

A photograph of three young women at a climate protest. The woman in the center is wearing a red and rainbow-colored face mask and a black beanie. The woman on the right is wearing a denim jacket with patches and has a peace sign on her sleeve. They are holding a cardboard sign that says 'CLIMATE JUSTICE'. The background is a blurred crowd of people.

# Decolonising Fridays for Future

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# The beginning of FFF (1/2)

- Fridays for Future (FFF) was founded in 2018 born as a Western, middle-class and white movement, with initial positions close to scientism.
- The initial climate justice frame lacked an intersectional approach.

# The beginning of FFF (2/2)

- The movement quickly spread to the Global South but the Northern activist maintained a position of power, with accusation of Eurocentrism, racism and white saviorism.
- Disha Ravi (FFF MAPA): the movement was “pretty whitewashed” and with no understanding of the daily life of people living in the Global South.

# The key steps of the internal decolonisation (1/2)

- 2019: the travel of Greta to the USA opened her the eye on the struggles of Indigenous people, especially thanks to Tokata Iron Eyes.
- 2020: the lockdown year forced the movement to digitalise. A group of Southern and indigenous activists (FFF MAPA) organised a series of “decolonization trainings” for the movement (joined by Greta as well).

# Fridays for Future MAPA



- A subgroup created in 2020 and that has played a crucial role in the internal decolonisation of Fridays for Future.
- Most Affected People and Areas (MAPA): the territories historically colonised (Global South) and the marginalized communities of the Global North (BIPOC, women, LGBTQIA+ people, etc.) that are more affected by the climate crisis.

# The key steps of the internal decolonisation (2/2)

- 2021: the narrative of the 6th Global Strike incorporated the decolonial and intersectional approach of Fridays for Future MAPA for the first time. FFF Germany accused of anti-Palestinianism.
- 2022: the debate on the internal decolonisation was at the core of the second European meeting of FFF and the Climate Social Camp in Turin, with public accusations of racist, anti-Palestinian and anti-indigenous behaviours.

**What does the internal  
decolonisation mean in  
practice?**

# Decolonising the minds of activists

- The starting point is the decolonisation of the mind (Fanon) to eradicate white saviorist attitudes (Mitsi Jonelle Tan, FFF MAPA) and other racial biases.
- Western white privilege must be recognised and used it to favour a process of internal redistribution of power, resources and visibility.



# Redistribution

- Power: follow MAPA's decisions and actively support their campaigns because MAPA activists are "unheard, not voiceless" (Mitsi Jonelle Tan, FFF MAPA).
- Resources: funds to allow MAPA activists to join international events.
- Visibility (and leadership): social media, mass media and public events. The step back of Greta Thunberg as the face of the movement from 2020 has given more room to MAPA leaders.

# Decolonial diagnostic frame

Diagnostic framing: the social construction of grievances and responsibilities (Snow et al., 1986).

- The colonial-fossil-capitalist system is responsible of the climate crisis, not humanity (Anthropocene). Western prosperity is founded on a history of social and environmental exploitation.
- The climate crisis has a disproportionate impact on MAPA for their conditions of discrimination and disadvantage (intersectional climate justice).

# Decolonial prognostic frame

Prognostic framing: the social construction of solutions (Snow et al., 1986).

- Not only stopping the atmospheric colonisation (Hickel, 2020) but uprooting the system.
- Radical abandonment of the Northern imperial mode of living (Brand & Wissen, 2021).
- Rejection of the Northern solutions that reproduce epistemic injustice (Fricker, 2007) and green colonialism (e.g. many forms of carbon offsetting).
- Inclusion of MAPA and their ideas in the climate governance (procedural and epistemic justice, e.g. protect indigenous lands and territories, climate reparations).



**The decolonisation of climate movements is a complex, conflictual but necessary process.**

***Decolonizing climate activism is going to be a lifelong process of unlearning and it's going to hurt (Mitsi Jonelle Tan, FFF MAPA).***