



**PSYCHOLOGISTS/
PSYCHOTHERAPISTS 4 FUTURE**

Brochure about Empowering Women* for Climate Justice



2025



PSYCHOLOGISTS/ PSYCHOTHERAPISTS 4 FUTURE

In order to comply with the Paris Climate Agreement and to prevent socio-ecological collapse, there is an urgent need for greater gender equality and justice, i.e. the empowerment of women*.^{(1), (2)}

This brochure was created and designed by the work group “Frauen*Stärken für KlimaGerechtigkeit” within Psychologists/ Psychotherapists for Future

www.psy4f.org



WHAT CAN YOU EXPECT IN THIS BROCHURE?

- 01** Initial situation: What kind of world do we live in?
- 02** The role of women* in the socio-ecological transformation
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- 06** Which strategy of transformation is useful?
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WHO IS THIS BROCHURE FOR?

We are reaching out to everyone who wants to actively engage in protecting the planet, preserving biodiversity, climate protection, and a sustainable future. The fight for climate justice affects us all and we can only succeed if we work together. Anyone who identifies with the values of sustainability, care, empathy and responsibility, is a valuable part of our community - regardless of gender, gender identity, social attribution, or sexual orientation. The diversity of perspectives and experiences makes us stronger in our collective efforts to create a fairer and more sustainable future. In particular, this brochure aims to inform and empower women*, as well as LGBTQIA+ and FLINTA – this acronym is mainly used in Germany and stands for female, lesbians, inter, non-binary, trans and agender persons. Of course, this brochure is also of interest to men* who want to reflect on and change their attitudes towards gender-specific issues with socio-ecological consequences.

“WOMEN*” WITH A STAR? WHAT IS “FEMININE”?

Upon closer examination of the topic, it becomes clear that it is actually rather difficult to define what - or when - one is a “woman.” In this brochure, we use the term “women” partly in a biological sense to address specific challenges and perspectives of people who were born and socialized as women* - after all, there are not just two genders (the male-female binary). Therefore, it also refers to inter and trans women* who identify as women* but were not assigned this gender at birth, as well as people that would define themselves as women*. The same applies to men. The star (*) appears in some parts in this brochure to highlight this complex situation. In other contexts, we refer not to gender, but to traits or values that are often culturally understood as “feminine” - such as care, empathy, and a sense of community. However, these values are by no means tied to a “biological sex” or “social gender,” but are universal and can be shared and lived by everyone, regardless of their gender identity.

The German language is heavily male-dominated. Especially with regard to the frequently used German word “man”, which is supposed to refer to “everyone”, but is actually derived from the word “Mann” (in English: “man”). This, in turn, comes from the terms “manu” or “monu”, which mean “human”. Conversely, this may imply that men and humans are equated, while all other genders are viewed as secondary, as less human. In the English version of this brochure, the German term “man” may not be translated directly. However, there are other terms in the English language that reflect this male-dominance - consider words like “mankind”, “manpower”, “man of action”, or the use of “he” as a generic pronoun to refer to all people. By using “they” as a reference to all genders and sexes, and by retaining the star on gendered terms (e.g. “woman*”, “man*”) throughout this translation, we aim to highlight that these categories are open, not fixed.

Empowering Women* for Climate Justice

EMPOWERING WOMEN* FOR CLIMATE JUSTICE MEANS..



... raising (more) awareness of gender-specific issues in relation with the climate crisis and other socio-ecological crises.



... ending the destruction of our livelihoods, as well as discrimination and inequality.



... greater equality for all genders and the empowerment of marginalized groups to overcome socio-ecological crises.



... cooperation instead of competition.



... a paradigm shift away from patriarchal, exploitative values towards dignity, cooperation, compassion, justice, and care work ^(A) in the systematic analysis of society, the economy and poly-crises.

^(A) Care work, which is often invisible and performed by women*, refers to paid and unpaid care within families, society, and companies. This can include activities such as caring for children, caring for elderly family members, supporting relatives with special needs, helping neighbors, or providing assistance to friends. Feminist approaches call for a more equal distribution, equal pay, and structural acknowledgment.

1. INITIAL SITUATION: WHAT KIND OF WORLD DO WE LIVE IN?

Literature and research focusing on gender issues, including the context of climate protection, is extensive. In the following section, we will summarize the key points for you:

- Both internationally and within Germany exists the problem of gender inequality – in varying degrees, often subtly, but in many cases quite obviously. This manifests itself in differences in opportunities for self-determination and participation, in stereotypical thinking and gender roles, in expectations and attributions, as well as in unequal opportunities.
- We live in patriarchal societies (to varying degrees internationally, but also here in Germany). “Male thinking” dominates the economy, politics and culture. Women* are disadvantaged in terms of educational opportunities, wages, and pension. Yet studies show that better access to education and paid work for women* leads to healthier and more resilient societies, with stronger social cohesion and better economic conditions for everyone. Greater gender equality also means empowerment of marginalized social groups, including the men* in these groups! It promotes the well-being of families (including alternative family forms). Societies that advocate for greater gender equality, report a happier population, more trust in the government, and greater acceptance of long-term decisions for the common good, such as those concerning climate protection.
(1), (B)
- In every day life - that is, in partnerships, the nuclear family and society - many women* experience sexism (= discrimination in the form of actions, words, images, and gestures based on the idea that some people, especially women*, are inferior because of their gender), as well as harassment and sexualized violence. This discrimination against women* in Germany is subtly evident in many “gaps”: for example, in 2023, women*



Image created using artificial intelligence

^(B) Some statements in the text have direct references. Others are drawn from various sources. You will find a selection of recommended literature, videos, and websites at the end of this document.

earned 18% less than men*, performed 9 more hours of unpaid care work per week, retired with 24% less savings, and received approximately 30% less in pension payments than men*. ⁽²⁾

- Values are the guiding principles behind our attitudes and actions, and exist across cultures. They are interconnected. Every person carries all values within. From childhood to adulthood, through our upbringing, the media, role models, social norms, school, societal structures, and so on, gender-specific expectations regarding patterns of thought and behavior are imposed on us. Failure to meet these expectations is met with sanctions. Values are strongly influenced by social models, circumstances, expectations and opportunities, including those found in the contexts of school, the media, the economy, politics and social movements. According to the “Schwartz Value Circle” ⁽⁶⁾, so-called self-transcending values, such as “seeing the big picture” (to understand, appreciate, tolerate and protect the nature and the well-being of people) and “sense of community” stand opposed to so-called self-centered (“self-enhancing”) values, such as “achievement” (personal success and ambition) and “power” (social status, domination, and control over people and resources), which are also characterized as patriarchal values. Similar value categories reinforce one another, while opposing value categories weaken one another. A sustainable society requires a long-term transformation toward care, a connection to nature, compassion, appreciation, etc. Gender-specific differences in the expression of these values are relatively small. Many women* and men* share similar values to varying degrees. ⁽¹³⁾ However, there is currently a greater emphasis on the self-transcending prosocial values in the socialization of women*, in contrast to self-centered performance values in the socialization of men*.
- It is also a fact that men* are represented in leadership positions (in politics, economy, culture) more often than average. The path to these positions requires the pursuit of the above-mentioned self-centered values (achievement, performance, power). Consequently, even today, decisions are all too often made in these positions that do not serve the common good and ignore the rights of nature and other living beings. The existence of patriarchy is thereby reflected in the criteria



used to fill leadership positions. The shared core of capitalism and patriarchy is the struggle for power, dominance, supremacy, the survival of the fittest, and competition. Both operate on the basis of competitive principles and hierarchical thinking. The demand for unlimited growth requires relentless use of resources, which depletes our foundations of living. The “feminine” principle of preservation and protection, as well as values and ideas such as compassion, care, connection, cooperation, and humility, are diametrically opposed to this and are often devalued in the process.⁽⁹⁾ As a result, there is a destructive, mutually reinforcing interaction between the capitalist principle and the patriarchy. Due to the path dependencies in these systems, a shift in directions is difficult and requires new solutions and innovative concepts.

- The underrepresentation of women* in decision-making positions (in politics, economy, culture, etc) is structurally driven and cannot be attributed to a lack of professional competence or performance. The unequal representation of women* in leadership positions has various structural causes, e.g. less flexibility over their own time, “self-perpetuating male* circles” and networks, traditional role expectations, difficulties in balancing career and family life, less encouragement and support, and more criticism and doubt regarding competence.⁽³⁾ Legitimate efforts to protect the climate as a matter of public interest are addressed by male decision-makers. All too often, however, these efforts are rejected and fail to be implemented in politics, economy, associations, etc. According to studies, female leaders contribute significantly to more environmentally and socially responsible practices - yet female innovative potential remains far too often untapped.⁽²⁾



- The climate crisis and global warming are facts. Particularly harmful to the common good are the links between a certain understanding of masculinity and environmental pollution, exploitation of resources, the fixation on fossil fuels, and authoritarian tendencies - these must be brought to light and changed (so-called “petromasculinity”⁽⁴⁾, “Männer, die die Welt verbrennen” / “Men who burn the world”⁽¹⁰⁾).
- They have consequences: First and foremost for the environment, but also for our health, social justice and the economy. And it is women* who are most affected by them.

Empowering Women* for Climate Justice

Women* also suffer from the impacts of climate change on their health, for example because medical research still bases its standards on the biological male body. Furthermore, women* are often under particular physical strain due to menstruation, pregnancy, breastfeeding, and menopause. Women* are



more vulnerable because their caregiving responsibilities expose them to natural disasters more frequently or more intensely. The risk of experiencing violence during migration is also higher. The scarcity of resources thus exacerbates gender inequality.

- Even though women* are disproportionately affected by the consequences of climate change, it is often men* who are in powerful positions or whose everyday actions greatly contribute to climate change. Decisions in economy and politics - often made by men* - perpetuate climate change. At the same time, they tend to have greater access to and power over financial resources, which is why women* are also affected by the economic consequences of climate change.
- Global warming is a changing factor that is now threatening to destabilize the existing systems. This is presently leading to a global trend toward more reactionary social developments, fueled in part by the suppression of human fears. The current social and ecological crises, capitalism, neoliberalism, and their consequences are accordingly interconnected and are largely caused and supported by patriarchal values.
- Meanwhile, we all live in a world shaped by patriarchal values and norms, which is why men* themselves can also suffer under these patriarchal structures (for example, men* often do not have the choice to get rid of traditional norms of masculinity and, for instance, prefer to take on caregiving responsibilities).⁽²⁾
- In her book “How to End Injustice Everywhere” (2023), Melanie Joy describes a formula for a relationship-oriented and fairer world: Integrity + Dignity = Connection and Security. She believes that if we act with integrity - that is, in harmony with our core values of compassion and justice - and treat all people, but also animals and the environment with respect and dignity, we contribute to a life of connectedness and security and can thereby also create a fairer world.⁽¹¹⁾

- This paradigm shift also means moving away from imperialist and exploitative ways of producing and living, and turning toward more solidarity-based approaches. This is also being described in the book “Capitalism at the Limit” (2025) by Ulrich Brand and Markus Wissen.⁽¹²⁾



- The data ⁽⁵⁾ show that the differences within the group of men* and within the group of women* are often greater than those differences between the two groups - at least with regard to psychological characteristics. Nevertheless, sensitivity to socially constructed gender differences can bring additional value, for example in sustainability communication. This makes it possible to tailor the message more specifically to different target groups, and to make the content more understandable and relevant by using more suitable examples.

Conclusion 1: Society thinks from a male perspective, which means that men* are the central point of reference, while women* are viewed as the lesser, copied, non-autonomous version (evident in a lack of sensitivity to gender-specific medicine, sports, nutrition, and more). In addition, it is also important to note that “male” values are associated with progress and stability, while “feminine” values are connoted with weakness and withdrawal, which is logically undesirable in a world of poly-crises (it would supposedly cause more internal and external instability). As a result, conservative, “masculine” values and attitudes have been on the rise.

Conclusion 2: Many scientists and pioneers from various disciplines agree that there is a need to focus on greater compassion, the common good, equality, “radical connectedness”, humility, cooperation and care. We need a fundamental paradigm shift, away from (patriarchal values such as) domination, hierarchical thinking, and exploitation, toward dignity, justice, and well-being - that is, a “Culture of Care.” ⁽¹²⁾



Conclusion 3: Now that the system has become increasingly unstable, this presents an opportunity to develop social structures based on prosocial values.

2. THE ROLE OF WOMEN* IN THE SOCIO-ECOLOGICAL TRANSFORMATION

- In order to comply with the Paris Climate Agreement and to prevent socio-ecological collapse, there is an urgent need for greater gender equality and justice, i.e. the empowerment of women*. ⁽¹⁾⁽²⁾
- In many cases, women* are already more aware of the need for a socio-ecological transformation. They are more likely to accept research findings, worry more about them, are more willing to take action or are already taking action, and are overrepresented in the parts of the population that are calling for climate protection more loudly. The global climate movement Fridays for Future has a far greater number of female participants and leaders, presumably due to the initial role model effect of its initiator, Greta Thunberg.
- Women* hold many positions and play many crucial roles where change is possible: Women* perform a large part of the care work (in nursing and child-rearing) that is irreplaceable and essential to society. This involves not only a great deal of responsibility and burden, but it is also the key to transforming society. The way we treat people who need our help or care shapes our society. This is where women* often define our view of humanity and shape our values: How do we use which resources? What food do we consume? What consumer goods do we use, and how sustainably do we manage them? What means of transport do we use? These are just a few questions that women* bring into the lives of those they care for, thereby shaping the lives and values of these individuals - including the values of boys and young men.



3. POSSIBLE GOALS AND STARTING POINTS: WHAT CAN WE DO?

- We can support the necessary fundamental paradigm shift away from (patriarchal) values toward a “Culture of Care”: Non-violently and radically - that is, “from the roots” - in the sense of reforming or revolutionizing.
- We can raise awareness among women* and everyone who identifies with the universal values of sustainability, care, empathy, and responsibility for the earth as the foundation of our lives, regarding climate- and gender-specific issues. We can provide them with information, as women* should know that they are at increased risk of being particularly affected by the consequences of climate change. We can share background information that empowers them to better counteract climate change and thereby reduce the risks and dangers to themselves as well as to society as a whole. For this purpose, we can highlight opportunities for action in everyday life, at work, and during leisure time. In all these areas, women* make decisions that are important for society and the environment. We can bring these impacts and opportunities to light.
- We can encourage women* to take the matter into their own hands to tackle the climate crisis and to actively change the current critical situation. Women* have the strength and force to be leaders in that change. They are resilient, great communicators, and they determine consumption behavior in many areas, whether it comes to nutrition or leisure activities.
- We can show society, including all the women*, the value of care work. We can call for support in care work from all social groups.



- We can focus on opportunities that arise when women* move into important positions: studies have shown that women* in economy make more sustainable and long-term profitable decisions. The development of cities would be fairer regarding gender and social needs, as well as better adapted to the challenges of global warming. With women* in leading positions, the foreign policy would be more diplomatic and less power-oriented. Internationally, this could guarantee peace. The focus of manufacturing processes would be tailored to the needs of humans and nature.
- This gives us the opportunity, not only to support women*, but to strengthen their social position and to contribute to gender equality, when the important role of women* is brought to consciousness. This is how they are also perceived as role models, which has an additional motivating effect – on women* and other groups who realize what self-efficacy can look like.
- We should keep an eye on society as a whole and inform all groups about the role women* are playing while changing to a more climate-friendly world. Supporting girls and women* should not be understood as change happening at the expense of boys and men* ⁽¹⁾. It's about equality for all, about cooperation, not competition.



- Progressive women* meet resistance more often. This is why not only women* should be empowered, but we need men* supporting our social-ecological goals and values, standing up for them publicly. ⁽⁷⁾

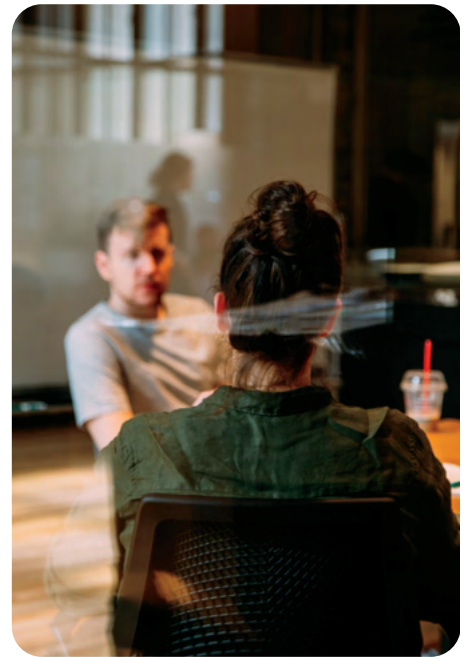
Empowering Women* for Climate Justice

4. WHY IS FEMINISM GOOD FOR MEN*? (14), (15)

- From an early age, boys are taught which type of behavior is considered desirable or not. In many men*, we will find more 'masculinity', as they have learned to adapt their thoughts, values and behavior to 'masculine' norms and suppress what is regarded as 'feminine'. In this way, negative verbal and nonverbal social reactions restrict the scope of possible masculine behavior, as well as the thoughts and experiences of men*. Norms of masculinity prevail almost worldwide, i.e. expectations of how a 'real man' behaves and what is considered 'truly masculine', for example: strong, risk-taking, energetic, sexually active, heterosexual, self-confident, rational, solution-oriented, independent, successful and and wealthy. Men* are the main earners, conquerors, defenders, winners, leaders and decision-makers. The norm of 'real men*' includes behaviors like frequently drinking beer as well as enjoying eating plenty of meat.
- As a result of this understanding of masculinity, violence committed by men* is a huge social problem: war, domestic violence, sexual violence, hooliganism, terrorism, murder, manslaughter, destruction of property, racism, radicalization and traffic risks. Even economic inequality, the financial crisis and the climate crisis are largely caused by men*. But men* do themselves harm by suppressing, silencing, ignoring or denying their humanity and emotions like anxiety, sadness and insecurity. This affects not only women* in patriarchal systems and leads to stress, burnout and depression. Men* as well suffer from stress, work overload, work competition, burnout, loneliness, depression, addiction, status anxiety, cardiovascular problems, obesity etc. And: Men* do commit suicide more often.



- Unfortunately, many men* view the subjects of equality or feminism with worry or skepticism. Furthermore, their reaction ranges from disinterest and passivity, up to outright rejection. They avoid, trivialize or ridicule the subject and downplay it, invalidate it with paralogical arguments or ignore it. On one hand, men* find it difficult to understand sexism (i.e. gender-related discrimination) and to grasp the structural aspect and everyday reality (for women* and queer persons), simply because they don't experience it themselves. On the other hand, they avoid understanding it – because they fear losing status, career, power, control, stability and superiority.



Besides, they are afraid of change in their identity, i.e. to be 'less' of a man*, or to stop being a man*. In addition to internalized patriarchal values, this can also be attributed to a typical human error in reasoning, namely considering potential losses to be more important than potential gains (i.e. loss aversion).

- Apart from the aspect of fundamental gender equality, men* benefit directly from feminism in various contexts: a greater sense of connection with oneself, other men*, women* and children arises, which leads to more connectedness and care for the world. Men* achieve a higher quality of life, a richer experience of life and relationships with greater depth. That leads to more relaxation, balance and a healthier way of life.
- Men* can work on themselves as an individual, human, father, partner, employer, employee, colleague, consumer, family member and earth citizen. They can help to dismantle stereotypes of masculinity and femininity, take care of children, criticize inequality and violence, and thus change structures. Specifically, this means to listen more to women*, get other men* on board, create space for women*, take over more care work, and use their own privileges to drive change. The term 'male allyship' encompasses how men* become allies for women* (and queer persons), which is important, because men* are more likely to listen to other men*. The group of men* supporting equality, equity, feminism and a different understanding of masculinity, is already growing. E.g. the international network 'MenEngage', the initiative 'HeForShe' by UN Women, the campaign 'MenCare' or the foundation 'Emancipator'.

5. WOMEN*'S EMPOWERMENT: SOLUTIONS COULD BE...

- Women* need to be more visible and active in all areas, especially in leadership and positions of political power, in order to build structures that serve everyone: technologies, urban planning, health care, mobility or safe bike paths (for children) ⁽³⁾. Presumably, even residential buildings, supermarkets, hospitals and community centers would be built differently. ⁽²⁾
- All people, especially women*, need equal access to education. More investments should be made in expanded educational content. In particular, education should aim to foster skills in connecting people, ecosystems, democracy and critical thinking. ⁽¹⁾
- Everyone, particularly women*, need financial independence and economic security, e.g. through a basic income and a fairer old-age pension. ⁽¹⁾
- In addition to reducing structural gender inequality and barriers, as well as empowering women*, it also makes sense to overcome obstacles for people in socially and culturally marginalized groups. ⁽²⁾
- Better health care for all is important. It should take greater account of the special needs of women*. One example is the previously common practice of applying medical or drug study results to all genders and age groups, whereas even though the studies were conducted in men* only to reduce complexity. Another example refers to the tendency to explain attribute women's* suffering to psychological factors and men's* suffering to physiological factors.
- Also, the access to modern contraceptives and appropriate education, as well as the right to physical self-determination (in particular the termination of unwanted pregnancies), is essential for achieving equality for women*.



- Equality and acceptance of the importance of support and care work is necessary, regardless of whether they are paid or unpaid. Once society becomes more aware of this, the way the sexes interact will also change. E.g. regarding equal pay, parental leave allocation, support for (mostly female) single parents, (more) gender-neutral education, as well as the creation of more (and affordable) nursery places and a greater recognition of professions in the social and health sectors. A temporary statutory quota for women* in leadership positions is conceivable to promote greater equality, diversity and balanced representation of interests.

- Mothers* (and fathers*) should be granted the right to fulfill their parental responsibilities within the framework of a longer, individually tailored period of parental leave. They should be able to decide freely on the duration of such leave. At the same time, parental leave must be financially sufficient and guaranteed by the state on an individual basis. Alternatively, it should be possible to make use of high-quality childcare services with adequate financial and human resources, if desired. This will enable children to mature into emotionally secure, confident individuals with safe attachments (who will be better able to cope with future crises).



- ‘Motherliness’ should not be the sole focus, nor should it implicitly devalue women* who decide against having children or who do not have children for other reasons.
- It’s important for all people to break free from (patriarchal) ways of thinking that focus on superiority, power, exploitation, performance and success – including overcoming internalized patriarchy in women* themselves.
- The central idea is to create connections with and between people who are striving for welfare, care, empathy etc. We can call for dialogue and empower people to speak up against injustice, inequality, exploitation and submission. Therefore, we would like to address all people who already carry those values within them – with a particular focus on those who are read and identified as female. ⁽⁷⁾ It’s necessary that (successful and therefore more powerful) men* who share these values also advocate for gender equality. They can use their influence to drive social change that ultimately benefits everyone.

- Women's* empowerment requires an end to violence and sexism (= the devaluation of being a woman*). As long as structures of power threaten women* physically and mentally, self-determination is impossible. To this end, protection programs for women* must be expanded, and employees in the justice and law enforcement sectors must receive better training on domestic violence, sexism and misogyny online, as well as violence or harassment in the workplace. Companies should combat the latter through zero-tolerance policies, sanctions, visibility, training and confidential contact points with equal opportunity officers. ⁽²⁾ Aggressive behavior and intimidation toward women*, as well as the oppression and the silencing of women* must be counteracted. Hate, incitement and threats in both the physical and digital world must be effectively combated. Crimes ranging from sexual harassment to rape should be properly investigated and prosecuted. Recognizing femicide as a criminal offense and requiring statistics on this would also be a start.



6. WHICH STRATEGY OF TRANSFORMATION IS USEFUL?

Historical research ⁽⁸⁾ on successful transformation movements shows:

- It needs a great variety of interlocking and mutually reinforcing tactics. Principles of historically successful protest movements are or have been: point out injustices; make participants and supporters feel sufficiently safe; demonstrate that public support is stronger than expected; draw on role models from your immediate personal and professional environment; enable exchange; identify empowering courses of action and highlight successes. Activists should be allowed to inform themselves, try things out and learn from experience!
- Address several 'columns of society', namely politics, the public, the media, the music scene, intellectuals, the police and military, healthcare, the building sector, the school system and higher education system, churches, trade unions, justice and especially economy and major brands. The task of effective protest is to break down repression and act as a counterforce in an unfair or dangerous reality. Protest demands perseverance, tenacity, resilience and the willingness to make yourself temporarily unpopular. Protest must annoy, disturb, provoke and accuse. Non-violence, e.g. not damaging property or persons, is essential. Resistance against the destruction of the environment, livelihoods, justice, culture and democracy is legitimate. The choice of means must be measured against the situation. For each action, it should be examined in advance whether it would be perceived as proportionate and reasonable and whether it would reach the right target audience. Protest must be transparent and the issue must be communicated clearly.



EFFECTIVE PROTEST ACTIONS USE THREE PRINCIPLES:



STEP 1

Generate attention (from the public, the media and politics)



STEP 2

Generate as much support as possible, for which a so-called 'narrative structure' is useful: The problem must be presented as a simple conflict, i.e. a clear comparison of the protagonists, who want to solve the problem vs. the antagonists, who cause the problem or profit from it. A dilemma must be created for the opposing side.



STEP 3

Easy-to-understand visualization of a universally accepted value (e.g. justice): powerful rhetoric, pathos and tangible symbolism are helpful. The message must be translated concisely and comprehensibly into meaningful and charismatically charged symbols (programs, slogans, etc.)



STEP 4

In the final step, interested persons must be informed with well-thought-out and well-founded arguments in order to turn them into long-term participants in the movement.

7. HOW CAN WE PROCEED?

- The awareness that women* are more vulnerable and more severely affected by the consequences of climate change can cause outrage and thus mobilize people.
- It has been proven that effective protest requires a variety of interlocking and mutually reinforcing tactics. We won't find 'the one' strategy that is compatible for everyone or considered 'the right one'. A strategy cannot simultaneously inform, explain, motivate, and be powerfully rebellious, while at the same time providing others with the basics.



Image source 1: see attachment

The formulation of compromise solutions can be helpful, but does not have to be. True to the motto, 'How can we tolerate being so different and still work together?', a variety or combination of methods should be pursued or facilitated – depending on the specific requirements of the theme ambassador, target group and context. In this way, 'combative', 'polarizing' and 'more radical' approaches can complement 'moderate' to 'more harmonious' or 'softer' approaches, each of which will find their respective audiences and, collectively, will drive the paradigm shift forward.

- To link the empowerment of women* with climate justice, on one hand, we could bring up gender-related issues, demands, scientific findings on the subject and potential solutions into the climate movement. On the other hand, we can promote climate-related topics in the women's* movement. Ultimately, issues associated with gender and climate can be shared outside the movements.
- For example, women* could be addressed even more directly (in their roles as mothers, grandmothers, aunts, girls, employees, bosses, customers, cooks etc.) or they can be empowered to have a positive impact in their roles on everyday life and the male* world.
- 'Women's Day', 'Mother's Day', 'Children's Day' and other theme days, as well as current extreme weather events can represent a 'window of opportunity' for women's* empowerment and sustainability issues to be heard more clearly. We are working towards this goal strategically and with the help of meaningful cooperations.

- In the short term, more men* could also be recruited or supported as climate and gender ambassadors. It may make sense to focus more on the current values of the target individuals or group (male decision-makers etc.), such as economic benefits, performance, competition and technology. This also means not to reinforce unfavourable values in the long term. In the medium and long term, a culture of care should be established.
- We can support legal initiatives for equality and climate protection, as well as the 'rights of nature' or 'Stop Ecocide'. Legal regulations set standards and red lines and have a preventive and far-reaching effect.

- Possible means and methods include, for example spreading knowledge (lectures, press articles, workshops etc.), public relations and publicity campaigns, social media content, professional political work, as well as active support for and cooperation with existing players in the gender equality movement.



Image source 2: see attachment

- Further courses of action in line with the 'handprint' concept include, for example, starting petitions, demonstrations or citizen's initiatives, likewise sharing or supporting them. Other options include letters to the editors, discussions with or emails to politicians, and combating misinformation.
- It's important to consider general principles of climate communication: in addition to presenting the problem and its urgency, we should use local and current references, including images, videos, etc. We must always highlight possible options of action and use 'windows of opportunity' whenever possible. Framing 'protecting what we love' and health-related arguments are effective across all target groups. At the same time, a target group orientation, positive and desirable visions of the future, personal stories, existing positive examples, as well as good role models are of central importance. We would like to facilitate a constructive dialogue.

Empowering Women* for Climate Justice

Let's get started!



Empower women*!
Empower women*'s strengths!
Women* empowering women*!

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- (7)** <https://unwomen.de/heforshe/>
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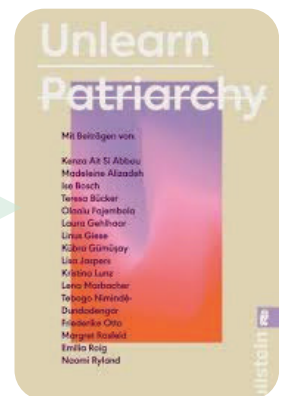
FURTHER READING RECOMMENDATIONS:

You can find more useful videos, documentaries and websites on the internet.



Lina Hansen, Nadine Gerner (2024). "Ökofeminismus: Zwischen Theorie und Praxis. Eine Einführung." Unrast Verlag.

Lisa Jaspers, Naomi Ryland, Silvie Horch (Hrsg.) (2024). "Unlearn Patriarchy." & „Unlearn Patriarchy 2." Ullstein.



Eileen Christ (2020). "Schöpfung ohne Krone. Warum wir uns zurückziehen müssen, um die Artenvielfalt zu bewahren." Oekom Verlag.

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PSYCHOLOGISTS/ PSYCHOTHERAPISTS 4 FUTURE

**Gender equality is a central key for
sustainable transformations.**

(1), (2)

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