



**10 key messages on a Just Energy Transition in terms of Integral Ecology**  
Latin America and the Caribbean, II Symposium for the care of the common home  
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1. The just energy transition is related to tuning the beating of the human heart, still tied to the rhythm of voracious, frenetic, predatory, and destructive consumption, with the harmonious and deep rhythm of the heartbeat of creation through "Good Living."
2. Climate change and biodiversity loss affect each other and are the two main threats to the sustainability of life on Earth. The poorest people suffer from their effects. The latest cycle of UN Climate Change Reports points to the drastic reduction of carbon dioxide emissions through the rapid shift away from fossil fuels (coal, oil, and gas).
3. The Paris Agreement sets the limit of warming at less than 2°C, and better if it is 1.5°C. This should be complemented by a binding treaty to "end the fossil fuel era", to coordinate efforts towards a post-extractive economy. But policies that maintain the same system of production and consumption and the same need for energy are still being pushed, with increasing pressure and voracity on metal ores and forest species.
4. Pope Francis has given us examples of the prophetic denunciation of false solutions that idolise capital and pretend to change, without changing the underlying mercantilist logic, such as the carbon market and its financial speculation (cf. LS 171), or the new electric cars, which the extractivist logic promotes to justify and maintain consumption, production, and monopoly of the global economy.
5. The energy transition risks being unjust again if it only involves replacing the burning of fossil fuels with the use of renewable energy without changing unsustainable lifestyles and destructive modes of production and consumption. Simply extending market logic to renewable energies is not sustainable.
6. The urgency of the climate crisis puts us at risk of repeating the historical mistakes of colonialism, exploitation, and inequalities: change is not just technological.
7. Energy justice is achieved when energy sources are distributed fairly, in democratic territorial processes, involving the people affected under the principle of restoring communities historically affected by the socio-technical fabric that is energy.
8. Illegitimate and unpayable public debts and their impact on the consolidation of speculative and extractivist economic models violate the sovereignty and rights of peoples and nature and prevent a just energy transition.
9. A just energy transition must consider the human rights approach and the protection of biodiversity, promoting indigenous sovereignty and self-determination.
10. We cannot continue with an economy of maximising greed at the expense of our sister, Mother Earth, and the poor. We need a new relationship of human beings with each other and with nature so that renewable energies are genuinely an opportunity for integral human development.

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