



PEOPLE.
POWER.
NOW.

AN **ENERGY** MANIFESTO

PEOPLE.
POWER.
NOW.

TOGETHER WE CAN TRANSFORM
THE ENERGY SYSTEM

 **Friends of
the Earth
International**



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friends of the earth international
NOVEMBER | 2018

FRIENDS OF THE EARTH INTERNATIONAL IS THE WORLD'S LARGEST GRASSROOTS ENVIRONMENTAL NETWORK WITH 75 MEMBER GROUPS AND OVER TWO MILLION MEMBERS AND SUPPORTERS AROUND THE WORLD.

OUR VISION IS OF A PEACEFUL AND SUSTAINABLE WORLD BASED ON SOCIETIES LIVING IN HARMONY WITH NATURE. WE ENVISION A SOCIETY OF INTERDEPENDENT PEOPLE LIVING IN DIGNITY, WHOLENESS AND FULFILMENT IN WHICH EQUITY AND HUMAN AND PEOPLES' RIGHTS ARE REALISED. THIS WILL BE A SOCIETY BUILT UPON PEOPLES' SOVEREIGNTY AND PARTICIPATION. IT WILL BE FOUNDED ON SOCIAL, ECONOMIC, GENDER AND ENVIRONMENTAL JUSTICE AND BE FREE FROM ALL FORMS OF DOMINATION AND EXPLOITATION, SUCH AS NEOLIBERALISM, CORPORATE GLOBALISATION, NEO-COLONIALISM AND MILITARISM. WE BELIEVE THAT OUR CHILDREN'S FUTURE WILL BE BETTER BECAUSE OF WHAT WE DO.

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mobilize resist transform

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INTRODUCTION



ROOFTOP SOLAR ON
A HUT IN THE ECO-VILLAGE,
BANISHANTA UNION.

- SUNDARBANS -
Bangladesh

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“PEOPLE ALL OVER THE WORLD ARE ALREADY LIVING OR IMPLEMENTING THOUSANDS OF INITIATIVES WHICH EMBODY JUSTICE AND CHALLENGE THE CAPITALIST LOGIC. NOW WE MUST EXPAND THEM. THE MAGNITUDE OF THE CRISES WE FACE DEMANDS SYSTEM CHANGE, AND THAT SYSTEM CHANGE WILL RESULT IN THE CREATION OF SUSTAINABLE SOCIETIES AND NEW RELATIONS BETWEEN HUMAN BEINGS, AND BETWEEN HUMAN BEINGS AND NATURE, BASED ON EQUALITY AND RECIPROCITY.”

KARIN NANSEN. CHAIR OF FRIENDS OF THE EARTH INTERNATIONAL

This manifesto is a culmination of years of dialogue, research and movement building, across every continent. It is a testament to a world which is not only possible, but which is ready to come to fruition. We are ready for a world based on justice and sustainability. **People everywhere are already building this world; indigenous peoples and frontline communities have long been putting these values into practice.** Now we need to build power, together, to change the system and to make energy sovereignty and climate justice a reality.

Yes, we do find ourselves in an era of planetary emergency. We are now in Decade Zero¹ and **climate change is upon us** – indeed for many of us, it has been a reality for years. However, climate *catastrophe* is not inevitable, and neither is the current economic system which is driving the inter-related environmental, social and political crises we are experiencing today. We know that urgent and large-scale change can happen – history has showed us this.

As a movement **we are powerful when we resist.** We have to be – many of us are resisting projects that will destroy our lives and livelihoods, poison our food and water, pollute our air and tear our communities from their land and territories. Now, **we must build**

power to transform. In 2018, climate change made its presence felt in every corner of the world – and people are looking for solutions.

This manifesto is a commitment to building the system that peoples and the planet need. Each demand sets out a positive measure that will accelerate the transition towards a climate just world. We will use it as a mobilising tool. It will inspire. We will elevate it at local community meetings, in our national advocacy work and at global mobilisations. It will help us to step forward in every space where solutions are called for, so that we can ensure the mic is in the hands of frontline communities. It will crowd out and shut down calls for false solutions and dangerous distractions. People Power Now!

1 FoEI, 'Decade Zero', 2016
<https://www.foei.org/resources/publications/decade-zero>

WE DEMAND...

1. SYSTEM CHANGE! PEOPLE POWER NOW!

System change means building alternatives to replace the current system, not simply trying to fix it. The way we manage, extract, use and distribute Earth's natural resources under the current dominant economic model has put us on a path towards ecological and social crises. We need system change - a new model of environmental, social, political, economic and gender justice - and we need to build the power of the peoples.

2. ENERGY AS A COMMON GOOD.

Everyone should have the right to energy. The sun and the wind are shared resources that should not be exploited for corporate gain. Our energy system should not be run for profit, but should exist to meet the needs of the peoples.

3. ENERGY SUFFICIENCY FOR ALL.

This means sufficient universal energy access - at a level that respects everyone's right to a dignified life. It also means an end to energy waste, through energy efficiency and energy saving, and an end to overconsumption by corporates and elites - those who currently hold the economic, political and social power.

4. FINANCE FOR THE ENERGY REVOLUTION.

Countries must make their contribution to the climate effort in line with their fair share and the principles of equity, justice, and repayment of the climate debt.

5. 100% RENEWABLE ENERGY FOR ALL.

The need for a global transformation to a renewable energy system is urgent, and must go hand-in-hand with a managed but rapid phase-out of fossil fuels and extractive projects, and a total ban on any new dirty energy projects (including fossil fuels, nuclear, mega dams, industrial agrofuels and biomass, and waste-to-energy incineration).

6. RENEWABLE TECHNOLOGY THAT IS CLIMATE RESILIENT, LOCALLY- APPROPRIATE AND LOW-IMPACT.

Renewable energy should be as small-scale and decentralised as possible, and all communities should have access to technology, knowledge and skills. Our energy system should protect biodiversity, strengthen the land rights of communities and indigenous peoples and should not lead to exploitation of workers in the production chain.

7. ENERGY SOVEREIGNTY AND ENERGY DEMOCRACY.

Energy production and use should be owned and controlled by the people, for the people. The voices of women and those who are vulnerable or marginalised should particularly be heard. Communities should have free, prior and informed consent, the right to justice and rights of redress.

8. A JUST TRANSITION WHICH PROTECTS THE RIGHTS OF ENERGY SECTOR WORKERS, THEIR COMMUNITIES AND THEIR LIVELIHOODS.

Workers and communities must have control over decisions that affect their lives and livelihoods. This means that workers must have a say in the future of our energy system, and also with regards to our food system, and the management of nature and our territories.

9. THAT PEOPLE-CENTRED RENEWABLE ENERGY IS ALLOWED TO FLOURISH, AND THAT OBSTACLES TO PROGRESS ARE REMOVED.

Under the right political and economic conditions, the people-led energy revolution will flourish. Favourable policies and incentives must be decided by peoples and communities, and should go hand-in-hand with an end to subsidies and incentives for dirty and harmful energy. This also means an end to false solutions, a rejection of geo-engineering and the dismantling of harmful trade agreements.

10. A CLIMATE-JUST WORLD THAT IS FREE FROM PATRIARCHY AND ALL SYSTEMS OF OPPRESSION, DOMINATION AND INEQUALITY.

There can be no climate justice without social justice. We must work for a future free from unequal power relations, where humans live in harmony with each other as well as with nature. This means a world free from injustice, discrimination, racism, sexism, classism, Islamophobia, militarism, LGBTQ-phobia and all other forms of structural and economic oppression.

CLIMATE JUSTICE NOW! PEOPLE POWER NOW!



KFEM activists demand solar power expansion over nuclear, opposing government's decision to restart Gori No.1 nuclear power plant, July 2012, Seoul, South Korea.

© KFEM

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10
DEMANDS

CLIMATE JUSTICE NOW!
PEOPLE POWER NOW!

WWW.FOEI.ORG/PEOPLEPOWERNOW



CHILDREN PLAYING NEAR
A WIND FARM. RENEWABLE
ENERGY IS BOTH
ECONOMICALLY AND
TECHNOLOGICALLY FEASIBLE
IN THE PHILIPPINES.

- GUIMARAS ISLAND -
Philippines

| 01

**WE DEMAND SYSTEM CHANGE!
PEOPLE POWER NOW!**

WE DEMAND SYSTEM CHANGE! PEOPLE POWER NOW!

01

“WE HAVE REACHED CRISIS POINT, AND ONLY A SYSTEMIC OVERHAUL OF THE WAY WE INTERACT WITH EACH OTHER AND WITH THE NATURAL WORLD WILL GET US OUT OF THIS MESS. BY CHANGING THE SYSTEM, WE CAN LOOK FORWARD TO A WORLD THAT IS MORE SAFE, JUST, AND SUSTAINABLE.”

MIKE KARIKPO, ENVIRONMENTAL RIGHTS ACTION / FRIENDS OF THE EARTH NIGERIA.

System change means building alternatives to replace the current system, not simply trying to fix it. The way we manage, extract, use and distribute Earth’s natural resources under the current dominant economic model has put us on a path towards ecological and social crises. We need a new model of environmental, social, political, economic and gender justice - and we need to build the power of the peoples towards system change.

We must take bold, urgent, and transformative action to tackle the immense social, environmental and climate crises that we face. The current dominant economic system concentrates wealth and power with the few and allows those corporations and elites to exploit people and their livelihoods with impunity. It is founded on the commodification and privatisation of nature, and systems of unsustainable production and consumption. We must work to dismantle the existing system – with the underlying inequalities and injustices it exacerbates – rather than simply trying to fix it.

System change requires that we recognise and articulate the related struggles against oppression, including racism, colonialism, patriarchy and capitalist exploitation. **We aim to create a society based on equality, peoples’ sovereignty, and social, economic, gender and environmental justice.** This would, for example, result in international law that places peoples’ rights before corporate profit, including mechanisms guaranteeing access to justice for victims of authoritarian regimes, militarism and transnational corporations – who have little recourse under the current system. However, to create this society and assert peoples’ rights, we must increase peoples’ power. This means creating genuine, just democracies centered around peoples’ sovereignty and participation.

We need a complete overhaul of the energy system – from viewing energy as a commodity, which is at the root of many wars and military aggression, and denying the right to energy for all, to a just transition towards renewable energy based on democratic, public and community control and ownership, and based on sufficiency. Central to this is the need for equity and justice, particularly for those in the global South and especially for those who are least responsible for, but most impacted by, climate change.

Radical transformation of the food system is also needed, from destructive industrial agriculture towards food sovereignty and agroecology. This means guaranteeing the right to land, water and seeds, promoting peoples’ control over their territories, recognising the fundamental role of women in food production and providing an effective way to feed the world based on economic and social justice.

Likewise, the best way to protect biodiversity and forests is by securing the rights of the communities who live in or around them. As well as providing food, fibers, shelter, medicine and water for local communities, protecting forests maintains natural carbon stores and reduces the amount of carbon released through deforestation, helping address climate change.

We need a system that promotes reciprocity, redistribution and sharing, addressing individual and collective needs. Solutions include public services achieved through tax justice, social ownership, local markets and fair trade. National and international policies must guarantee peoples’ rights to water, food, land, territories, health, housing, education and decent jobs.

We must mobilise to create and upscale real solutions through people power. System change, not climate change!



Above: Vienna: System change not climate change! © Mitja Kobal

Right: Solar kitchen demonstration, India. © Kailash Mittal





CHILDREN USING SOLAR LAMPS AND BENEFITING FROM THE ROOFTOP SOLAR PROJECT AT THE BANISHANTA UNION PARISHAD BUILDING.

- SUNDARBANS -

Bangladesh

02

**WE DEMAND ENERGY
AS A COMMON GOOD.**

WE DEMAND ENERGY AS A COMMON GOOD

02

“THE PEOPLES HAVE THE RIGHT TO A DIGNIFIED LIFE, AND THIS RIGHT IS ONLY HONOURED WHEN PEOPLE HAVE A RIGHT TO ENERGY. ENERGY SHOULD BE IN THE HANDS OF EVERYBODY, NOT CONTROLLED AND SOLD FOR CORPORATE GAIN.”

MARIANA PORRAS, COECOCEIBA / FRIENDS OF THE EARTH COSTA RICA.

Everyone should have the right to energy. The sun and the wind are shared resources that should not be exploited for corporate gain. Our energy system should not be run for profit, but should exist to meet the needs of the peoples.

Energy is not a commodity. It should not be viewed as simply a source of income for those who ‘own’ it. It is a common good: a shared resource that does not exist for profit. Energy has a value beyond the market – it is a benefit to people everywhere, to peoples’ lives, dignity and aspirations. The sun and the wind have a cultural and spiritual value to people all over the world, and particularly to indigenous peoples. As a natural resource, energy belongs to no one, and therefore it should be available to all.²

Furthermore, access to energy is a basic human right and a necessary condition of a dignified life. We need energy for fuel and electricity to cook our food, to have habitable homes and workplaces in hot and cold places, to ensure that everyone has access to basic services like health and education, to communicate and travel and to share and access information. Yet according to the International Energy Agency, around 1.1 billion people around the world – or one in seven – do not have access to electricity. Many more suffer from inconsistent or poor quality access, and for many, electricity is too expensive to afford.³

Many indigenous communities do live sustainably without access to energy services. We support their choice in how they wish to interact with the modern world. Yet for very large numbers of people around the world, lack of energy to meet their needs is a central problem, and one which directly correlates with the major elements of poverty, including inadequate health care, low education levels and limited employment opportunities.⁴

Friends of the Earth England, Wales and Northern Ireland, renewable energy companies, trade associations, environment and development charities campaigning outside the Treasury for a green economy and jobs. London, 2012.

© Amelia Collins/Friends of the Earth International



We cannot simply replace the current profit-driven ‘dirty’ energy system with a profit-driven ‘clean’ one. This would only lead to a process of continued appropriation and financialisation of nature, and a continued concentration of power (see Box 1). It would allow the same actors that are responsible for environmental conflicts and injustice to benefit from the concentration of their power over resources. If we treated energy as a common good, the wind turbine or solar panel should no longer be seen as a financial investment that must yield a return for a limited group of shareholders, but as a system that delivers enough renewable energy to those who need it.⁵


We must also understand that every energy source has an environmental and societal cost. The costs of fossil fuel energy on climate and democracy are obviously so high that we resist all fossil fuels. But all renewable energy also has a cost: large-scale wind-farms can have an impact on nature, solar panels rely on heavy metals being mined to be produced. An increase in small-scale renewables and off-grid systems could lead to the production of lithium batteries at scale, which could have huge environmental consequences. If we accept that all energy comes with a cost, it makes sense that affected communities should be the ones to decide which impacts may be acceptable, or manageable, and which may not be. With a demand for a right to energy on the one hand, and a desire for a sustainable energy system on the other, there is a delicate balance to be found.⁶

Financialisation of Nature

Financialisation of nature is the process by which the market divides nature into tradeable ‘ecosystem services’, with the aim of placing a financial value on these services, so that the rights to nature can be sold and profit made. Examples of such ecosystem services are: the capacity of a forest to store carbon, or; a wetland that provides habitat that contains a specific biological diversity. This is based on the assumption that nature can be traded like-for-like, and that damage in one part of the world can be ‘offset’ by restoration in another. It ignores the interconnected social, cultural and spiritual values and functions of nature. Furthermore, financialisation of nature, although often presented as a series of technical initiatives, is always political. For a corporation to secure the rights to land, water, a forest or an energy source almost always means taking that right away from a community. This means resistance on the part of communities, and often militarisation, oppression and violence on the part of the corporation. “Making nature visible to capital will mean more, not less, violence against indigenous peoples and traditional communities and less, not more, control for those communities over the territories they depend on, shape and are shaped by.”⁷

FOOTNOTES:

- 2 REScoop, ‘The Energy Transition to Energy Democracy’
- 3 <https://www.iea.org/weo2017/>
- 4 FoEI, ‘Energy: Access and Sufficiency’, 2016
- 5 REScoop, ‘The Energy Transition to Energy Democracy’
- 6 <http://virtual.foei.org/trainings/topic/energy-democracy/>
- 7 <https://www.foei.org/wp-content/uploads/2015/10/Financialization-of-Nature-brochure-English.pdf>



MARTIN SUMUHALE (60), HAS ELECTRICITY FOR THE FIRST TIME IN HIS LIFE THANKS TO THIS SOLAR PANEL. HE CAN SEE THE BENEFITS IT BRINGS HIS GRANDCHILDREN.

- POLOKWANE -
South Africa

03

WE DEMAND ENERGY
SUFFICIENCY FOR ALL.

WE DEMAND ENERGY SUFFICIENCY FOR ALL

03

This means sufficient universal energy access - at a level that respects everyone's right to a dignified life. It also means an end to energy waste, through energy efficiency and energy saving, and an end to overconsumption by corporates and elites - those who currently hold the economic, political and social power.

The UN's Sustainable Development Goal for energy aims for 'universal access to affordable, reliable and modern energy services' by 2030. However, we need to take a deeper look at what we mean by 'universal access'. If it is simply a case of providing a light bulb for the poorest households, whilst allowing countries in the global North, corporations and global elites to consume to the point of dangerous excess, that is unjust and unacceptable.

Somewhere between the extremes of excessive energy use and energy poverty lies 'energy sufficiency'. **Energy sufficiency is about using enough – not more, and not less.** Of course, what we consider to be 'enough' energy – that which is essential for basic well-being and a life of dignity – varies considerably between different communities, regions and nations, depending on a range of factors such as culture, lifestyle and climate.

The problem of energy exclusion is primarily concentrated in the global South, as the vast majority of those without electricity or clean cooking fuels live in Africa and developing Asia (IEA, 2016). For perspective, energy consumption per head of population in the US and Canada is still roughly twice that of Europe or Japan, over three times that of China, 10 times than in India, and up to 50 times as high as some of the poorest African countries.⁸

At the same time, many people in the North also struggle to afford sufficient energy to meet their basic needs. In Europe, up to 100,000 excess annual winter deaths are directly caused by cold, inadequately heated homes. Saving energy would lower bills for heating and cooling and alleviate energy poverty. In fact, the IEA estimates that 80% of the potential to reduce energy demand in buildings and half of the potential to reduce demand in industry remains untapped. Some of the most important energy-saving options include improving insulation and building design, improving the efficiency of electrical appliances, replacing old electric heating systems with renewable heat production, and reducing energy consumption by goods and passenger vehicles.⁹

Reducing energy dependence and energy consumption does not have to mean a drastic reduction in living standards for ordinary people, although it must mean **limits on excessive energy use from energy-intensive activities.** We must ask ourselves what place energy-intensive industries such as aluminium, steel, chemicals, cement and car production have in a sustainable economy, and how they need to be transformed at their core, not just improved with energy efficiency measures.¹⁰

We need transparency on how energy access is measured, as this can vary from country to country. In Palestine's Gaza Strip, households may have access to electricity – but only for around four hours per day. In parts of Africa and Asia, a community may be recorded as being linked to the grid, but only a handful of households may be connected to it or able to afford the electricity. Energy sufficiency requires enough energy for everyone.

Straw Bale Housing Project, EKA & Friends of the Earth Hungary

Since 2012, MTVSZ / Friends of the Earth Hungary has worked with Energy and Environment Foundation (EKA) to promote a democratic model of energy management through its Straw Bale Housing Programme. Training has been delivered to over a thousand people, touching on practical and theoretical aspects of energy efficiency and energy democracy.

Many of the trainees are facing energy poverty themselves: 70% of Hungarian homes are insufficiently insulated, leading to widespread energy poverty – over 40% of the population cannot afford to properly heat or insulate their homes. The majority of those affected live in rural areas.


So far, over 50 homes have been built using the straw bale insulation method. Straw bale is an excellent insulator – it is widely available locally, has a very small ecological footprint and is cheap. The programme offers a socially just, environmentally sound alternative to wasteful and expensive construction.¹¹



School students in Arab Rashayda village east of Bethlehem city. The solar units provide the school with energy for lights.
© Hussein Zohor/PENGON

FOOTNOTES:

8 <https://data.worldbank.org/indicator/EG.USE.PCAP.KG.OE>
9 FoEI, 'An Energy Revolution is Possible', 2015
10 FoEI, 'An Energy Revolution is Possible', 2015
11 <http://www.energy-democracy.net/?p=1106>



CHILDREN SIT UNDER SOLAR PANELS AT BISHUNPUR TOLLA, DHARNAI VILLAGE. A SOLAR-POWERED MICRO-GRID IS NOW SUPPLYING ELECTRICITY TO THE VILLAGE.

- BIHAR -
India

04

WE DEMAND FINANCE
FOR THE ENERGY REVOLUTION.

WE DEMAND FINANCE FOR THE ENERGY REVOLUTION

04

“THE WORLD IS ONLY IN THE EARLY DAYS OF THE CLIMATE CRISIS, AND ALREADY IT IS EXTRACTING AN EXORBITANT COST IN LIVES AND LIVELIHOODS LOST, ESPECIALLY IN THE GLOBAL SOUTH. DEVELOPED COUNTRIES MUST PROVIDE THE HUNDREDS OF BILLIONS OF DOLLARS NEEDED. THE MONEY IS THERE – IT’S JUST BEING HORRENDOUSLY MISSPENT ON THINGS LIKE MILITARISM AND WAR AND ENRICHING LARGE CORPORATIONS.”

KAREN ORENSTEIN, FRIENDS OF THE EARTH US.

Countries must make their contribution to the climate effort in line with their fair share and the principles of equity, justice, and repayment of the climate debt.

Developed countries have enormous historical responsibility for climate change, which equates to an ecological and climate debt to developing nations. This is not a “call for help” on behalf of the global South, and should never be framed as such. The finance owed to the South should be considered as a debt owed by the global North, as a key part of their own fair share of the climate effort.

Developed countries’ unfair historical overconsumption, based on the plundering of developing countries’ resources, has led to the climate change we are experiencing today – the worst impacts of which are experienced in the global South. This history of exploitation and overconsumption has also led to immense disparities in countries’ capacities to deal with the climate crisis, and will continue to undermine peoples’ rights to build and live in sustainable societies.

The extent to which countries in the global South can commit to combatting the climate crisis depends in large part on the availability and extent of finance, technology and capacity-building support from rich countries. The greater the support from countries in the global North, the greater the ability for those in the South to contribute to global mitigation efforts, and the greater their ability to adapt to climate change.

Unfortunately, the amount of finance delivered by developed countries to the Green Climate Fund is pitiful. The GCF is the UN institution set up to finance adaptation and mitigation in developing countries. At the time of writing, the total amount of contributions received by the GCF as at June 2018 was \$6.6 billion. This may sound like a large sum – however, it is only around 0.8% of the \$809.72 billion that *the US alone* would be required to pay by 2030 in order to meet its fair share of the mitigation effort (not to mention the funds required to enable countries to adapt to climate change, and for reparations for existing loss and damage).¹²

All countries **must** act in line with their fair share, so that the climate effort is divided according to each nation’s responsibility,

capacity, and right to sustainable societies.

For countries in the global North, which have already used up far more than their fair share of atmospheric space, this means a huge transfer of new and additional finance (i.e., no creative accounting or redistribution of overseas development aid). Climate finance is a mandatory obligation for rich countries, and must come from stable and predictable public sources. It must not be channeled through offsetting mechanisms or false solutions, and neither should it support the private acquisition of intellectual property rights for climate technologies and know-how.

For those countries in the global North that are grappling with austerity and growing income inequality, budget deficits and underfunded health and social care, education and public services, the idea of contributing hundreds of billions of taxpayers’ dollars to an international fund might sound unfair.

Possible sources of additional public finance do exist, however, that could not only raise funds for climate mitigation and adaptation, but could contribute to a rebalancing of unjust global power dynamics. These include redirected military spending or an international Financial Transaction Tax (often called a Robin Hood Tax). There is an urgent need to find more creative sources of public finance to tackle the global climate crisis. Fair taxation of the rich and an end to tax havens must be considered to mobilise the wealth that is currently unjustly hoarded and **increasingly concentrated in the hands of the 1%**. Just 0.00001% of the global population hold the wealth that could halt the climate disaster.¹³ Furthermore, analysis by Friends of the Earth International has shown that government revenue lost through tax havens could power half the world with 100% renewable energy by 2030.¹⁴

Countries in the global South, however, must also take urgent action, and above all, avoid a development path based on fossil fuels or other dirty energy. Adequate finance and political will from the global North would accelerate this process for the benefit of all. Our economic system is reeling out of control, and without a fundamental transformation in the way we distribute economic and political power, we will further lose control of our climate.

Equity and Fair Shares

Equity in addressing climate change means ensuring that those who emitted most greenhouse gases will reduce (mitigate) their emissions more than the others: it means sharing the global carbon budget fairly.

The global carbon budget is the amount of carbon dioxide emissions we can emit while still having a likely chance of limiting global temperature rise to 1.5 degrees Celsius above pre-industrial levels. That amounts to a certain number of gigatonnes of carbon that could be burned and released into the atmosphere whilst keeping us below that temperature increase. If this is divided according to each nation’s responsibility, capacity, and right to sustainable societies, we would have a much better idea of what each country’s real national plan should look like. This is the *‘fair shares’* approach.

FOOTNOTES:

¹² <http://www.climatefairshares.org/>

¹³ FoEI ‘An Energy Revolution is Possible’, 2015

¹⁴ FoEI, ‘An Energy Revolution is Possible: Tax havens and financing climate action’, 2016

05

WE DEMAND 100%
RENEWABLE ENERGY FOR ALL.



A 'SOLAR GARDEN'
IN MADRID.
- MADRID -
Spain

WE DEMAND 100% RENEWABLE ENERGY FOR ALL

The need for a global transformation to a renewable energy system is urgent, and must go hand-in-hand with a managed but rapid phase-out of fossil fuels and extractive projects, and a total ban on any new dirty energy projects (including fossil fuels, nuclear, mega dams, industrial agrofuels and biomass, and waste-to-energy incineration).

The transition to 100% renewable energy must take place simultaneously in the global North and the global South, though at different rates. Because countries in the North have the responsibility – and usually, the capacity – to drastically and urgently overhaul their energy system right now, we must expect the North to act faster, and to contribute their fair share of emissions reductions and climate finance, so that the South can transform as quickly as possible, too.

This does not give developing countries the green light to carry on polluting for decades to come. Not at all: 100% renewable energy means a total ban on any new dirty energy projects, and a complete phase-out of fossil fuels as soon as possible. Financial transfer from the North would enable this transition to take place faster, so that the South need not follow the same dirty development model, and can ‘leapfrog’ to new, modern, distributed renewable energy systems (e.g. off-grid and mini-grid).

There are a number of different strategies that can be employed to ensure that a country can reliably run on 100% renewable energy. By using energy storage,¹⁵ generating a surplus of energy during times of high production, using a diversity of different renewable technologies, and changing how electricity is used (among many other strategies), there is no need to fear a shortfall.

Many governments, corporations and organisations have very different definitions of a fossil-free world. When some of these actors call for “100% renewable energy”, they mean a system which includes (or even favours) nuclear energy, hydroelectric mega-dams, and industrial bioenergy. Some champion large-scale solar or wind farms that are built on land confiscated or stolen from local communities and indigenous peoples. Some scenarios for 100% renewable energy do not consider deforestation or forest degradation, nor the air, land or water pollution that may arise from such large-scale projects. And many fail to consider the safety issues and by-products of nuclear and hydropower technologies, such as toxic waste and, sometimes, even greenhouse gases.

100% renewable energy for all means universal energy access at a level that is sufficient. It means healthier people and clean air, soil and water. The demand for 100% renewable energy must not exist in isolation – it must always be paired with the demand for a just transition, the demand for energy sufficiency, energy sovereignty and energy democracy. It is a demand that calls for ambition, but acknowledges that higher ambition can only come about with due regard for equity and the transfer of finance from North to South.



Far Left: Community Wind Turbine at Neilston, Scotland.
© www.neilstonwindfarm.org

Left: Solar energy in Honduras
© Becky Williams

FOOTNOTE:

¹⁵ There is a need to investigate further the environmental, health and social impacts of current energy storage options. At the moment, lithium mining for battery storage is harming communities, ecosystems and food production. There have been recent breakthroughs in energy storage, but as demand increases we must pay close attention to those affected by new technologies.
https://www.foeurope.org/sites/default/files/publications/13_factsheet-lithium-gb.pdf

06

**WE DEMAND RENEWABLE
TECHNOLOGY THAT IS CLIMATE
RESILIENT, LOCALLY-
APPROPRIATE AND LOW-IMPACT.**



JAMELAH HASASNAH
WORKING ON THE
HYDROPONICS AND
AQUAPONICS SYSTEM
POWERED BY SOLAR
ENERGY, AL BASMA CENTER
ARAB WOMEN'S UNION.

- BEIT SAHOUR -

Palestine

WE DEMAND RENEWABLE TECHNOLOGY THAT IS CLIMATE RESILIENT, LOCALLY-APPROPRIATE AND LOW-IMPACT.

06

“FOR THE ENERGY REVOLUTION TO HAPPEN, THE TECHNOLOGIES THAT ARE ENVIRONMENTALLY AND SOCIALLY SOUND SHOULD BE EASILY AFFORDABLE AND ACCESSIBLE TO DEVELOPING COUNTRIES.”

MEENA RAMAN, SAHABAT ALAM MALAYSIA / FRIENDS OF THE EARTH MALAYSIA.

Renewable energy should be as small-scale and decentralised as possible, and all communities should have access to technology, knowledge and skills. Our energy system should protect biodiversity, strengthen the land rights of communities and indigenous peoples and should not lead to exploitation of workers in the production chain.

A rapid shift to 100% renewable energy is essential – and the fastest and fairest way to ensure that shift is to prioritise technology that is as small-scale and decentralised as is practicable. The wholesale roll-out of solar and wind technology for small-scale generation will mean 100% energy access in a way that delivers energy sufficiency for all.

In most parts of the world, energy is generated in large, centralised power plants, and then distributed over a national grid. This is problematic for many reasons. Firstly, it is an incredibly wasteful way of distributing electricity – a lot of energy is lost due to outdated and badly maintained infrastructure, and energy and heat is generated far from the point of use. Secondly, in many energy-scarce countries, the energy produced in such plants very rarely benefits communities in the surrounding (usually rural) areas – the energy is siphoned towards big industry and large cities, where the elites are the biggest beneficiaries. Thirdly, even large-scale renewable energy infrastructure can lead to ‘green land grabbing’, robbing many communities of their land and territories. Additionally, as with any large-scale infrastructure projects, these plants can have a disastrous effect on local wildlife and biodiversity.

The answer is efficient technology that meets the daily needs of people, in the hands of communities and municipalities, and controlled democratically. Small-scale, locally appropriate technology can take the form of single-household solar photovoltaics, isolated mini-grids and mini-grid clusters to service rural communities, rooftop wind or solar, and smart mini-grid virtual power plants in urban neighbourhoods to service people, industries, university campuses and public buildings. Renewables, particularly solar photovoltaics, are modular, so energy hubs can gradually be expanded as a community is able to afford more energy.

We have seen the impact of natural disasters on centralised power plants – we only need to look to the Fukushima Daiichi nuclear disaster in Japan in 2011 to see how vulnerable energy plants can be to natural events. In a world where extreme weather events will be more widespread and the weather will be less predictable, we need to ensure that we are building sustainable societies that are climate resilient. Small-scale and inter-connected grids with a diversity of renewable technologies will reduce the risk of disaster and energy insecurity.

It is essential that countries in the global North honour their responsibility for technology transfer to support the development of low carbon and climate resilient societies in the global South. Intellectual property rights-free technology and access to knowledge and skills is a determining factor in the success of a just and swift energy transformation. We must also ensure that biodiversity and land rights are not only upheld, but strengthened through the process to dismantle dirty energy infrastructure and roll out renewables.


Similarly, as renewable technology becomes cheaper and more widespread, we must be mindful and hold ourselves accountable for how we source and produce the various technologies’ components. Today, most of the world’s photovoltaics, which require quartz, are manufactured in China and East Asia, in countries with poor labour rights records and environmental standards. For example, many quartz miners are exposed to unacceptable health hazards. There is a need to seriously improve human rights in wind turbine supply chains, an issue brought to light in a 2018 report by ActionAid and Somo.¹⁶ **The technological revolution must not take place in isolation – it must go hand in hand with a just transition, and a fundamental shift in how we protect workers and the environment.**



Solar panels providing energy for Bedouin communities in the Jordan Valley.
© Hussein Zohar/PENGON

FOOTNOTE:

16 https://www.somo.nl/wp-content/uploads/2018/01/Final-ActionAid_Report-Human-Rights-in-Wind-Turbine-Supply-Chains.pdf



PUPIL IN THE
REMOTE SOUTHERN
VILLAGE OF TAHALA,
MOROCCO, WHOSE
SCHOOL IS PART OF
A SOLAR ENERGY
PROJECT.

- SOUSS-MASSA-DRÂA
REGION -
Morocco

07

**WE DEMAND ENERGY SOVEREIGNTY
AND ENERGY DEMOCRACY.**

WE DEMAND ENERGY SOVEREIGNTY AND ENERGY DEMOCRACY.

Energy production and use should be owned and controlled by the people, for the people. The voices of women and those who are vulnerable or marginalised should particularly be heard. Communities should have free, prior and informed consent, the right to justice and rights of redress.

Sovereignty' or 'People's Sovereignty' is a broad concept. Sovereignty is about giving people(s) political and social control over their own natural resources, identities and culture, to be managed in the interests of all. **Sovereignty is deeply rooted in the principles of equity and justice.** Sovereignty enables self-determination, and acknowledges that when people – not corporations – are in control of their own resources, we can preserve biodiversity and local cultures, provide safe and healthy livelihoods for all, and, ultimately, we can address climate change.

To demand energy sovereignty, therefore, is to demand that our energy systems are under the control and ownership of the people.

This means that we should respect the rights of indigenous peoples and affected communities, and customary law. This includes respect for the communities' rights to free, prior and informed consent over the construction of any new energy infrastructure. The same should apply to the extraction of any materials needed to build energy infrastructure and to develop and produce energy technologies.¹⁷

Furthermore, communities should have the right to the benefits of energy production, especially if they live with the impacts. This is key to energy sovereignty.

Energy is a common good (demand #2), therefore energy infrastructure and resources should be in the control of the people. **Energy democracy means that any decisions about the production and use of energy should be democratic, participative, open and accountable.** Policy should prioritise social outcomes, including energy access, fairness, environmental sustainability and dignified work.¹⁸

Likewise – energy is a right, so communities should have the right to choose their sustainable energy sources and to develop healthy consumption patterns that will lead to sustainable societies.

15 kW of solar power installed on the roof of KFEM office has been operated since 2001, known as the first solar plant in Seoul.
© KFEM



At the heart of this demand is the concept of bottomup decision making, that people have control over the decisions about energy that affect them. It implies peoples and communities will take an active role in the energy system.¹⁹ We must give power to directly-affected groups, including energy users, energy sector workers, and people facing energy exclusion. We must delegate decisions to the most local and least centralised level that is practicable (allowing for re-municipalisation, with sub-regional, national and regional planning and coordination). We must respect the rights of communities to define their energy needs, and how these needs are met in accordance with their cultures and ways of life, so long as these choices do not have destructive impacts on other peoples and communities.²⁰

Decision making processes should acknowledge the power relations in our communities and societies, and proactively promote equality and equity in relation to gender/sex, race/ethnicity, class and all structural oppressions and discrimination (see Demand #10). Space must be created and held open for the voices, demands and knowledge of women and all those who are not currently heard within our patriarchal, racist, classist societies.

All energy production has an environmental and social cost, so decisions about how we produce energy and how much we need should be taken democratically, for the good of peoples and the planet.

Friends of the Earth Korea's Solar Co-op

KFEM / Friends of the Earth South Korea is building a citizen-owned solar movement. KFEM have supported the establishment of a number of 'solar cooperatives' – notably, in educational institutions such as Samgaksan High School in Seoul, a 50kW project on the roof of Hanshin University, and a further 30kW project at Eastern Seoul Women's Center. The clean electricity generated is used to power these new 'solar schools'. The cooperative educates members, students and visitors about solar energy.

In light of the Fukushima disaster in Japan and a series of nuclear energy crises in Korea, many communities realised that they should not leave their futures to the government or energy companies. Citizen-owned solar power is now spreading in Korea. Solar cooperatives have even influenced government energy policy, which means that local governments are able to support small solar power initiatives more effectively.

FOOTNOTES:

- 17 An Energy Revolution is Possible
- 18 An Energy Revolution is Possible
- 19 FoEI School of Sustainability
- 20 An Energy Revolution is Possible



MARTHA SAYS THAT SINCE SOLAR CAME TO THEIR COMMUNITY, THEY NOT ONLY HAVE LIGHTS BUT ALSO RADIOS AND EVEN TELEVISION, AND SHE CAN HELP HER DAUGHTER STUDY.

- POLOKWANE -
South Africa

08

WE DEMAND A JUST TRANSITION WHICH PROTECTS THE RIGHTS OF ENERGY SECTOR WORKERS, THEIR COMMUNITIES & THEIR LIVELIHOODS.

WE DEMAND A JUST TRANSITION WHICH PROTECTS THE RIGHTS OF ENERGY SECTOR WORKERS, THEIR COMMUNITIES & THEIR LIVELIHOODS.

Workers and communities must have control over decisions that affect their lives and livelihoods. This means that workers must have a say in the future of our energy system, and also with regards to our food system, and the management of nature and our territories.

The transition to a different system must be ‘just’, by protecting the rights of workers and communities whose livelihoods are dependent on the current unjust and unsustainable economic system. This includes millions of workers across the energy, agricultural and transport sectors, and frontline communities where dirty energy projects are situated.

As dirty energy industries shut down as part of the transition, it is crucial that future jobs offer strong and robust levels of unionisation, collective organising, rights and conditions for workers, with well-planned policies and frameworks in place to protect and support both peoples and the planet. To achieve this, a just transition requires a high level of participation from affected workers and communities to ensure they are equipped with the skills and training needed to make the transition to newer sectors. It is equally important to ensure that the materials and land used to develop the infrastructure needed for renewable energy are sourced in a just way that respects the rights of local communities.

However, a just transition is not simply about changing technologies and renewable energy, but requires addressing the root problems of a system that has turned energy into a commodity and denied the right to energy for all. To achieve this, governments must enact binding laws to ensure the fundamental right to renewable energy for all, based on democratic and community control. This includes changing unfair investment and trade rules and practices that have traditionally prioritised the needs of corporations over the safety and needs of people and the environment.

The agro-industrial food system also requires a rapid transformation to address climate change. The production, distribution and consumption of food is currently responsible for between 44% and 57% of greenhouse gas emissions.²¹ A just transition mandates a shift from industrial agriculture to food sovereignty, with small-scale food production and solidarity economy-based forms of distribution and consumption. Moreover, community management of forests and natural systems is the best way to protect biodiversity and promote ecosystem restoration.

Friends of the Earth England, Wales and Northern Ireland, renewable energy companies, trade associations, environment and development charities campaigning outside the Treasury for a green economy and jobs. London, 2012.
© Amelia Collins/Friends of the Earth International



A just transition is therefore essential in achieving a habitable, sustainable future based on equity and justice. It provides a framework for transitioning to an economy based on energy democracy, food sovereignty, worker and community control over the environment and protection of the right to water, food, land and energy for all.

Scotland's Positive Example

Friends of the Earth Scotland has made just transition one of their key campaigns in recent years, setting up in 2016 a Just Transition Partnership alongside the Scottish Trade Union Congress and several other unions, which developed a number of demands to the Scottish Government.

The Just Transition Partnership focuses on the need for an industrial policy to deliver the low carbon economy, and ensuring that workers and communities dependent on high carbon sectors should not pay the price of the coming shift away from fossil fuels.

A just transition requires that climate change policies and plans, energy strategy and economic strategy all show how new, good-quality jobs will be created in, for example, off-shore wind, decommissioning fossil fuel infrastructure and building new low-carbon infrastructure such as public transport.

In 2017, a key demand of the Just Transition Partnership was won, when the Scottish Government announced it would set up a Just Transition Commission.²² At the same time, it confirmed that it would go ahead with the establishment of the Scottish National Investment Bank, and a publicly-owned energy company, both of which could be crucial in driving forward a just transition. Provided the remit of the Just Transition Commission is linked with economic, energy and climate change plans, and unions, communities and environmentalists are adequately represented on it, this initiative could be a catalyst for economic and social transformation in Scotland.

To make a real difference, work must rapidly get underway to develop sectoral and place-based plans for conversion of national and local economies. Participation in these processes by workers, enterprises, civil society and communities can create shared acceptance - and, hopefully, enthusiasm - for urgently needed change.

FOOTNOTES:

- 21 <https://www.grain.org/article/entries/5102-food-sovereignty-five-steps-to-cool-the-planet-and-feed-its-people>
22 <https://foe.scot/cop23-just-transition-together/>

09

WE DEMAND THAT PEOPLE-CENTRED
RENEWABLE ENERGY IS ALLOWED
TO FLOURISH, & THAT OBSTACLES
TO PROGRESS ARE REMOVED.



PEOPLE POWER!
A COMMUNITY MEETING
AT AN ECO-VILLAGE,
BANISHANTA UNION.

- SUNDARBANS -
Bangladesh

WE DEMAND THAT PEOPLE-CENTRED RENEWABLE ENERGY IS ALLOWED TO FLOURISH, & THAT OBSTACLES TO PROGRESS ARE REMOVED.

09

“TODAY, OUR ENERGY SYSTEM IS IN THE HANDS OF BIG ENERGY MONOPOLIES. THEY ARE KEEPING US HOOKED ON A HIGH-CONSUMPTION, FOSSIL-FUELED ECONOMY, AND TAKING DECISIONS IN THEIR FINANCIAL INTEREST - NOT IN THE INTERESTS OF PEOPLE AND PLANET. WE NEED TO BREAK THE POWER OF THE FOSSIL FUEL INDUSTRY BY PUTTING ENERGY IN THE HANDS OF COMMUNITIES AND PEOPLE.”

SUSANN SCHERBARTH, FRIENDS OF THE EARTH EUROPE.

Under the right political and economic conditions, the people-led energy revolution will flourish. Favourable policies and incentives must be decided by peoples and communities, and should go hand-in-hand with an end to subsidies and incentives for dirty and harmful energy. This also means an end to false solutions, a rejection of geo-engineering and the dismantling of harmful trade agreements.

Peoples everywhere are ready and eager to take control of their energy systems. However, huge obstacles remain to implementing small-scale and community-controlled renewable energy systems in peoples' homes, towns and villages.

The obstacles differ vastly and in most cases are country or location-specific, depending on a myriad of factors. These include unfavourable government policies, a lack of adequate national and/or local public resources for community energy initiatives, a lack of fair and reliable financial support schemes, a skills and knowledge gap, and limited access to locally-appropriate and climate-resilient renewable technology. Differing legal contexts mean that existing national legislation often does not provide sufficient support for, and in some cases actively impedes, community ownership.²³ There may even be restrictions on technologies entering some countries – in Palestine, organisations implementing community solar face a huge barrier with restrictions on infrastructure project materials entering Gaza.

Many of the recurring obstructions to the advance of the energy transformation have come about due to the deliberate actions of corporations.

A woman working in the fields, with solar panels that supply electricity to the village in the background.
© Vivek M./Greenpeace



Corporate, private and financial interests derive their power from the current unjust and unsustainable energy system and seek to prevent, slow or corrupt efforts to move away from it. The financial benefits extracted from energy production and use are a source of considerable economic power, which in many circumstances translates directly into political power – power that is exercised over and over again to maintain access to the profit-making opportunities that the current global energy system provides.

And despite their enormous profit margins, fossil fuel companies continue to receive significant direct support from governments, including tax breaks and subsidies. In many places, politicians and policy makers have direct connections with, and financial interests in, destructive and unsustainable energy.

We must end subsidies for climate-wrecking dirty energy and shift public funds towards providing renewable energy for peoples and communities. Finance is a huge barrier to installing and implementing renewable energy, particularly for poorer communities. Even though renewable energy is getting cheaper, and an energy system based on community-owned renewable energy will mean an end to unaffordable energy bills, the start-up cost for setting up a small-scale renewable system is still too high for most people. If resources can be mobilised to support communities, the energy revolution may be able to reach its full potential.


Furthermore, opaque international trade and investment agreements allow corporations to overrule the democratic wishes of governments when it comes to decisions on energy.²⁴ Friends of the Earth International is working shoulder to shoulder with allies all over the world to dismantle the stranglehold that transnational corporations exercise over our energy policies.



Friends of the Earth Palestine/PENGOON took part in the 2017 Days of Action to say No to #DirtyEnergy and Yes to #ClimateJustice. They cycled across the city of Ramallah spreading the climate justice message.
© PENGOON

FOOTNOTES:

- 23 Community Power report, ClientEarth 2014.
24 Good Energy Bad Energy.



BASMA GIACAMAN,
DIRECTOR AT AL BASMA
CENTER ARAB WOMEN'S
UNION, MANAGES THE
SOLAR ENERGY SYSTEM
THAT RUNS ALL THE
CENTER'S FACILITIES, 2018.

- BEIT SAHOUR -

Palestine

10

**WE DEMAND A CLIMATE-JUST
WORLD THAT IS FREE FROM
PATRIARCHY & ALL SYSTEMS
OF OPPRESSION, DOMINATION
& INEQUALITY.**

© Hussein Zohor /PENGON

WE DEMAND A CLIMATE-JUST WORLD THAT IS FREE FROM PATRIARCHY AND ALL SYSTEMS OF OPPRESSION, DOMINATION AND INEQUALITY.

10

There can be no climate justice without social justice. We must work for a future free from unequal power relations, where humans live in harmony with each other as well as with nature. This means a world free from injustice, discrimination, racism, sexism, classism, Islamophobia, militarism, LGBTQ-phobia and all other forms of structural and economic oppression.

The fight for climate justice takes place in the context of a rise in the extreme and populist rightwing agenda and ideology. We must take this context into account when demanding a peoples' energy system. Not only are the current dirty energy system and the ensuing climate crisis products of inequality, extractivism, patriarchy, neo-liberalism and (neo)colonialism, but the dominance of these ideologies in our governments, public policies and institutions has stifled and slowed progress to achieve climate justice.

The decades of inaction we have seen on the part of most of the richest countries in the global North has been largely a result of the low importance that is placed on black, brown and poor bodies – those currently facing the worst climate impacts. Only now that climate change is noticeably affecting Northern economies and countries with white-majority populations are we seeing more of a sense of urgency from the global community. This is the result of a white, classist, patriarchal, Northern-centric political and economic system.

Black and brown lives matter. Many have already lost their lives and livelihoods to floods, droughts, land and mud-slides, typhoons, hurricanes and other unpredictable and extreme weather that has been super-charged by warmer land, seas and air. More have lost their lives in defence of their territories against destructive corporate projects. No loss of life is acceptable. An end to oppression and domination is central to the demand for climate justice.

Along with people of colour and indigenous peoples, women are disproportionately affected by climate change. Because of the sexual division of labour in our patriarchal societies, women are primarily responsible for maintaining the home and family; for collecting fuel for cooking and heating; for finding water; for growing, harvesting and preparing food; and for looking after children, the elderly and the sick. All of this work is unpaid, unvalued and invisible labour, and all of these processes are made many times more difficult by climate impacts. This is especially true for women of colour, first nation or indigenous women, working class and LGBTQ women who are simultaneously struggling against multiple and interlinking oppressions. Oppressive systems do not operate on their own or compete with one another; they are interlinking, and mutually reinforce each other for the benefit and privilege of the elites in society, through exploitation in the constant drive for material accumulation.

Women are often the last consulted when it comes to decisions about our energy systems. When women's voices are not heard when planning new energy systems, their energy needs are not met and their energy knowledge and solutions are not valued or supported. This can further skew the power imbalance within communities, deepening inequality and, ultimately, adversely affecting the whole community.

Women are not victims, however. They are the protagonists in the fight against dirty energy and in the defence of territories. They are reclaiming access to natural resources. They are strengthening their economic, political and bodily autonomy within our societies. They are demanding an end to the exploitation of their bodies and work and they are demanding to be recognised as political subjects.

When we demand climate justice, we demand freedom from all systems that devalue and exploit women, peoples and the environment. We must put the sustainability of life at the centre of social organisation and appreciate the eco-dependency between human beings and nature. Climate justice means social justice and gender justice.

Friends of the Earth Palestine Empowering Women as Sustainable Energy Leaders

Since 2016, PENGON / Friends of the Earth Palestine has been advocating for energy sovereignty in Palestine, and training marginalised communities (including in Gaza and Bedouin communities in the West Bank) to build and maintain solar units. Through these activities, the PENGON staff and members grew to understand the differentiated impacts of energy scarcity on women and the key role of women as leaders in energy policy.

Traditionally, the women take care of the household, and work to produce and sell milk products such as cheese and yogurt. Energy scarcity affects the quality of these products and therefore the family income, as well as increasing women's work hours (women work longer hours per day than men). However, when the women have access to sufficient energy they can store products in the refrigerator, and therefore both improve the family income and strengthen their economic autonomy within their families and communities.

Women's participation in the renewable energy sector in Palestine has traditionally been neither visible nor supported. Now, PENGON is carrying out a project to empower women to be active in decision-making processes. With a particular focus on women in Bedouin communities (who face a low level of social acceptance in decision-making spaces), the project is empowering women to address the challenges and difficulties they face and develop collective recommendations for energy policy and legislation, so they can assume positions as leaders and influencers in this area.

Community meeting in Pemba, northern Mozambique against proposed gas extraction.
© Justiça Ambiental
(Friends of the Earth Mozambique)





CONCLUSION: WE NEED PEOPLE POWER

This manifesto came about through years of dialogue among Friends of the Earth member groups and our allies. It marks the solidification of Friends of the Earth International's commitment to build collective power to enforce these changes and transform the energy system together.

This manifesto is also an open invitation, to our friends and comrades from social and environmental movements everywhere, to join us in redoubling our efforts to usher in a transformed world, together.

All over the world, people are implementing solutions that challenge the system and bring us closer to the model of sustainable societies that we need. However, these projects are still too few, and there are many places where community-led, small-scale solutions are simply not accessible to, or do not benefit, everyone, nor are they commensurate with demand. We must reflect on the power we hold as a movement. How do we build power together?

How can we help scale up, strengthen and replicate the construction of grassroots, sustainable alternatives? How can we bring our skills, expertise and resources to help strengthen and spread the initiatives that prefigure a just, sustainable and climate-safe energy system?

Below, we outline some commitments we can make, collectively, and in different fora. Each commitment represents a step along the pathway to system change. Each step should be transformative, and each activity that we pursue should build the power of the people, and lead us towards living in harmony with nature.

The commitments below, and the principles outlined in this manifesto, will serve as a launch-pad for discussions, strategies and actions alongside national, regional and global movements in the coming years.

None of the concepts discussed in this manifesto are static. All are evolving, and our understanding of these concepts is constantly deepening through dialogue and experience. We invite everyone to engage with these demands, to consider how they apply in your local, national and regional context, and to join us on the pathway forward to a just and sustainable future.



PATHWAYS TO SYSTEM CHANGE

CHANGING THE SYSTEM AND BUILDING PEOPLE POWER

At the local and national level, we will encourage political debates. We will strengthen our alliances with women's movements, anti-racist organisations, LGBTQ rights organisations, rural movements and indigenous movements to build strategies for system change. We will ensure that our activist bases are more diverse and more engaged. We will pass the mic to indigenous peoples and frontline communities. We will analyse what power we hold, collectively, and where that power can be exerted.

At the international level, we will create spaces where social movements can converge and unite. We will facilitate dialogue and alliance-building, and build a common vision with all those bringing about systemic change. We will map and analyse our power. We will audit and pool our skills and resources. We will continue to challenge corporate power within our global institutions, until that power has been dismantled. We will lend our support to mobilisation efforts that seek to call out injustice and end oppression in all its forms.

TRANSFORMING ENERGY

At the local and national level, we will foster dialogue so that we can better understand questions of nationalisation and public / social ownership and control over energy resources, energy infrastructure and energy intensive industries, and so that we can better understand how energy-intensive sectors such as transport, food and shipping can be addressed. We will lend direct support to community initiatives by assisting alliance-building and communication between local groups and communities involved in energy projects, in order to share experiences and skills. Different countries and localities face differing degrees of corporate versus social control over energy policy and energy infrastructure. We will identify the barriers to community energy in our local contexts and bring our communities together to tackle them.

At the international level, we will continue to work together with those who have an interest in transforming the energy system and those whose skills are needed to make it happen. This process will include affected communities, communities without energy, energy users, energy sector workers, campaigners, academics and technical specialists amongst others. We will make visible real solutions, so that people understand that alternatives exist and work.

BRINGING ABOUT CLIMATE JUSTICE

At the local and national level, we will challenge those making decisions about energy and climate policy. We will hold them to their responsibility to do their fair share in the climate effort. In the global North, we will seek to expose and mobilise new and creative sources of public climate finance. We will pursue campaigns that lend support and meaningful solidarity to climate movements in the South. In the North and South alike, we will hold our governments to account for inaction on climate change.

At the international level, we will continue to expose rich nations for shirking their responsibilities on climate change. We will investigate and expose sources of wealth and demand adequate financial transfer from North to South. We will shine a spotlight on those who fail to do their fair share.

WORKING TOGETHER

At the local and national level, we will open and strengthen communications with trade unions to work together towards a just transition. We will listen to one another, build trust and determine our common ground. We will join with and support trade unions taking action for stronger workers' rights, fighting privatisation and campaigning for public ownership. We will work together with trade unions to determine how our domestic climate and energy policy will affect workers.

At the international level, long-term alliance building is key. We will continue to develop our relationships with international trade union bodies. We will identify opportunities for joint work – for example, migration and migrant workers' rights, ending corporate impunity, and workers' rights in the renewable energy supply chain. We will further our understanding of how international climate policy will affect workers across different sectors, such as food, fisheries, and transport – not just those linked directly to fossil fuels. We will strive to bring other environmental justice organisations on board with our analysis.

THERE IS NO BLUEPRINT FOR HOW TRANSFORMATION CAN BE ACHIEVED. THESE ARE JUST SOME IDEAS FOR PRO-ACTIVE MEASURES THAT WE CAN TAKE AS A MOVEMENT TO ACCELERATE CHANGE, AND WE WILL BUILD ON THESE IDEAS IN THE NEXT YEARS, AND POOL AND CREATE RESOURCES FOR ACTIVISTS, COMMUNITIES AND ENVIRONMENTAL AND SOCIAL JUSTICE ORGANISATIONS WHO ARE COMMITTED TO BRINGING ABOUT THIS CHANGE.



Above: People. Power. Action.
Huge protests in Paris at the closing of COP21 climate negotiations, 12 December 2015.
© Luca Tomac/Friends of the Earth International



Above: Friends of the Earth International Flood for Climate Justice, Copenhagen.
© Christoffer Askman



Left: Solar Energy being used in the Kuna Yala Indigenous Comarca in Panama.
© Ronnie Hall



PEOPLE.
POWER.
NOW. / **TOGETHER WE CAN TRANSFORM
THE ENERGY SYSTEM**

friends of the earth international
NOVEMBER | 2018

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Czech Republic
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Estonia
Finland
France
Georgia
Germany

Hungary
Ireland
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