality and integrate them into our actions?

ACCESS TO PUBLIC GOODS

- Have we considered that it can be much more difficult for some people (due to age, body, culture, income, race, class...) to use public spaces, open and green areas?
- Have we considered in our action that people need different things to feel and be safe (e.g. assaults on BIPOC and trans* people on public transport)?

WHO IS OUR ACTION FOR?

- Do people without housing and people living in rented accommodation benefit from our action?

By public spaces and resources, we mean access to nature, spaces, water, energy, health, recreation and much more. Not everyone has equal access to these spaces. This raises the question: who are public spaces and resources planned for? Here are the questions that will help you to consider this:

RECLAIM SPACE – PUBLIC SPACES AND RESOURCES



»FATHER, MOTHER, CHILD« – QUESTIONING ROLE MODELS

Heterosexism is a type of structural discrimination. Two supposedly different roles of „woman“ and „man“ are created in opposition to each other and the diversity of genders is ignored. These ideas disadvantage women, lesbians, inter*, non-binary*, trans* and agender* people (WLINTA*), ignore their existence and discriminate against them. Here are the questions to help you consider this:

ROLLS FROM WLINTA*

- Are WLINTA* directly or indirectly affected differently by our action than endo cis men?
- How does our action influence the life, interests and everyday life of WLINTA*?
- Do we also think in terms of roles of „femininity“ and „masculinity“ in our action (e.g. caring for others is something feminine)? Does our action reinforce these role models?

POWER TO BE HEARD AND PARTICIPATE



This topic deals with the following questions: Who has a say in politics, writes history, defines what is good or bad and determines the topics in science and technology? Who decides where the money goes? Decisions on the climate affect many people, directly or indirectly. We want decisions on climate to lead to more justice, not less. Here are the questions to help you consider this:

POWER OVER DECISIONS

- Does our action help more people, e.g. BIPOC, WLINTA*, people affected by poverty, people with disabilities, to participate? How do we abolish power structures?

THINKING OF MANY DIFFERENT IDEAS FOR OUR ACTION

- Are people who experience (multiple) forms of discrimination at the center of the planning, implementation and follow-up of our actions and are they well paid for it?
- Did we take knowledge from others (consciously or unconsciously) before or during the process? If so, have we made this transparent and referred to sources?

CARE AND CONCERN FOR OTHERS

In society's understanding of the role of WLINTA*, migrant and/or illegalized people, care work for other people (e.g. children, the elderly, the disabled) is mainly done without pay or is poorly paid. In capitalist economic systems, care work is invisible, unpaid and not valued. Here are the questions to help you consider this:

CARE WORK AND INTERSECTIONALITY

- Do we also think about classism, racism and sexism in our care work actions?
- If so, in what way is our action trying to combat this?

PEOPLE IN CARE WORK

- Are the needs of the care worker's caregivers or children taken into account?

EXPLOITATION OF CARE WORK FOR THE ECONOMY AND/OR SOCIETY

- Does our action shift social work into the private sphere (e.g. who takes care of food when people have lost their place to sleep after natural disasters)?

BODY, HEALTH, SAFETY

The chapter takes a look at the determination of one's own body, sexuality, health and choice of partner. There are social ideas about which bodies and mental states are „normal“ (mostly white, endo cis male, ablebodied). All other forms are considered „deviant“ and „wrong“ and are socially discriminated against. This topic is also about who feels safe and comfortable where and when. Here are the questions that will help you to consider this:

PHYSICAL NEEDS

- Have we considered that different bodies, e.g. of WLINTA*, people who are disabled and have different needs due to age, stress levels, discrimination, micro aggressions and are also more exposed to climate change?

SEXUALIZED AND RACIST VIOLENCE

- Have we considered the risk of (sexualized, racist and everyday) violence in our actions (e.g. in disaster situations, when planning climate-friendly cities, transport and housing)?

REPRODUCTIVE HEALTH

- Does our action affect reproductive health (e.g. radiation exposure, disasters)?

ECONOMY – WHO OWNS THE WORLD?



In capitalist economic systems, money, property and power are distributed unequally. Profits for companies, not the provision of basic needs for all, are given top priority. The accumulation of wealth only works because other countries are exploited at the same time, perpetuating structures from colonialism (so-called neo-colonialism). Here are the questions that will help you to take this into account:

FULFILLMENT OF BASIC NEEDS

- Does our action question capitalism and aim to ensure that everyone's basic needs are met?

GOOD AND BAD JOBS – WHO DOES THE JOB?

- Do we remember with our action that some jobs are very well paid, others very poorly paid (e.g. care jobs vs. engineering jobs, exploitation in workshops for the disabled)?

WORKING CONDITIONS

- Does our action make it easier or harder for people to go to work for money and take care of others at the same time?

DISTRIBUTE MONEY FAIRLY

- Sometimes sustainable things cost more. Have we thought about who pays these costs? What does that mean for financially disadvantaged people?

SOURCES

- [1] G. Winker and N. Degele, „Intersectionality as multi-level analysis: Dealing with social inequality“, Eur. J. Womens Stud., vol. 18, no. 1, pp. 51-66, Feb. 2011, doi: 10.1177/1350506810386084.
- [2] A. Kaijser and A. Kronsell, „Climate change through the lens of intersectionality“, Environ. Polit., vol. 23, no. 3, pp. 417-433, May 2014, doi: 10.1080/09644016.2013.835203.

IMPRINT

Publisher:
GenderCC-Women for Climate Justice e.V.,
Anklamerstr. 38, 10115 Berlin
Design: bureau zanko
Date: November 2023

