

Global Practices of Climate Justice

Block 3. Preparatory Session 08.04.2025 | Public Panel Discussion 15.04.2025

A SUMMARY BY ELLA HARNISCH

The academic perspectives in block two already neocolonial exploitation, although this will introduced both the complex structural nature prevail in other forms, but poor, racialized, of vulnerabilities to the climate crisis and the marginalized, often Indigenous communities in crucial importance of adopting an (environmental) the North will suffer. Relatedly, Matthews and justice lens when examining the causes of Silva (2024) powerfully call for scholars in the environmental catastrophes and potential field of sustainable supply chain management to solutions. Ultimately, all readings have served adopt justice lenses to unravel postcolonial as a reminder that oppressive capitalist, economic structures. Otherwise, in the authors' racialized, and patriarchal structures are view, academics are complicit in the violent integral to developing an adequate understanding extractive practices the "sustainability" label of climate justice. For this third block, makes invisible (77). Both Hochachka (2023) and this critical analytical focus is applied and Grabs et al. (forthcoming) narrow their analysis expanded to globalized economic structures. This of global value chains to the coffee sector. The requires examining global value chains, as "the overarching consensus in both papers is that world economy's backbone and central nervous the coffee sector is already and increasingly system" (Hochachka 2023). Why is it important deeply affected by the climate crisis and that to become more aware of these global structures, this calls for climate-resilient interventions. how are they marked by injustice and how can we Grabs et al. propose a multi-scalar climate envision climate justice globally under these resilience framework that centers on coffee conditions?

Riofrancos (2022) raises concerns about Global North countries increasingly "onshoring" the extraction of critical resources to their own territory. As the author outlines, critical minerals required for renewable energy production have traditionally been "offshored" by countries in the Global North to countries in the Global South; a practice met with strong resistance by local communities and activists. Importantly, these practices only "sustainable" way forward. Janina Grabs' prevails, as visible in the "Manifesto for an Ecosocial Energy Transition From the Peoples of the South" (2023) that criticizes particularly the increase in resource extraction agreements that supply the raw materials needed to out the "clean/green energy transition". Riofrancos warns about precisely those diverging inequalities within Global North countries the second block has introduced us to. Onshoring resource extraction may evade

In the panel discussion, climate justice advocate Alexandra Gavilano puts a strong focus on the oppressive structures that are fundamental to, among others, the coffee sector. From that, she concludes that we should question drinking coffee as self-evident. Rather, if we know about the realities of farmers and producers, and we try to develop a sense of relation to them, she urges individuals to generally reduce or eliminate coffee consumption. More generally, she proposes consuming locally as the consequences". Importantly, these practices only "sustainable" way forward. Janina Grabs' research proposes ways to support farmers in potentially transforming their production to the climate crisis. However, as the increase in resource extraction agreements she explained in the prep session for the panel that supply the raw materials needed to act out the "clean/green energy transition". the generation-long cultural meaning coffee may have for some farmers. To Philip Schallberger, diverging inequalities within Global North countries the second block has introduced us to. Onshoring resource extraction may evade

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of Kaffeemacher:innen, a coffee company with these global structures? How are they marked by the vision of sourcing coffee more ethically injustice? Alexandra Gavilano powerfully urged along the value chain. For Philip Schallberger, the students, as privileged consumers removed this means creating "relational value chains", from the bottom-end of the value chain, to feel manifested crucially by building co-operatives, personally responsible for just value chains – as the company has done in Veracruz, Mexico. and conversely suffer with workers that endure During the discussion, Philip Schallberger inhumane working and living conditions. How can makes clear how the company profits from this we envision climate justice globally under these practice; "if we want to buy the same coffee in conditions? To this question, the panelists gave five years, we need to have long-term vision". diverging but arguably relatively clear-cut Creating a committed relationship with partners answers. Alexandra Gavilano sees the need for in the Global South secures the company's access a global narrative, based on solidarity, that to their coffee. counters systems of oppression like capitalism, imperialism, and (neo-)colonialism. Philip

The discussion largely revolved around the implications of South-South economic relations for global trade. Max Bergman and Janina Grabs are marked by relations of trust and loyalty. highlighted that there are no clear "good" or "bad" actors when it comes to improving conditions along global value chains–multinationals like Nestlé, arguably known as the "bad guy", have for millions of people in the Global South to de facto generated shared value for farmers in China. In Janina Grab's words, "they do good to most in the Global North. Janina Grabs wants the extent that it does them good". I want to advance relational global value chains that return to the initial questions of this summary: guarantee resilience along the whole value Why is it important to become more aware of chain.

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