



REPORT

COS-TERRITORIES: COLLECTIVE EXPERIENCES OF FEMINISMS IN THE GLOBAL SOUTH AND GLOBAL NORTH

2023 / 2024

TAULA
PER
MÈXIC

Trabajando por la Paz y
los Derechos Humanos
en México

MUJERES
PALANTE



COS-TERRITORIES:

COLLECTIVE EXPERIENCES OF FEMINISMS IN THE GLOBAL SOUTH AND GLOBAL NORTH

Coordination: Eunice Elenes

Author of the text: Nelly Alfandari

Translation: Jennifer Elenes

Design: Toni Sánchez Poy

The author, Taula per Mèxic and Mujeres palante bear the responsibility for the information contained in this report. It does not necessarily reflect the opinion of the funding body.



In collaboration with: Casa dels Futurs | Huertos comunitarios de Can Masdeu | Terraires | Centro de derechos humanos Fray Bartolomé de Las Casas (Frayba) | La Gata Insumisa (Tarragona) | Tania Hélène Campos Thomas and Alejandro Antonio Guerrero Zavala, of the “Compañía de Teatro” | And all the migrant women, activists who put their body-territory to fight for justice.



Legal Deposit: This work is licensed under Creative Commons Attribution-NonCommercial-NoDerivative Works 2.5 Spain. This work may be copied, distributed, publicly communicated, translated and modified, provided that it is for non-commercial purposes and that authorship is recognized using the following text: Nelly Alfandari (2024). *Cos-Territories: Collective experiences of feminisms in the global South and global North*. Taula per Mèxic and Mujeres palante.

With the support of:



Generalitat
de Catalunya



Agència Catalana
de Cooperació
al Desenvolupament



CONTENT

1. INTRODUCTION [4]

- a. Context [5]
- b. Who we are [6]
- c. Summary of project [7]

2. METHODOLOGY [9]

- a. Research outline [10]
- b. Literature [12]
- c. Research process and analysis [15]

3. REPORT OF THE LISTENING TOUR, COLLECTIVE EXPERIENCES AMONGST FEMINISMS OF THE GLOBAL SOUTH AND GLOBAL NORTH [17]

- a. Situating the listening tour [18]
- b. Report on feminist advocacy experiences from the popular assemblies [20]

4. RECLAIM YOUR BODY AS TERRITORY AND THE TERRITORY AS YOUR BODY! - ANALYSIS AND REFLECTIONS FROM THE LISTENING TOUR COS TERRITORIES [28]

- a. Global South- global North [29]
- b. Climate justice [33]
- c. Feminisms [37]
- d. Alternatives/ resistances [42]

5. CONCLUSIONS/ RECOMMENDATIONS [45]

- Recommendations [48]
- References [50]

1



INTRODUCTION



A. CONTEXT

This project is situated in a local-global context characterised by great inequalities that affect different dimensions of society. This is particularly evident in the status of women who are now seen as the international working class. This gendered outcome results from processes like globalisation and the prevailing neoliberal economic model, leading to phenomena such as the feminisation of migration and poverty worldwide. The loss of land and territorial imbalances further exacerbate global disparities, disproportionately affecting women. We see the intimate connection between the exploitation of women's bodies and the manipulation of territory and resources, entangled with the ongoing climate crisis.

In this context, Cos Territories, based on a gender and human rights approach and with a decolonial, intersectional and transformative view of the local-global territory, proposed to bring together social realities between the global South and North. Its aim was to co-create knowledge drawing on feminist, artistic, and experiential methods, to help understand the structural causes of inequalities and violations of human, environmental and gender rights.

This participatory project involved conducting a listening tour across three Catalan regions, setting up spaces to meet activist collectives and the general population in exploring diverse realities from the global South and North, spanning urban and rural spaces, migrant and indigenous perspectives, and normative and non-normative bodies. We aimed to connect peripheral viewpoints impacted by the pandemic and current environmental crises, emphasising resilience and collective care. By listening to experiences of resistance, the project explored perceptions of root causes and ideas and practises for potential solutions, engaging with diversity in identity, gender, and origin. The project drew on feminist methodologies to facilitate interaction, reflection, and debate. Its remit was to engage with often invisibilised social movements, such as struggles in Latin America and emerging anti-racist platforms in Catalonia, to explore alternative responses to social and environmental challenges.



B. WHO WE ARE

Cos Territories is a project organised in collaboration between different groups based in Barcelona: Taula per Mèxic, Mujeres Pa'lante, Casa dels Futurs and Community Gardens of Can Masdeu. Different members of each group make up the organising group, coordinating the project and participating in the listening tour.

- **La Taula per Mèxic** is a network of people who, from Catalonia, demand that the international community recognises and attends to the humanitarian crisis that Mexico is experiencing and assumes responsibilities to ensure compliance with international commitments in terms of Human Rights and Global Justice. Taula per Mèxic, therefore, calls on Catalan and international society, individuals, and institutions, to accompany this process with the aim of contributing to the protection of Human Rights in Mexico from Catalonia. To this end, it proposes to analyse, investigate and disseminate the situation of human rights and social justice in Mexico; to temporarily host people - journalists or activists - at risk in Barcelona; to create alliances with other social actors who seek to promote dialogue to promote peace and social justice from the local and regional spheres; to establish a dialogue with Mexican organisations and institutions as necessary interlocutors for social transformation; and to promote cultural activities that help to raise awareness but also shed hope on the hundreds of people who resist and fight from there to change this unjust reality.
- **Mujeres Pa'lante** is a group of women from different countries of origin who have decided to create a space where to meet, recognise each other, accompany each other, show solidarity, and find a common path to achieve a better and fairer world for everyone. Its core vision is the belief in women and in the defence of their rights.
- **Casa dels Futurs** is an international climate justice centre in the making. It is made up of people from different backgrounds and positionalities, who are working to create a climate justice centre and a social movements school in Barcelona. The global climate emergency requires us to reimagine global solidarity on a new timeframe and scale. It is time to create long-term infrastructure that can better prepare social and ecological movements for organising on scale with the ecological and climate crises we face. La Casa dels Futurs is both an ongoing project dedicated to supporting intersectional organising between social and ecological movements, and a campaign to create a permanent Climate Justice Centre and Movement School in Barcelona.



- **The Can Masdeu Community Gardens** are a movement for the re-appropriation of land by neighbours, born in the autumn of 2002 under the impulse of a confluence of young people, retired people, and diverse families. They are a meeting point, a community experience of productive self-learning that complements our daily diet with fresh, local, and ecological food. To build the community together, they organise monthly assemblies and share taking on tasks and responsibilities. In the assembly they manage aspects such as obtaining and distributing water, land and manure, the rehabilitation and maintenance of the ponds and the century-old irrigation system, as well as participation in the associative life of the neighbourhood.

C. SUMMARY OF PROJECT

With this project, based in the Catalan territory, we intended to address challenges in environmental, social, and gender well-being, with parallel considerations for global South countries. By setting up a listening tour exploring local-global territories, we aimed to intertwine networks of citizen resistance and resilience, to explore alternative responses to today's social and environmental challenges.

We held six participatory forums in three provinces of Catalonia—Barcelona, Lleida, and Tarragona—facilitating open sessions for debate and reflection on human rights, gender, and environmental and social issues. Furthermore, we organised a weekend gathering of workshops and seminars in Lleida, titled “Ecofeminisms: Knowledge encounters from the peripheries”. The workshops aimed to deepen understanding and exchange knowledge on challenges faced by activists from the South and North. Additionally, seminars analysed problems and proposed solutions for social transformation, emphasising intersectional perspectives.

The listening tour was accompanied by a creative arts process, titled “Resistances from the peripheries: Between South and North”, which showcased participatory artistic practises, representing feminist resistances in defence of human rights, gender, and the environment, which served as a creative and embodied engagement with the topics explored.

Throughout the activities, a research project was undertaken, focussing on feminist defence of human rights in the Global South and North, which this report pre-



sents. In the remit of the research, we conducted group interview sessions with different activist collectives to furthermore reflect on the challenges of incorporating feminist perspectives into collective work, personal dynamics, and advocacy in public policies.

The project culminated in the presentation of the present report on feminist defence experiences, intending to stimulate discussions with human rights defenders on the conference's conclusions and research results. The overall goal of the project is to mobilise Catalan society to address structural inequalities in the South and North.

2



METHODOLOGY



A. RESEARCH OUTLINE

RESEARCH FRAMEWORK:

The primary goal of the project is to foster the development of a more just, critical, and socially committed Catalan society with a focus on human rights, gender justice, and environmental justice from a feminist perspective.

SPECIFIC OBJECTIVES:

■ 1. Strengthen Social Awareness:

➤ **Outcome 1:** Raising awareness in Catalonia about structural inequalities in the Global South, emphasising the co-responsibility of the Global North. Promoting feminist debates and international mobilisation bridging South-North perspectives.

■ 2. Analysis of Causes and Consequences:

➤ **Outcome 2:** An analysis of the causes and consequences of rights violations and global North-South inequalities. A proposal towards transformative solutions to address these issues.

■ 3. Visibilisation of Human Rights Violations:

➤ **Outcome 3:** Increasing visibility in Catalonia of human rights violations, as well as showcasing global feminist solutions in defence of these rights, both from the Global South and North.

➤ **Research framework:**

Understanding this research as a collective tool of learning with and from research participants from social movements and the general population, we, as the organising team of Cos Territories agreed the following points as a guiding framework:

- We intend to explore the whole spectrum of rights violations, from their structural and extractivist causes of territory to women's/non-normative bodies.
- We understand the loss of territory and material goods as a loss of rights.
- By feminist gaze we understand a gaze that is above all situated, ecofeminist, decolonial, anti-racist, and anti-classist.
- As feminist advocacy we understand experiences of shared practices in the events, taking into account the diverse feminisms, contexts, and confluences of struggles.



- We understand knowledge as situated, and therefore see the need for research to be participatory and pluralistic where possible. We hence conduct this research based on an action-reflection cycle, which includes:
 - Regular shared reflections on the encounters by the organising team of Cos Territories
 - In a second instance these reflections are then returned to the popular assemblies we work with, to deepen these reflections and broaden the perspectives.
- We want to make an effort to research from the peripheries (rural/urban/self-managed etc).

➤ **Research Questions**

The following research questions framed the Cos Territories listening tour, and were shared at the popular assemblies, the eco-feminist gathering, interviews and in internal reflections:

Quantitative: Who are we researching with?

1. How many events have we done?
2. How many people have participated?
3. From where?
4. What gender?
5. What was the diversity of participants?
6. In how many places did the events take place?
7. Which institutions/collectives/organisations were involved? What do they do?

Qualitative: What are the experiences of participants we encounter?

1. What were the experiences of feminist advocacy that emerged?
2. What are the causes of rights violations shared in the events?
3. What solutions or dreams of social transformations have emerged?
4. What challenges have we encountered in organising? What barriers to the (eco)feminist gaze and its discourses have we encountered?



B. LITERATURE

The main aims of this research were listening to experiences of the people and groups we encountered, fostering an exchange of perspectives, and generating spaces for shared reflection. We see the present report as an extension of these aims. In this spirit, the main part of this qualitative research report is made up of participant perspectives, opposed to an extensive literature review. We nevertheless wanted to clarify some key terms we are using when discussing human rights, gender justice, and environmental justice from a feminist perspective, and briefly situate these in some of the literature accompanying us on this journey.

FEMINIST PERSPECTIVE:

Amongst the organising team of Cos Territories, when talking of feminism, we are taking into account the diverse forms of feminisms, contexts, and intersections of struggles. We understand feminisms as situated, ecofeminist, decolonial, anti-racist, and anti-classist. With a feminist perspective we understand that knowledge is situated, and influenced by one's standpoint and background¹. In that sense, the situated perspective expresses a 'reality' based on experience, which is often "expressed through the body"². At the same time, we take a critical feminist perspective that "the real world makes a material difference in terms of race, class, and gender³, and share the intention of conducting feminist research to "co-construct meaning with participants and define the kind of actions that might bring about desirable social change"⁴. However, at the same time, we are interested in deconstructing what constitutes "the real", a perspective which is aligned with a "relativist ontology (there are multiple realities)"⁵. Hence, we understand power as shifting in a context of structural, institutional injustices.

1 Haraway, 1988

2 HOOKS, 1994, p. 91

3 Lincoln & Denzin, 2017, p. 57

4 Gallagher, 2008, p. 5

5 Lincoln & Denzin, 2017, p. 57



HUMAN RIGHTS AND GENDER JUSTICE:

The structural backdrop of this research is the alarming global state of women's rights. In Latin America, this translates to severe cases such as femicide, notably in Mexico, where between 2015 and 2022, 27.133 girls and women were murdered according to a IBDs study, with over 80% of cases going unpunished⁶. Concurrently, cultural globalisation, propelled by technological advances, fosters a dominant cultural perspective rooted in neoliberal ideals. This prompts women from Southern countries to migrate northward, driven by wage discrimination, insecurity, and restrictive gender roles in their home regions. Globalisation also contributes to the exploitation of women, particularly through human trafficking, rendering legal and illegal migration susceptible to human rights violations.

Globalisation and neoliberalism exacerbate gender-differentiated consequences due to the absence of effective international regulatory frameworks for labour rights beyond national borders. In Catalonia, the Law 17/2020 against gender-based violence stands out as one of the most advanced and pioneering in Spain, yet the Organic Law 1/2004 on immigration presents challenges for migrant women, limiting their job options to precarious roles. In Spain, 1 in 3 female femicide victims are migrants, and only 14% of those reporting abuse receive protection, underscoring the vulnerability of migrant women⁷.

Addressing the challenges faced by women defenders requires recognizing the intricate intersections of gender, socio-economic status, and cultural backgrounds. In Mexico and Central America, where environmental and indigenous struggles prevail, these defenders face heightened risks, often experiencing violence and targeted attacks, exacerbated by a lack of effective legal protection. In this context, this project promotes the defence of human rights⁸.

6 Senado de la Republica Estados Unidos de Mexico <http://bibliodigitalibd.senado.gob.mx/handle/123456789/5901>

7 Femicidi Archivet <https://femicidio.net/radiografia-del-femicidio-en-cataluna-informe-de-femicidios-en-cataluna-2010-2014/>

8 See also: Taula per Mexic: <https://www.taulapermexic.org/publicaciones/>



ENVIRONMENTAL JUSTICE:

With this project we aim to contribute to shifting the hegemonic climate discourse towards environmental justice. We frame the climate crisis as a common enemy and symptom of an extractivist, racist and productivist relationship with the natural and social world. We therefore see this as an opportunity to unite various ecological and social struggles under a cross-cutting discourse that is both local and global, and to relocate the climate crisis as a central actor within our bodies, our societies, and our politics - both its impacts and its causes - with a focus on the most impacted sectors: women defenders and migrant women.

We agree with Yayo Herrero, who argues that in order to shift the predominating Western cultural paradigm perceiving the Earth and human bodies as external and separate entities, we need to we need an ecological identity based not on the alienation of the natural world (body and land) but on connection with it, and therefore explore alternative frameworks rooted in reciprocity, radical democracy, and cooperation⁹. We believe in decentralising the power of territorial climate action and seeking micro-political spaces to contextualise local changes and build cross-cutting understandings of how climate change, and the causes, relate to and reinforce other social problems (fuel poverty, unemployment, food, transport, etc.), and to foster knowledge of the climate crisis as a symptom of an economic system that prioritises growth over people, health, communities, rights, and the natural world.

IMPLICATIONS FOR THE RESEARCH:

Women defenders, beyond their advocacy, bear the weight of unpaid reproductive labour, limiting their paid employment and impeding full engagement in societal spheres. We see a comprehensive, intersectional approach crucial, as well as addressing structural inequalities perpetuating gender-based violence. Defenders in the Global South encounter violence, while those in the North may face harassment, hindering active participation. Therefore, Cos Territories perspective emphasises a care-based approach, considering the conditions to support a wide participation. In the events organised we were taking into account emotional aspects and set out a flexible structure that intended to adapt itself to engage with the needs and possibilities of the realities we encountered. On the one hand, we ensured to provide for material needs, including access to and accessibility of spaces, childcare needs, etc., on the other hand we drew on creative and feminist methodologies, to ensure a broad participation of a variety of voices, and forms of expression.

.....
9 Herrero, 2021



C. RESEARCH PROCESS AND ANALYSIS

At each event conducted, the organising team kept field notes where possible and appropriate, as well as keeping minutes of each event. In order to maintain a shared perspective, we also shared reflective notes on the key research questions after each event. Some elements of the events were sound recorded where and when appropriate, always in accordance with participants who signed a consent form and were informed about the research. We also kept all collective participant notes from the meetings, which we analysed for the present research. Acknowledging the precarity of time, and the collective nature of this work, most interviews were conducted in pairs or small groups. This facilitated interesting group discussions, which many of the groups were thankful for. As we consider this research a collective process, we were happy to facilitate shared reflection processes for the groups involved. All participants remain anonymous in this report, unless otherwise wished for.

TYPE OF EVENT	TYPE OF DATA	PARTICIPANTS
POPULAR ASSEMBLIES IN TARRAGONA (2), BARCELONA (2), LLEIDA (2)	Sound recordings, field notes, reflection notes, minutes of the meetings and participant notes	73
ECO-FEMINIST GATHERING, LLEIDA	Sound recordings, video recordings, field notes, reflection notes, minutes of the meetings and participant notes	40
INTERVIEWS WITH HUMAN RIGHTS DEFENDERS AND ACTIVISTS FROM THE SOUTH	Sound recordings, transcripts	2 group interviews: <ul style="list-style-type: none"> ■ 1 interview with a male and a female participant ■ 1 interview with 2 female and 1 male participants
INTERVIEWS WITH HUMAN RIGHTS DEFENDERS AND ACTIVISTS FROM THE NORTH	Sound recordings, transcripts	5 group interviews In total: 30 participants, 24 women and other sexual identities (3 of which with migrant background) 6 men (2 of which with migrant background)



After the events, we transcribed all data, and analysed it, using a thematic approach (Braun and Clarke, 2006). We then organised the emerging themes into sub-themes, to help illuminate the different key themes we set out to discuss:

KEY-THEMES	SUB-THEMES	EMERGING THEMES
GLOBAL SOUTH/ NORTH	Discourses	Colonialism
	Differences/ Implications of the Global North in the global South	Extractivism, global capitalism, paramilitarism, trans-national corporations, organised crime, rights
CLIMATE JUSTICE	Relationships to land	Land/territories/ mother nature
	Eco-feminism	Food sovereignty
FEMINISMS	Intersectionality	Migration, age, abilities
	Privileges	Violences, margins
	Care	Body, emotions, love
ALTERNATIVES/ RESISTANCES	Building communities	Cooperatives, self-organising, education, knowledges, culture
	Building spaces for alliances	International solidarity, resources, migrant organising

3



REPORT OF THE
LISTENING TOUR,
COLLECTIVE
EXPERIENCES AMONGST
FEMINISMS OF THE
GLOBAL SOUTH AND
GLOBAL NORTH



A. SITUATING THE LISTENING TOUR:

We conducted 6 popular assemblies in 3 different regions, in Barcelona, Tarragona and Lleida. In Barcelona we conducted 1 popular assembly in the community gardens of Can Masdeu, and 1 at the spaces of Mujeres Pa'lante in Hospitalet de Llobregat. In Tarragona we held the popular assemblies at the vegan feminist space La Gata Insumisa, and in Lleida at the eco-centre “Les Obagues”, where we also organised a weekend of eco-feminist workshops and seminars.

Our focus when organising the assemblies was to engage with a diversity of participants, but at the same time, valuing a sustained and situated approach in the long term, it was important to us that these participants were connected to the structures of the locations we organised in. This approach made us realise the advantages of being situated in a specific territory. We noticed a difference to our organising in Barcelona, where all the four organising groups are rooted and have long meaningful processes in and relationships to different places and collectives. In contrast, on our journeys to Lleida and Tarragona, we became aware that these relationships were yet to be established, and the listening tour served as a great first attempt at making contacts. In general, our work was well received by the collectives we met, and we valued the opportunity to reflect on our own centrist perspective of organising in Barcelona, and the need to reach out to other locations. In total we met around 73 participants at the popular assemblies. The majority of participants at the events were women or dissident gender identities (80%), and almost half had different migration backgrounds.

Many participants joined as individuals, loosely connected to the hosting locations, spaces or collectives, but others came in representation of different collectives or organisations. Apart from the 4 organising collectives, Taula Per Mexic, Mujeres Pa'lante, Casa dels Futurs and the Community gardens of Can Masdeu, we also worked with the collective of La Gata Insumisa vegan-feminist space, members of the “Centre for Human Rights Fray Bartolomé de Las Casas (Frayba) and Tania Hélène Campos Thomas and Alexandro Guerrero, who together form “Compañía de Teatro (...)”. Various other participants preferred not to name their collective, but indicated the struggles their collectives were involved in, such as migrant women, trans collectives, housing struggle, popular education, climate justice, as well as different family associations from local schools.

To organise the eco-feminist encounter in Lleida, it was particularly important to us to generate a space where activists and nonactivists alike would exchange their experiences and reflections around the topic. We therefore invited a range



of artists and activists to facilitate workshops across a range of topics, to support an engagement with the topic from a variety of perspectives: Cecilia from the Can Masdeu Community gardens presented the struggle “Sensibilización-Yasuni” for an

ecosocial transition, Talissa Soto, organiser and co-founder of the Collective Abundance, facilitated a workshop on the concept “climate justice”, and Marina Monsonis invited us to explore food sovereignty with a workshop titled “Flavours and Knowledges”. The result was impressive, as around 40 different participants came together, and deep meaningful exchanges were fostered, through debate, body-based workshops, creative arts, and food.





B. REPORT ON FEMINIST ADVOCACY EXPERIENCES FROM THE POPULAR ASSEMBLIES

STRUCTURES OF THE POPULAR ASSEMBLIES:

We held 6 popular assemblies, two in each location (Tarragona, Lleida, Barcelona). The first round of assemblies served as an initial exchange of challenges participants faced, and solutions they envisioned. We collected the outcomes of these sessions, and upon our return, in the second round of the popular assemblies, we reflected on these ideas together, to deepen the discussion, following our action-reflection approach.

To facilitate the first round of the popular assemblies, we introduced a structure around the key terms global North/South and climate justice/feminism. We asked participants to engage with following questions:

- What rights violations do you face in your work/activism/experience?
- What are the structural causes of these issues?
- What solutions or dreams of social transformations do you need/imagine?

On our return, for the second round of popular assemblies, we invited participants to reflect on and deepen the previous work. To facilitate this, we were accompanied by Tania Hélène Campos Thomas and Alexandro Guerrero from the theatre group “Compañía de Teatro (...)”, who facilitated a creative process based on their creative practice, engaging with the outcomes of the first round of popular assemblies, titled “Resistances from the peripheries: Between South and North”. They developed their work as part of the optional course “Anthropology and Militancies”, in the Ethnology degree at the National School of Anthropology and History in Mexico City. In the subsequent assemblies, we initiated debates to think more about what climate justice and its intersections/ perspectives are and deepened the reflection engaging with the concepts of the global North/South axis, as well as the body/territory connection. To conclude, we invited participants to think about concrete intersectional actions.

> Terraries:

As part of the process in Barcelona, we accompanied a social process we called Terraries, or “women of the earth”, which facilitated an exchange between Mujeres Pa'lante and Can Masdeu Community Gardens along the lines of migrant women organising and food sovereignty. The first popular assembly took place in the



community gardens, where we started the assembly by putting our hands into the earth, and a short workshop on working the earth. The second assembly took place at the Casita, Mujeres Pa'lante's base in Hospitalet de Llobregat/ Barcelona, which we concluded by planting an herbal garden, using the earth from the community gardens. This process served to incite an exchange around environmental and feminist justice, supporting the needs of the two communities in the peripheries of the city each identified. This process is set to continue beyond this research project.

CREATIVE PARTICIPATORY METHODOLOGIES

To facilitate participative processes and shared reflections throughout the popular assemblies, we were committed to explore different methods in line with our research framework. To ensure an engagement with a diversity of voices, we drew on creative and participatory facilitation techniques. Furthermore, in the spirit of seeing the listening tour as an exchange, we carefully planned different workshops to accompany our visits, to which we invited different collectives from the global South. This innovative approach proved successful, and we believe it enabled us

to foster meaningful exchanges and community reflections.

For the first round of the popular assemblies, we invited the Human Rights defenders collective Frayba from Mexico, who shared their work of supporting right defenders in Chiapas. Their generous presentation sparked a deep reflection around rights amongst participants, which then served as a starting point for the popular assembly. The popular assemblies in Barcelona were accompanied by facilitating a connection with soil, starting the first assembly with a specialist participatory workshop on the technicalities of soil, titled “getting to know the soil through our senses”, in which participants participated in different experiments, with their hands in the soil. This enriched a deep reflection on our connection with land in the subsequent popular assembly.



Our return assemblies were accompanied by Tania and Alex from “Compañía de Teatro (...)”, combining creative arts, theatre, and anthropology to facilitate participative creative processes. For each workshop, they engaged with the materials



which emerged in the first round of assemblies, to ensure a situated connection to the different collectives. Accompanying our popular assembly at Mujeres Pa'lan-te for example, they facilitated a workshop they called “mycelium resistances”, in which they used embroidery and theatre, to facilitate an exchange around migratory trajectories, body and territory.



This generated a sense of proximity amongst participants, who later reflected on how it helped them connect to the topics discussed at the popular assembly from their own stories and experiences. Equally at the return assembly in Tarragona, the theatre company facilitated a workshop around violences, titled “Re-inhabit the body, memory and contexture of violences”, which facilitated a reflection around violences that we were exposed to, but also questioned our own implication in violent structures, allowing for an openness and deep self-reflection across different intersections.

In Lleida, “Compañía de Teatro (...)” facilitated an outdoors workshop in a field, inviting participants to engage with the soil, the trees, and the air. From these sensations, different creative objects were created, drawing on feminist and indigenous practices, bringing together different creative practices and forms of expression. This facilitated an understanding and a sharing across different activist or non-activist experiences, in a very diverse group in terms of origin and experience.

Through this project we were able to generate and put into practice a toolbox of transformative methods, which we intend to further develop and apply in a next step of this project. On the whole, we noticed how the use of different approaches allowed us to engage with a variety of voices, perspectives, and knowledges, including embodied knowledges and lived experiences, which shifted power dynamics in the exchanges. Various participants voiced they felt the events were “therapeutic” “activating” “empowering”. Having structural elements covered, like child-care and transport as well as food and/or refreshments, etc., enabled a wider participation.



WHAT WERE THE EXPERIENCES OF FEMINIST ADVOCACY THAT EMERGED?

The following summarises the findings across the 6 popular assemblies. First, we will share a short summary of the themes emerging at each of the regional assemblies, and then our insights into the findings across the three regions, arranged in relation to the 3 questions discussed.

› Regional findings:

In Tarragona, participants discussed diverse struggles, including animal liberation, women land defenders, and challenges related to health, housing, and climate justice. These issues were attributed to underlying causes such as capitalism, extractivism, and the cis-heteropatriarchal system. Proposed solutions or dreams involved fostering community, dismantling patriarchy, and promoting international solidarity, emphasising the need for collective action and systemic change.

In Barcelona, rights violations experienced or struggled against by participants included a lack of community, irresponsible consumption, and discrimination against migrants. Root causes identified involved capitalism, climate change, and social inequality. Proposed solutions encompassed conscious consumption, rejection of consumer politics, collaborative projects, and the reclamation of traditional agricultural knowledge and social structures. In a deepened reflection, participants saw the North mainly attributed to the colonial system, while they situated solutions and dreams in the global South and in feminisms, emphasising climate justice and interconnectedness through familial bonds and friendships.

In Lleida, the debate started with participants sharing solutions they dreamed of, which involved achieving a sovereign water balance, conscious self-organised spaces/structures, sustainable energy democracy, and equal rights. Changes they identified were needed to achieve these dreams included community engagement, legal and political measures against extractive industries, funding of social projects, and reimagining education. Root causes participants discussed were corrupt policies, real estate speculation, racism in the legal system, media distractions, and environmental degradation. They referenced urgent climate concerns, such as the current drought in Catalonia, emphasising the need for collective action.



The findings correlate to the make-up and experiences of participants in the different regions. Whereas the organising space in Tarragona was rooted in local vegan and feminist organising, the spaces in Barcelona were focussed on support for migrant women at the fringes of the city. In Lleida, the popular assembly was held in a rural project, with a wider range of participants. Overall, the popular assemblies served as an exchange of different experiences, taking into account also invited guests from the global South.

Below a more detailed insight into the different findings by topic, across the three regions.

➤ **Rights violations faced by participants of the popular assemblies:**

Participants of the popular assemblies across the three regions were involved in various struggles and initiatives aimed at fostering community empowerment, environmental activism, social justice, and human rights. Amongst others, they advocate for community representation in administrative decisions, the enforcement of environmental protection laws or gender-sensitive housing cooperatives. Activists were promoting ethical financial cooperatives, responsible public procurement, and the free use of solar energy as part of their struggles, as well as debating shutting down extractive industries as a solution towards climate justice.

Human rights were a central theme throughout, participants sharing their campaigns for migrant regularisation, the right to migrate, and advocacy for a place free of violence. They addressed challenges such as the crisis of care, territorial struggles, and discrimination against migrants.

Environmental concerns participants shared, included resisting the introduction of GMO seeds and battling against pesticides that affect indigenous communities. Participants also discussed broader global and societal issues, including problematic political interventions from the global North in the global South, corruption in





practices. Justice and awareness initiatives proposed, included access to justice and the need for resources, alongside processes of healing trauma and spiritual work.

Activism and advocacy played a crucial role in the solutions discussed, with calls for encouraging public policies, transparency in industries, and collaboration for common purposes. Specific initiatives ranged from creating collective and ecological spaces in public schools to occupying land, infrastructure, housing, and institutions.

The overall vision involved cultivating hope as a discipline, action, and care, as well as eliminating borders for a more just and sustainable future.

4



RECLAIM YOUR
BODY AS TERRITORY
AND THE TERRITORY
AS YOUR BODY!



ANALYSIS AND REFLECTIONS FROM THE LISTENING TOUR COS TERRITORIES

The analysis of the experiences shared at the popular assemblies, the eco-feminist workshops and in the interviews with members of different activist collectives, highlighted four key themes: Firstly, the discourses of, and tensions within the so called “global South/global North”, secondly climate justice, thirdly feminisms and finally alternatives and resistances. The following will discuss these findings, trying to show the breath of the debates we encountered throughout the research.

A. GLOBAL SOUTH- GLOBAL NORTH

We explored the concepts of Global North/ South in all our encounters and interviews, first to understand what people felt about them, and to better situate the concepts we explored, like climate justice, feminisms, but also alternatives and possibilities. Overall, participants shared that these concepts need to be approached with a nuance, considering characteristics and patterns beyond mere geographical distinctions, to explore a variety of perspectives and possibilities.

DISCOURSES

The concepts global South and global North were written into the Cos Territories project, and were presented at all different exchanges, as part of the group exercises. Equally, they came up in the people’s assemblies, and were part of our interview questions. However, the discourses behind the terms, generated much debate for participants across our listening journey.

Some of the activists we invited to join our journey as representants from the global South, were confused by the terminology, and inquired if where they were from was considered North or South - understandable, as in some cases they came from the North of their own countries, yet here in Catalonia, we perceive them as from the global South, coming for instance from Mexico (as geographically, Mexico is in North America).

At the same time, activists, especially those originating from the so-called global South but now living in Catalonia, had a firm critique of the concepts, seeing them as colonialist concepts, coming from the North. Various activists we interviewed



felt the concept was a renewed way of othering people from the South, merely replacing old, no longer well-seen concepts such as “the underdeveloped countries, the poor countries, the impoverished countries, the third world”, as one activist told us. Another activist explained:

“...when people in the North talk about me as the global South... I discover myself in the South... We continue to construct the other as the different, the foreign, isn't it?... And this way of conceptualising puts us in a position of difference, no. And without wanting it, the reproduction of 'some are above, and others are below', even if it is with a different concept, no? ... And no, we do not see ourselves as a, like, as the same humanity, no? No, suddenly I discover myself. The South is me”

In various interviews with local activists, an understanding was shared that the categories “North” “South” presented “a question of privilege rather than geographical location”. We heard various times the notion of a South being in every North. A local housing activist identified: “There is something that we can call the global South that is here in all these issues of housing and education. ... With families from Morocco or South America, which are families like a large, large majority of people who come to the housing groups or to ... alternative neighbourhood projects”. For a local architect and activist for the “right to the city” we interviewed, the concepts also were not necessarily geographic, “but in situations, for example, at the level of urban planning or the city. Opposing patterns or opposing extremes within which different scenarios can be located.” For a local climate activist, it was clear that the concepts represented “the complexities that there is South in the North and North in the South. So, understanding it a little bit as a state of privilege ... or a colonising mentality.”

As a discourse, some activists felt the discourse itself was colonising in its way of monopolising the debate, obscuring experiences, agency, and struggles taking place “in the misnamed global South”, it’s “kind of like taking their (struggles within the ‘global South’) voice, right?” - as a local activist and migrant woman told us. To her, the terminology portrayed the global South as lower in their vulnerability, and she saw it as a task for activists in the global North to value the struggles from the global South more.

For Tania from the theatre group “Compañía de Teatro (...)”, it was very clear that as part of their activism they had to come to Europe regularly, “to work with this South that is here in Europe... we work from this idea of stripping ourselves of the colony as countries that have been colonised... we have to come here to talk



about the colony, because over there (Mexico/global South) we have it maybe a little bit clearer, because we live it in a more constant way and here (Europe/global North) it's also lived, but it's made invisible all the time, right?"

IMPLICATIONS OF THE GLOBAL NORTH IN THE GLOBAL SOUTH, AND DIFFERENCES BETWEEN THEM

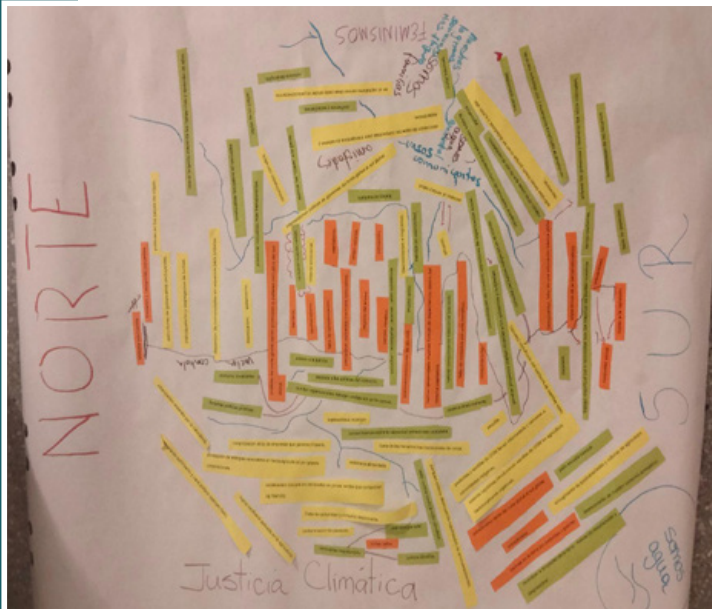
Whilst on the whole participants had a strong critique with the terms global South/global North, throughout our listening tour, some clear differences came up between the diverse struggles and perspectives between collectives situating themselves in the "South" or "North", while others shared common ground in struggles

against oppressive actors from the North who were also implicated in for instance extractivist practices in the South.

For example, the contrast between some struggles, like animal rights, a struggle more associated with the global North by participants, felt distant from the right to safety and free transit, a struggle shared by human rights defenders from Mexico. At the same time, the idea of "destroying the nation-state" was discussed by activists from the global North as a solution to capitalism as a structural cause of

inequalities. However, human rights activists from the global South argued capitalism no longer relied on the nation-state for power and highlighted the presence of a cis-heteropatriarchal system beyond the nation-state. The discussions explored the complexities of violence and struggles in different contexts. Activists especially from Mexico noted the emergence of a third actor, organised crime, in the global South, complicating the fight for life and human rights.

At the same time, participants also recognised commonalities as well as entanglements and implications in struggles, such as the fight for housing, where similar actors were identified as involved in both the global South and North: "the same actors who are the extractivist companies in the global South, are the same ones who own all the buildings here (Catalonia) and who evict families and put them on the street." The discussion underscored the intertwined nature of corporate pow-





ers between the global North and South, focusing on entities like vulture funds and large landowners that operate as repressive and extractivist forces in both regions. Likewise, instances of political interventions from the global North causing suffering and chaos in the global South, were highlighted in a debate amongst activists in the popular assembly in Barcelona.

Human rights activist from the Mexican organisation Frayba, working on the right of indigenous peoples to self-determination, emphasised in an interview the impact of multinational companies on indigenous territories, leading to dispossession of land, language, culture, and worldviews. They told us about local struggles ranging from disappearances of women defenders, freedom of expression issues, assassinations, imprisonment, femicides, organised crime, to the threat posed by the army and national guard, forced displacement, and imposed curfews on indigenous communities by armed groups. Yet, they challenged the notion that human rights violations were exclusive to the South, emphasising the global nature of systems of violence. Actors, such as extractivist companies, were recognized as playing roles in both the global North and South. In another interview, Alex from “Compañía de Teatro (...)”, drew parallels to the denial and invisibility of the global South in the pursuit of capitalist, modern, patriarchal orders, which again shows the idea of global South and global North not necessarily being geographic concepts, but concepts of power. One activist from Greece called for connecting indigenous struggles globally.

Overall, the different discussions, in interviews or assemblies, brought attention to the interconnected issues of power, privilege, and justice on a global scale, complicating the concepts “global South/North”. The importance of building alliances and understanding of diverse resistances was emphasised, connecting struggles across seemingly distant regions.



B. CLIMATE JUSTICE

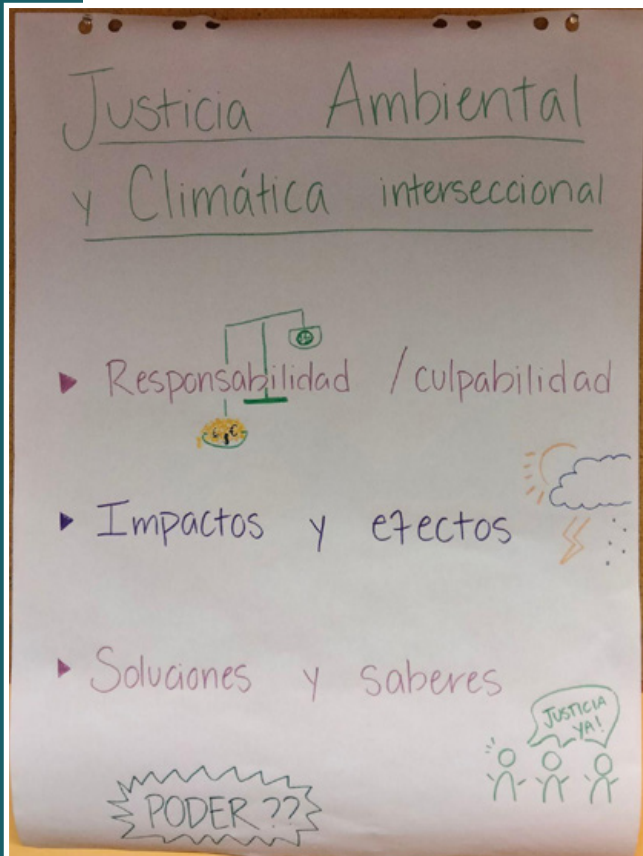
Throughout the listening tour, we were interested in exploring the perception of climate justice as a concept and struggle and its referencing to the different participants we encountered, acknowledging the differences in language, concepts, and realities between the global North and South.

During her workshop at the eco-feminist gathering organised in Lleida, Talissa shared her understanding of the term “climate justice”, through the analogy of a train which was already half-way down a steep cliff. In the analogy, some people had already lost their lives, others were struggling at the abyss, while others still had not felt the impact. To her, climate justice was the climate movement’s efforts to address privilege, responsibility, and acknowledge historical emissions and debts, within the colonial power axis between North and South.

In the different exchanges throughout the project, we recognized the complexities arising from the interplay of perspectives from the North and South on climate justice, but also felt the richness of conversa-

tions and shared learning experiences across activists from Germany, Greece, Mexico, Kenya, and of course Catalonia. The conversations ranged from environmental challenges, such as the corrupt construction of skyscrapers in green areas and illegal deforestation due to corruption in Kenya, to wind parks affecting animal/plant life in Greece, plastic pollution, and neoliberal logic in agriculture across Europe, and renewable energy production on agricultural land by large corporations as well as drought, shrinking biodiversity, and climate change. The need for sustainable practices, diverse agriculture, solar energy use, and energy democracy was emphasised.

The term “climate justice” was discussed in relation to rights defence practices regarding the air and land, with participants reflecting on whether the term felt distant or connected to their experiences. Various activists acknowledged that the





climate movement was very centred in Central Europe and discussed the need for an ongoing effort to learn from the knowledge of the South and the need to address issues of privilege and responsibility, as well as engaging with a colonial mentality within the climate movement, and the increasing persecution of ecological activists internationally.

One activist suggested the idea of climate justice as a possible bridge across the different contexts South/North and activists from Casa dels Futurs discussed climate justice as encompassing ecological and social justice and mentioned the need for meeting spaces to articulate various struggles and create an alternative reality. They saw the project of Casa dels Futurs as a way to link different contexts under one umbrella for ecosocial connections.

RELATIONSHIPS TO LAND:

We noted that different participants referred to different terminologies, in particular around their relationship to the land around them, depending on their different activist backgrounds, or whether they had not engaged with explicit activism around this concept. At a spectrum line exercise at one of the workshops during the eco-feminist gathering in Lleida, exploring how familiar participants felt with the term “climate justice”, the broad range of the spectrum was represented. Participants situated themselves on different parts of the spectrum line, from people hearing that word for the first time, to people defining their activism and social movement belonging to climate justice. In the following we are engaging with some of the terms that emerged throughout the listening tour.

In the interview with Frayba, the reflection came up on the disconnect between the conceptualization of climate justice in the global North and the lived experiences and struggles in the global South. Some felt the concept “climate justice” “distant” when fighting for fundamental rights such as the right to life and land in the South. One of the activists presented the vision amongst the land defenders they worked with in Chiapas, which sees the environment as an integral part of the territory, emphasising the interconnectedness of everything: “... territory is understood as everything that is built on a specific place, right? ... the air, the water, the mountain, the ancestral sites, right? Even the fire itself is part of the territory, no, the milpa.” From this perspective, the impact of even distant activities, like mining, is seen as affecting the local territory. “We see ourselves as part of the same people”.



He went on to explain the metaphorical relationship with the Earth, and explained the concept of Mother Earth, emphasising the responsibility to care for it. He compared this view of the land as a shared entity requiring protection, to a mercantilist approach to land. “Would you be able to sell your own mother? No, on the contrary, you have to take care of her! ... because when you are born it is your mother who feeds you, and our food comes from the earth... We belong to the earth and therefore we have to take care of it.” He contrasted this understanding with international programs, which promote the transition of social property to private property for market competition.

In another interview a Catalan activist described the necessity of defending the right to the city, and the struggle towards “direct decision-making about public space and the democratisation of public space, in the sense of who owns it and who has the right and legitimacy to use it and make decisions about it”. Activists from the Can Masdeu community gardens discussed spiritual work as a means of reconciling with the traumas associated with the loss of territories and lands, emphasising the importance of connecting with the land and local ancestral knowledge of it.

Exploring climate justice through food sovereignty, gave rise to different voices sharing their understandings. In Marina’s workshop “knowledges and flavours”, during the eco-feminist gathering, participants shared their own practises and learnings around the shifts and changes of their diets, recipes, and traditions. In debates about topics like leftovers or fermentation practices, various participants shared their cultural or personal insights into their relationship with land and climate.

In the workshop around soil with the community gardens of Can Masdeu, participants explored soil as a living entity through various methods, including bioindicator plants and chromatography. This workshop led to a debate around the concept of food sovereignty and the challenges posed by the capitalist system introducing genetically modified seeds into traditionally organic agriculture. One participant shared the negative impact of pesticides and GMO seeds, causing diseases and cancers, which in turn affected communities relying on traditional curing practices, which were alien to these new diseases, and the impact this then had on a societal level.

Different participants across our listening tour mentioned the lack of knowledge exchange around practices and know-hows around resilience. There was an emphasis on the need to recover traditional agricultural knowledge and promote the right to healthy food for all. Other topics included rural repopulation, working the



soil, communal permaculture through community compost, and planting plants as a form to create communal spaces. Various participants advocated for sustainable and community-based approaches. One participant discussed how she used cooking workshops as a form of climate action.

ECOFEMINISM:

The project Cos Territories carries the ideas of eco-feminism at its heart. We see it as a way of bringing together the different intersections of justice we worked on, North/ South, feminisms, and climate justice. It emphasises the importance of justice, particularly in ecological struggles and projects like food sovereignty, and the impact on women, and LGBTQ+ persons.

Tania from “Compañía de Teatro (...)” explored how the first “territory” we inhabit are our bodies. In another interview, one participant used the example of the city, to point out how feminist urbanism has challenged the idea of a universal citizen, revealing the imposition of a specific perspective on the city by white, middle-class men. Members of Frayba shared how in Mexico, the most vulnerable and persecuted people were women land defenders. With the term “ecofeminism” we explore the struggle around those bodies more likely to be impacted by oppressive structures.

In an interview with the organisers of Cos Territories, one member suggested that the concept of justice cuts across all kinds of struggles and society. She argued that the focus should be on understanding how justice is managed, recognizing contradictions, problems, and opportunities that arise. Her activism focussed on the need for providing minimum material means for people to participate and highlights the challenge of reaching everyone, stressing the importance of engaging with diverse perspectives, not just those already politicised, to avoid a monologue and promote meaningful dialogue. “So, if it is, for example, the case of the ecological struggles or the issue that we bring up a lot in the project, which is food sovereignty and so on ...I need to talk to other people who don’t necessarily have to be politicised, but who can contribute a lot.”



C. FEMINISMS

Feminisms were at the heart of the organising of Cos Territories. As a theme, feminist ideas were present in all events, both in the organising, pedagogical structures, and topic of the debates. In the interviews we asked participants about the challenges they encountered in their activism and organising around implementing or working through a feminist gaze, both on a personal as well as a collective level. This prompted useful reflections, in which the diversity of participants resonated. The following themes emerged:

INTERSECTIONALITY:

All participants we interviewed saw feminism at the heart of their organising. Yet for different participants this feminism was intersected by other struggles they were situated in. Different interviewees drew parallels with a strong presence of North-South disparities in community and organising spaces and the challenges faced by feminism, especially within masculinised environments. Various participants reflected on the difficulties faced in navigating migration and their feminist intersectionalities. “The way a migrant person’s decisions are viewed in a decision-making space” for instance, shared one interviewee, who identified as a migrant, having lived in Barcelona for decades: “in other words, in feminism in itself there is a lot of work to be done, and for feminism that transits through migration and the other aspects, or through intersectionalities, it is a gigantic challenge”. She highlighted the complexities tied to migration and emphasised the struggle against misogyny and violence. Participants described the contrast between the organic and supportive nature of spaces like some of the collectives they were part of, or close alliances, and the harsh reality of misogynistic and violent environments: “We are confronted with the reality of machismo in the small world... Everything we work on is a constant struggle to make it relatively egalitarian.”

Another interviewee addressed the concept of intersectionality, emphasising the scarcity of spaces that adequately consider intersectional needs. As a middle-aged migrant woman, she identified challenges in finding accommodating spaces and expressed a commitment to adapting environments to make them more inclusive, particularly for individuals with families.

Different participants highlighted the importance of creating collective and community spaces with and for migrant women within the city. They emphasised the value of creating and engaging in community spaces where migrant women have an impact and be recognized for their contributions. One participant, involved in



the feminist organisation *Mujeres Pa'lante*, shared, within the group of migrant women they work with as an organisation, there are individuals with traditional ideas and perspectives, revealing a lack of awareness or a different perception of certain issues. She believed there was still work to be done in raising consciousness and addressing aspects of their daily lives and relationships.: “there are a lot of situations where they (women coming to their spaces) are sharing experiences and things and I realise that they are still going through, they are still going through a lot of things that, I think, they still need to be aware of and that they still need to work on in their lives, right? In their daily lives, in their relationships or in everything”. She felt, creating spaces for exchange, helped in forming alliances, noting that this offered a different and more positive reality compared to potential judgement in other contexts.

Activists from *Frayba* discussed the risks faced by human rights defenders in Mexico, especially feminist women, who confront violence in a macho, cis-heteropatriarchal society. They underscored the increased danger for women who assert their rights and raise their voices, challenging the fragile heteropatriarchal masculinity prevalent in Mexico, and analysed the triple or quadruple risk faced by feminist women defenders as they question and challenge the privileges of the existing system. “Mexico is a very sexist, cis-heteropatriarchal, violent country, and if a woman knows she has rights and raises her voice and her word, then immediately, any man with that fragile heteropatriarchal masculinity immediately feels at risk, right? And he reacts with violence, right? ... that’s why it’s a country of femicides, isn’t it?”

In an interview Tania from “*Compañía de Teatro (...)*” reflected on her own journey and expressed a preference for identifying as anti-patriarchal rather than solely feminist. She acknowledged the diversity within feminisms and appreciated its values but stressed the importance of uniting against patriarchy. “I think what all these feminisms have in common is anti-patriarchalism and I think it’s time for a counter (of patriarchy)”. She emphasised the need to focus on commonalities and overcome internal divisions, particularly around competing claims of who was more feminist. At the same time, she highlighted the challenge within feminist groups that don’t embrace an anti-capitalist stance, as this may lead to perpetuating harmful consumption patterns, especially regarding the commodification of bodies.

An activist organising at an NGO in Barcelona, shared that in her organisation, besides blatant sexism, there was also the presence of ableism and the tendency to marginalise and invisibilise the work of others. She felt that in her workplace



contributions by women were often overlooked or dismissed, especially by men, adding that this issue was not exclusive to her specific context but a broader societal problem. Yet, she also pointed at the disparity between the internal challenges they faced at her organisation and how her NGO presented their work externally.

Another interviewee, shared her perception of the associative fabric in Barcelona, distinguishing between the grassroots activist community and the more institutionalised associative spaces. She raised concerns about the presence of colonialist attitudes within feminist spaces and the need for a more inclusive and genuinely intersectional approach. She argued that certain communities, such as members of the LGTBI collective, sometimes felt excluded. She believed that, despite using terms like “intersectionality,” some feminist groups lacked a true understanding and appreciation for diverse perspectives. “...the associative space, ... tends to be, even if there is a degree of deconstruction, tends to be white feminism, ... colonialist, without realising it maybe, but. But colonialism is very internalised in them”. Additionally, she criticised the emphasis on labels and bureaucratic processes within the associative landscape, suggesting a need for a more genuine focus on addressing the actual experiences and challenges issues faced by migrant women, beyond just immigration status and employment concerns. She raised concerns about the imposition of certain forms within associations, leading to dynamics of control that divert attention from the primary goal of addressing the needs of the people they aim to serve.

Different activists with migration backgrounds explained their active engagement in advocating for space and recognition, emphasising the need for spaces that go beyond colonial or paternalistic frameworks. One activist shared a conscious effort to participate and contribute to discussions, driven by the belief that their voice and experiences deserve acknowledgment. As a lifelong feminist she has become more aware of issues related to spaces she participated in. For instance, she felt she received comments for being too vocal, and resistances by male comrades in her neighbourhood assembly: “So when you say all women, now you say only women?” so I tell him, no, no, no, no, no, I say all people. Don’t be offended.” She concluded by saying “I think that every day we also have to deconstruct ourselves a lot, which is not easy.”

PRIVILEGES

Different male interviewees discussed the responsibility of men in reflecting on their role within the patriarchal, systemic model of violence, and the need for



men to actively engage in dismantling these structures and promote affirmative actions. For instance, one interviewee shared the example of gender dynamics in youth movements, highlighting the importance of addressing power imbalances in group settings, such as assemblies, who was coming to word, taking how much time in speaking, etc.

In an interview with Frayba, a male activist reflected on the responsibility of men within the patriarchal and systemic model of violence. He highlighted the need for self-reflection among men and the promotion of affirmative actions that empower women to have their own voice and decisions without facing additional violence. He reflected on different types of violence, including political, criminal, and patriarchal violence, and the need to take affirmative actions to deconstruct these patterns and build alternative relationships and the ongoing process of learning and daily construction in this regard.

In a different interview, a male participant discussed the difficulty of changing behaviours and attitudes, emphasising the need for genuine understanding and transformation rather than superficial declarations, promoting the idea that being an ally involves more than just labelling oneself: “Who calls themselves a feminist? They’re not even understanding anything, are they? I mean, because you generate a narrative where, oh, no, I know it all, ... and that’s why I can speak. Because I’m a feminist ally ... And no, you didn’t understand a thing, did you? In other words, change the way you are, the way you act, the way you intervene.” Yet, he also highlighted the dynamics of privilege and how it varied depending on the space. He expressed how his identity as a “migrant and a person of colour” arriving in Catalonia, provided him with a different experience, noting how being racialised in the global North, brought a new dimension to his reflections, especially when expressing opinions in different contexts.

Another interviewee addressed the difference between collective spaces and spaces in which community was made up through favouritism among friends. She discussed the difficulty in addressing these issues within her community due to the resistance to acknowledging and addressing privilege. She explained how breaking down these privileges was challenging, creating a metaphorical barrier that was palpable but not openly discussed. She reflected on the challenging nature of this process, but despite the complexity and challenges, she felt the experience intriguing and personally fulfilling. Emphasising that the work goes beyond personal growth, she stressed it served a broader purpose in promoting a community vision with a focus on the communal aspect, discussing the importance of fostering dialogue and shared spaces.



CARE

Care as a political concept of organising, emerged in various of the interviews. Participants advocated for more awareness and intersectionality in care, challenging norms of capitalist society within activism. They stressed the importance of listening, accompanying, and bringing people closer. Some observed alternative ways of caring and emphasised the need for resources to foster healing from traumas and re-rooting. Others discussed trusting and listening to each other, engaging in spiritual work to reconcile with the traumas of losing territories.

One activist with Mujeres Pa'lante described a workshop space they facilitated, initially based on art therapy practices and embroidery. The idea was to provide a therapeutic space where women can engage in embroidery as a form of self-care and expression. Each participant could bring their embroidery project, and the workshop served as a refuge where they can momentarily escape life's challenges. Additionally, it became a space for catharsis, as participants shared their experiences and supported each other. She emphasised the importance of creating connections among the women, fostering a sense of companionship. The workshop not only empowered them creatively but also helped them discover their capabilities and find beauty in their creations. Their approach involved giving participants the freedom to choose their embroidery style while facilitating collaboration and mutual support throughout the process.

Another participant discussed the centrality of feminism in her personal life and activism, highlighting its impact on her daily routines. She discussed challenging societal norms, such as the male-centric circadian rhythm, and expressed a commitment to incorporating a feminist perspective, including consideration of their menstrual cycle in her work. "With the circadian rhythm, which is very masculine, every day we have to be the same, too. I try when I work, to work from, for example, my menstrual cycle, right? And understand that I am a feminine form that lives in a society made for men and by men, and so it's okay to take care of myself". She valued an ethics of care and described feminism not only as a tool for protest and media-driven change but also as a guide for personal well-being and self-acceptance, resisting societal pressures and stereotypes.

On the whole, the listening tour gave a particular nuanced insight into different aspects of feminism and its intersections with various other struggles and situatedness. We feel the interviews and events allowed for a rich exchange and deepened learning about these differences, and feel this will allow for a fuller, more complex understanding of the term, and the struggle attached to it for different people.



D. ALTERNATIVES/ RESISTANCES

Throughout our listening tour, we heard of many different alternatives and resistances participants were part of constructing as part of their activism or were inspired by or hoping for. Key ideas were building alternative communities, self-organising, an undoing of old, oppressive structures, and a re-learning from a multitude of knowledges. Equally, international solidarity and alliances in struggle were at the heart of their struggles and alternatives imagined.

BUILDING COMMUNITIES

Working with communities or forming alternative and self-organised communities emerged as a practice throughout the interviews and encounters alike. Participants addressed the challenges and importance of working in and building communities. They emphasised the lack of community, the dispersion of communities without spaces to come together, and the need for community work. Various activists we spoke to advocated for actively creating and trusting communities, fostering spaces for people to gather, and promoting the value of listening to each other within these communal contexts.

Tania from “Compañía de Teatro (...)” explained to us that to her, “the idea of the individual as an individual, is a capitalist idea. In other words, I don’t think there is a possibility of individuation in that sense. And I don’t think that communality attacks the possibility of you being who you are. I think that it is a question of being in relationships with other people and that the idea of the individual and individual freedom is a capitalist discourse that ends up being fascist.” She emphasised the collective and communal nature of their work, and the intentional focus on building community from the beginning. As a collective, for “Compañía de Teatro (...)”, their approach was rooted in theories of complexity, comprehensiveness, and action research. Methodologically, they adopt an interdisciplinary and intersectional perspective, considering factors like class, race, and gender. The two main theoretical axes they work on are “comunalidad” (communality) and diversity.

In the process of building different communities and alternative forms of organising, learning and a valuing of a diversity of knowledges came up various times as a form of resistance and alternative. Participants discussed various forms of knowledge beyond capitalism and lamented the elimination of shared spaces for knowledge and experience exchange. Overall, there was a call for shared knowledge construction, including the interest in more participatory and less extractive research methodologies. The importance of listening, supporting, connecting, and



raising awareness was mentioned on different occasions. Participants expressed concerns about the lack of global basic education and consciousness, one activist advocated for collective, situated, and abolitionist self-education. One participant shared her work on alternative approaches like using schoolyards as forests, others emphasised the need to recover traditional agricultural knowledge. One group debated the need to be aware of the capitalist extractive capacity, and value traditional low-tech knowledge instead.

BUILDING SPACES FOR ALLIANCES

Whilst we encountered a variety of forms of activism in a multitude of spaces, participants also spoke of the need for building alliances and international solidarity.

One activist, who recently migrated to Catalonia shared that he appreciated the diversity within the “North,” acknowledging that it was not a monolithic entity but consisted of various perspectives. Highlighting the existence of “Southern” resistance within the North, he shared how alternatives, such as community-building and social alternatives, despite facing challenges within the system, inspired him. He noted the discovery of cooperatives, organisations supporting migrants without legal documentation, and initiatives in education, culture, and international solidarity. Wanting to learn from these movements, he explained: “And it is also important for us (activists in Mexico) to be aware of this in order to be able to generate, uh, different alliances for the protection of our territories with these others.”

Tania from “...Teatro” underscored the importance of knowledge exchange as a means to embrace differences as valuable. She argued against the concept of tolerance, highlighting its negative connotations, and instead advocated for appreciating differences by understanding and getting closer to them. “Because tolerance is a super misguided value. Tolerance tolerates what you can’t stand ... So, what you have to do is appreciate the difference, not tolerate it. And how do you appreciate it? By getting to know it”. She emphasised fostering a sense of appreciation and love for diversity rather than mere tolerance, both in local and international contexts.

One activist from Casa dels Futurs shared: “In the end, well, many struggles need spaces to be articulated. So, it is, it is very important to have meeting places where they can be woven together, because in the end there are many projects and we need there to be many more, but this, all these projects have to come together and they have to build an alternative, a parallel reality, a different way of living. And well, we are in this construction process, and I believe that the Casa dels Futurs can also respond to a very great need in the space of the metropolitan area of Bar-



celona, it also responds to a very great need to link different contexts under one umbrella. So, ecosocial, linking the territory that surrounds us, linking with the city, linking with migrants and so on. And well, that's why we are here, to move forward.”

Various activists discussed the critical importance of resources, underscoring the need for accessibility to resources, bringing essential elements closer to people, and the development of community building spaces and infrastructures that enable self-organisation among people. They identified the need for shared infra-structures as the key for the realisation of various projects.

5



CONCLUSIONS/
RECOMMENDATIONS



This research project aimed to explore the experiences of feminist human rights defenders in the Global South and North, facilitating analysis and interactions. The report intended to consolidate reflections and conclusions on proposed solutions to structural inequalities in both regions. The project aimed to mobilise Catalan society, emphasising the importance of incorporating the feminist perspective into discourse, work practices within collectives, and advocacy for public policies. We feel the possibility to share different perspectives between a wide range of participants, allowing for a deeper insight into key themes, global South/North, climate justice, and feminisms and rights, and the implications and the nuances the very terms bring with them. This wide range of insights gives a better picture for sensitive work within and across the struggles these terms represent, while engaging with the diversity of people affected. It supports strengthening social awareness in Catalonia towards the structural causes of human rights violations, both locally and globally, with a gender, feminist, decolonial and intersectional perspective. The feminist and creative methods we used to shape spaces for exchange, listening and shared thinking, supported the beginning of building new networks and alliances, while enforcing existing ones. The knowledge generated collectively throughout the listening tour will be firstly shared back to the networks, groups, individuals, and spaces we worked with, and secondly transferred to wider spaces like accessible academic networks and social institutions to contribute to broader awareness and understanding.

Additionally, we feel the production of the knowledge presented helped to foster dialogue and reflections among human rights defenders from diverse backgrounds. The hypothesis that “What is lived in the North is a reflection of what is lived in the South” underscores the need to amplify voices from the peripheries and diversities. This research seeks to systematise these discussions, offering socially mobilising insights and alternative solutions, building new alliances through its work.

The collective visions presented in the six popular assemblies underscored a multifaceted approach to societal transformation. Participants expressed a holistic desire for change, encompassing environmental sustainability, social justice, community solidarity, and economic and political restructuring. The proposed initiatives ranged from reimagining water management and energy systems to advocating for economic self-governance and gender-neutral motherhood opportunities. The discussions emphasised dismantling oppressive structures, fostering inclusivity, and challenging the status quo. Cultural and educational transformations proposing to revive traditional knowledge and embrace low-tech practices. Justice and awareness initiatives focussing on equitable resource allocation, trauma heal-



ing, and accessible justice. The role of activism and advocacy emerged as crucial, urging transparent industries, collaborative efforts, and specific actions like creating ecological spaces in public schools, etc. Overall, the collective vision aimed to cultivate hope, dismantle borders, and work towards a more just and sustainable future.

The interviews revealed a multifaceted approach to activism, showcasing the importance of building alternative communities and self-organising. Activists emphasised the collective nature of their work, rejecting individualistic notions and advocating for a communal understanding rooted in diverse knowledge systems. The need for shared spaces for knowledge exchange and the recovery of traditional agricultural knowledge emerged as vital themes.

In terms of alliances and international solidarity, participants recognized the diversity within the “North” and highlighted “Southern” resistance within it. Knowledge exchange was seen as a tool to appreciate differences, moving beyond mere tolerance. The creation of meeting places to articulate various struggles and the significance of shared infrastructures for project realisation were underscored. The discussions also highlighted the importance of resources, emphasising the need for accessibility and community-building spaces to foster self-organisation and support diverse initiatives.

Overall, the findings of the listening tour showcased transformative proposals and solutions to human rights abuses, a rich tapestry of interconnected perspectives, emphasising collaboration, diversity, and community-centric approaches to activism.



RECOMMENDATIONS:

The findings of the research into collective experiences of feminisms of the global South and the global North highlighted the value of encounters and exchanges across the the axis of feminisms/ climate justice and global South/ global North. Taking into account our three principal objectives of enhancing social awareness in Catalonia regarding structural inequalities in the Global South, with an emphasis on the shared responsibility of the Global North, promoting feminist discussions and fostering international collaboration to bridge perspectives between the North and South, this report will conclude with making the following recommendations to continue advancing future actions:

- 1. Strengthening Alliances:** Encourage collaboration and strengthen alliances between social movements, especially with a feminist and intersectional approach. The experiences shared during the research highlight the importance of building strong networks that drive social transformation.
- 2. Incorporation of Diverse Perspectives:** Continue to promote diversity of perspectives in discourses and practices, ensuring the participation of people from different backgrounds and realities. This will allow for a fuller understanding of structural inequalities and the promotion of inclusive solutions.
- 3. Integration of Traditional Knowledge:** Valuing and promoting traditional knowledge, especially on issues related to environmental sustainability and community resilience. The integration of low-tech practices and the revitalization of ancestral knowledge emerged as key aspects for transformation.
- 4. Focus on Local and Global Action:** Drive action at both the local and global levels. The proposed solutions suggest the importance of addressing the problems from a holistic perspective, working on economic and political restructuring at the community level and collaborating in international initiatives.
- 5. Support for Self-Management and Alternative Communities:** Support the creation and strengthening of alternative communities, encouraging self-management and self-organisation. The construction of shared spaces for the exchange of knowledge and the recovery of traditional agricultural practices is essential for the consolidation of these communities.
- 6. Promoting Climate Justice:** Continue advocating for climate justice through concrete actions, such as creating green spaces in public schools and promot-



ing transparent industries. Advocacy and activism emerge as fundamental tools for change.

7. Dissemination of Knowledge: Sharing the knowledge generated during research in broader spaces, such as academic networks and social institutions. Contribute to a greater awareness and understanding of the structural causes of human rights violations with a gender, feminist, decolonial and intersectional approach.

8. Promote Continuous Dialogue: Maintain dialogue and reflection among women human rights defenders from diverse backgrounds. The systematisation of these discussions can offer socially mobilising ideas and alternative solutions to build new alliances in the fight against the climate crisis and inequalities.

These recommendations seek to consolidate the achievements made so far, promoting the continuity and deepening of the actions undertaken in the research.



REFERENCES:

- Denzin, N. K. and Lincoln, Y. S. (2017) The SAGE handbook of qualitative research (5). Los Angeles. CA: SAGE.
- Femicidi Archives <https://femicidio.net/category/femicidio/>, accessed on 19/02/2024
- Haraway, D. (1988) Situated knowledges: The science question in feminism and the privilege of partial perspective, *Feminist Studies*, 14 (3), pp. 575–599.
- Herrero, Yayo, (2021) *Los cinco elementos - Una cartilla de alfabetización ecológica*, Arcadia
- HOOKS, B. (1994) *Teaching to transgress. Education as a freedom of practice*. New York, NY: Routledge.
- Senado de la Republica Estados Unidos de Mexico <http://bibliodigitalibd.senado.gob.mx/handle/123456789/5901>, accessed on 19/02/2024
- Taula per Mexic <https://www.taulapermexic.org/publicaciones/>, accessed on 19/02/2024



COS-TERRITORIES:

COLLECTIVE EXPERIENCES OF FEMINISMS
IN THE GLOBAL SOUTH AND GLOBAL NORTH

**TAULA
PER
MÈXIC**

Trabajando por la Paz y
los Derechos Humanos
en México

**MUJERES
PALANTE**



With the support of:



**Generalitat
de Catalunya**



**Agència Catalana
de Cooperació
al Desenvolupament**