



ecofeminisms

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Booklet developed by Emmeline Werner

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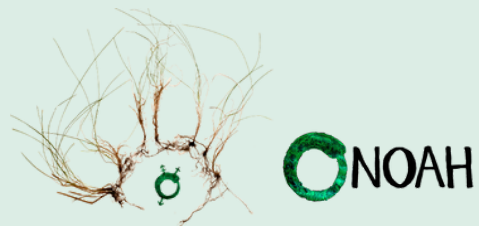
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Disclaimer

This booklet is a translated and adapted version from a master thesis in gender studies from Emmeline Werner. It has been updated with collected materials and stories, from podcasts, exhibitions and films. It is not an exhaustive presentation of ecofeminisms but an attempt to explain what this movement is about.

Ecofeminism came to me in a period of my life where not many things were making sense.

After my studies in anthropology, I was really hopeless about the general direction of the economic, political and environmental worlds. I was becoming very scared and apathetic, until I had to read a text of Catherine Larrère for a course in feminist philosophies, given by Nathalie Grandjean, in the fall 2017, during a master in Gender Studies.

This was to me a moment of revelation - you know when all your body is vibrating and is like "yes, this is exactly it". This made sense to me. From A to Z.

From the problems of loss of wild life, to the ideas of a degrowth-based society, weaved together with a new understanding of the witch hunt, the capitalist and colonialist roots, and how to connect the dots, coupled with a spiritual analysis and a lot of poetry... This movement came with a lot of food for my thoughts.

And joy and hope came back.
I wish you the same.

Emmeline



Table of content

Poem from Susan Saxe

Gratitude

Introduction
What is ecofeminism?
Françoise d'Eaubonne
global reasoning
the Chipko movement
the women of Standing Rock
enlightened perspectives
the Greenham commons
overcoming dualisms

Deep time

reweaving herstory
once upon a time
enclosures
witch hunt
colonialism
nature and monoculture
NSS - Nous Sommes la Solution

Honouring our pain for the world

misogynist economy
less access to resources
the Green Belt Movement
overpopulating the Earth
more women are victims of natural
disasters
care givers
forced marriages
health issues
love canal
polluting behaviours
mental load
vegetarian ecofeminism
political participation
the brave women
the women pentagon action
reclaim !

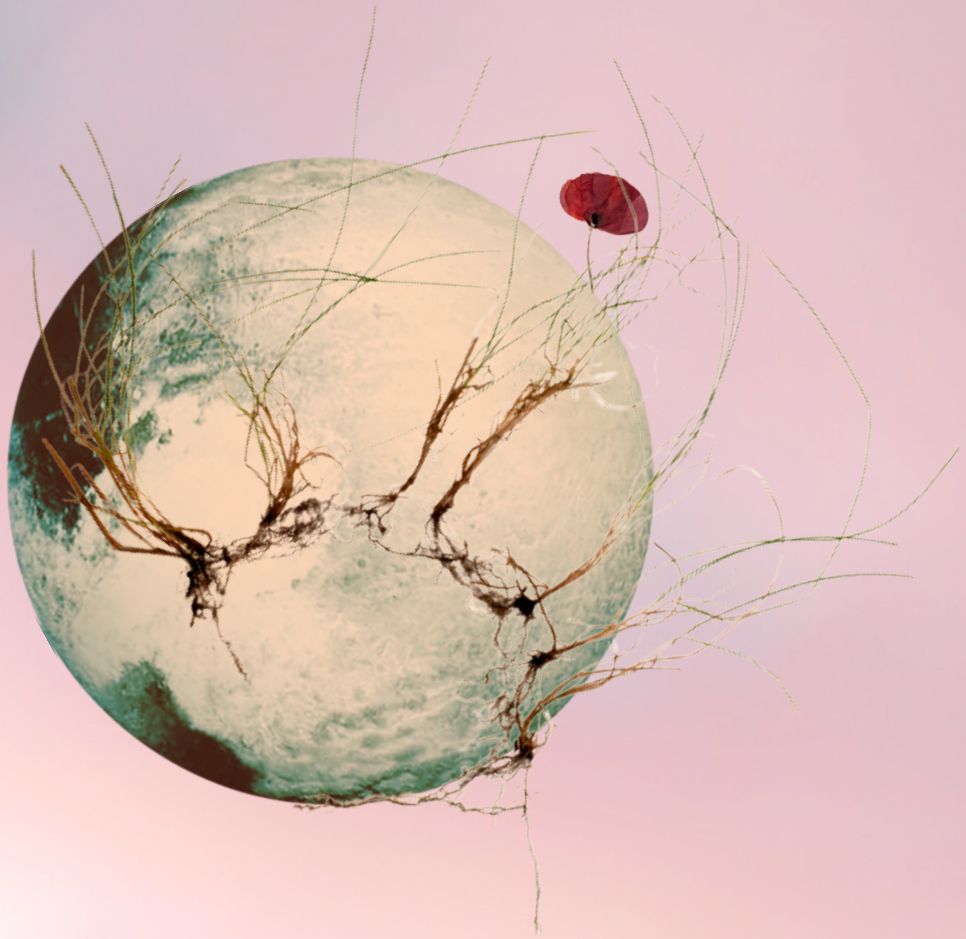
Seeing with new/ancient eyes

spiritual ecofeminisms
new myths of the earthbound
Waorani people against land extraction
the intimate is political
power-from-within
Peaceful Climate Strikes
Magic, the art of changing consciousness
Dreaming the dark
Neither the land nor the women
our bodies, our planet, ourselves
Cuerpo Territorio

Going forth

staying in trouble
klimakollektivet
new languages
Javanese women against cement industries
exploring the threads of the web of utopias
feminist degrowth
food sovereignty
artistic perspectives
building communities
climate marches
conclusions

References



gratitude

(For the FBI agent who, enquiring about a sister, asked
"Who is in her network?")

Who is in my network
What links us to be exact?
Better to ask to understand the force
that cuts through rock the water's
course,
and binding like to like
makes also opposites attract.

Who guides the earthworm underground,
and makes the stubborn ants persist?
When wind and rain erode the land
who calls the root work to resist?
And what clandestine hand inscribed
the coded message in the seed?

Who masterminds the spider's web
and plans the strategy of the weed?
What inspiration could invent
the infrastructure of the vine.
the grass revolt against cement,
the rebellion of the dandelion?
What force undermines the walls
to make them crack
or makes the branches of the tree
when cut grow back?
Who conceals the passages between death
and birth?
Who leads the revolution of the earth?

Who is in my network
What links us to be exact?
Better to ask to understand the force
that cuts through rock the water's
course,
and binding like to like
makes also opposites attract.

Investigate the daisies for invasion of
the lawn,
or the ivy for trespass where it wants
to grow.
Indict the sky for pouring out its rain,
contributing to the rivers overflow.
Arrest the seagull for unlawful flight,
impose a boundary to confine the sea,
demand a mountain modify its height,
dare my woman-spirit to break free.

Ecofeminism(s) is a term referring to a movement born in the 1970's. It was born in the fertile soil of the Cold War, the first environmental contaminations due to polluting industries, the nuclear arms race, the rise of health problems due to pesticides,... Rachel Carson was the first female scientist to bring up the questions of the environmental cause in her book *Silent Spring*, but because she was a woman, her voice had less impact and wasn't heard. The 1970's also saw the second wave feminists. Some activists, thinkers and writers connected the dots, built bridges between the environmental destruction and the oppression of women and other gender minorities.

For a long time ecofeminisms have been forgotten, because they were accused of essentialism or universalism, but they are now back in the debates. Over time, they developed, evolved, took different shapes, learned from the intersectional feminists. We can find them behind the queer ecologies, feminist political ecology, or new materialism. All those currents aim to reinterpret the link humans have with their environment, through the lens of social justice in order to reweave the web of life.

In this booklet, we will explore ways to better understand the history of the movement, its main arguments, its political, poetic and radical specificities as well as to show how ecofeminisms allow us to emancipate ourselves, to be inspired and to envisage other ways of being in the world.

What is ecofeminism?

Originally, ecofeminism links two types of oppressive relationships structuring society.

On the one hand, the exploitation and domination of nature by mankind, and on the other hand, the exploitation and oppression of women, and by extension everybody, by patriarchy.

It questions how the exploitation of nature and of women maintain and reinforce each other.

On the other hand, it articulates ecological devastation, neoliberal capitalism and extractivism, colonialism, imperialism, patriarchy, the oppression of women, racialised bodies, trans and queer bodies, emotions, nature. It also questions the patriarchal aspects of monotheist religions.

Ecofeminism is about understanding the oppression of life and what is alive.

Ecofeminism is not a clear line of thoughts. It is a wide web of ideas, concepts, practices... which is not easy to define.

Indeed, ecofeminist writings include poems, militant flyers, essays in philosophy, political sciences or economics, a reinterpretation of history, different manifestos, science-fictions, or utopias... Ecofeminist practices include anti-globalisation activism, witch rituals, Mother Earth cults, artistic performances... And ecofeminist theories bring together essentialist or constructivist, materialist or spiritual, queer or vegan tendencies. This web is beautifully weaved together with the richness of its diversity.

No matter the differing approaches or schools of thought, one thing is certain — ecofeminism is a global, multi-issued movement with an ever-growing community of activists and theorists.

All over the world, ecofeminist initiatives, theories, actions and struggles have flourished and succeeded in making ecofeminism *a way of thinking that is capable of taking up the big contemporary ecological, economic and ethical challenges*.

Ecofeminisms want to rethink and reclaim the idea of power and promote collaborative relationships, interconnected communities, new forms of spirituality, free from patriarchy or other forms of hierarchy.

By overturning the codes of activism and militant thought, by looking at the body and feelings, the relationship between women and nature and spirituality, and by ignoring any "authorization" from ecologists, feminists or the academic world, ecofeminisms propose to do politics differently.



Françoise d'Eaubonne

Francoise d'Eaubonne, a French feminist and environmental activist, is considered to be the creator of the word "ecofeminism", which she defined in her book, *Feminism or Death*, written in 1974.

She explains the link between the oppression of women by men and the domination of nature by Men.

Francoise d'Eaubonne heard about ecological problems while she was taking part in a demonstration for LGBT+ people's rights. It was a revelation to her: the feminist struggle was not only about women's liberation and sexual freedom. It was also about the future chances of humanity to face the demographic increase and the environmental destruction, engendered by patriarchal and capitalist cultures.

She thought it was important to bring together ecological and feminist struggles. To her, patriarchy, with its asymmetrical gender relations, was responsible for both ecological disasters (through agricultural overproduction and capitalist logic) and the subjugation of women (by appropriating women's bodies and their labor for free but also through the over-reproduction of human species, particularly in the).

D'Eaubonne analyzed the imbalance in social gender relations and the resulting order of value: male destruction and female life. She argued it was necessary to change this understanding if society wanted to transform the relationship with nature and hope for the survival of the human species. She insisted on the fact *that rehabilitating nature didn't mean naturalizing the gendered identities of men and women.*

She criticised the feminism of **Simone de Beauvoir**, saying that in order to become a "woman", women should give up their femininity and use the men's codes and that de Beauvoir's feminism was very elitist in itself, because not every woman could access the top of the pyramid.

Among others, Françoise d'Eaubonne organized a campaign to prevent ecological disasters, participated in an action to delay the launch of a nuclear power plant, and even distributed leaflets with the slogan

"Nuclear family, nuclear society: same fight!"

She was heavily criticized and mocked in France, for linking concepts that had "nothing in common". At first, indeed, ecofeminist theories drew fierce criticisms from opponents arguing that they were retrograde for the condition of women.

However, the ideas travelled fast around the Globe, and they would spark off more interest among the English-speaking community, where more thinkers, activists and communities contributed to its development and elaboration.

global reasoning

It was the book *Ecofeminism* written by the Indian philosopher and physicist **Vandana Shiva** and the German sociologist and economist **Maria Mies** which gave ecofeminism a new lease of life.

In 1983, the authors, inspired by the Chipko movement, took up d'Eaubonne concept and developed their reflections in order to shed light on the global system of destruction and oppression. The authors shared a common vision based on a simple observation:

"The patriarchal capitalist system is based on the fundamental dichotomies of men and women, nature / culture, nature / "Man", etc. [which] leads to the destruction of the planet. (...)

The current system has been built and maintained on the domination of women, nature, "foreigners" and their lands."



The Chipko movement - India, 1973-1980

The Chipko movement is a forest conservation movement that emerged in the state of Uttarakhand in Northern India between 1973 and 1980. The term chipko in Hindi could be translated as 'glue pot', as the women of the movement "glued" themselves to the trees.

From the very first action in the village of Mandal in the Himalayas, the women surrounded the trees to prevent them from being cut down and to fight against the commercial exploitation of the forest. Inspired by acts of non-violence, the activists spread their movement horizontally, without a clear hierarchy. They demanded protection for the trees, which are necessary to maintain their culture and local economy, and argued that cutting down the trees was like 'cutting themselves down'.

To **Carolyn Merchant**, author of *The Death of Nature* (1978), the Earth has been seen as a large living organism from ancient times to the Renaissance.

The metaphors associated with Mother Earth reveal that the Earth is often seen as a female body: she was a nurturing mother, carrying life in her womb.

This analogy worked both ways: women, the matrices where children are sown and grow before they are born, are similar to the Earth; and the Earth is like a woman, its subsoils forming the uterine matrices within which trees, plants and stones are in gestation. Caves, caverns, springs and even mines were compared to her vagina.

Merchant explains that the scientific revolution changed the perception of the Earth as a living organism. More precisely, it was the mechanist philosophy of René Descartes, known as cartesian philosophy, which challenged this idea and Francis Bacon, a scientist and philosopher from the 16th century considered the founding father of the modern experimental method, who was the first to bring a brutal sexual imagery, the idea to constrain nature and penetrate its hidden secrets, like a woman being raped.

The mechanistic materialist model of the universe resulted from the scientific revolution and the subsequent reduction of all things into mere resources to be exploited, dead inert matter to be used. This was enforced by the rise of patriarchal religions and their establishment of gender hierarchies along with their denial of immanent divinity.

The vision of women and the Earth as nurturers was supplanted by a mechanistic vision that opened the way to an unlimited exploitation of nature, free of the ethical constraints that were associated with the organic conception of nature. From then on, there were no moral constraints towards the common mother: she could be stabbed, ploughed, and her entrails could be pierced to extract gold, her body could be mutilated.

Merchant explains that the sacred relationship with the Earth changed when the extractivist economic model developed, with the new exploitation of the coal mines during the industrial revolution.



A still from the documentary "End of the Line: The Women of Standing Rock."

Women of Standing Rock - Dakota Pipelines, USA

The Women of Standing Rock is a small group of indigenous women who established a peaceful camp in protest against the Dakota oil pipeline construction that threatens their land, water, and existence, seen as the toxic "Black Snake" of which their ancestors warned. The pipeline's proposed route would cut through multiple ancient burial and prayer sites.

On April 1, 2016, five members of Standing Rock Sioux Tribe establish Sacred Stone, a peaceful protest camp. The women issue a call for help, and within a week, their camp's population exceeds 10,000. Now at the center of the largest gathering of Native Americans in 225 years, the women unwittingly find themselves the leaders of an ongoing global movement.

In September 2016, Dakota Access bulldozed the sites, which are miles from where construction is taking place. Hundreds rush to the scene, facing guards attacks with dogs and pepper spray. The Whitestone Massacre took place on the same lands in 1863.

The women of Standing Rock do not call themselves protestors but protectors. They explain that their fight is for the greater good. Standing Rock is their home, but Mother Earth is home to us all. Human rights, land rights, and environmental justice concern us all. "It's very simple. We have to have water for life. And so we're petitioning the world community to join our campaign. Every effort we make is for all of our children and grandchildren. We make a commitment to continue the struggle, and to make every effort for all of us."

Enlightened perspectives

Indeed, during the 1500s until the 1800, the European elite discussed philosophy in all the fancy salons of the bourgeoisie. Important thinkers like René Descartes or Francis Bacon, were proposing new ways of understanding the world, they called themselves “the Enlightened”. They believed in science, modernity, progress, and above all in reason and rationality. This led them to a binary and anthropocentric understanding of nature. Indeed, they believed in a certain order of things, where the white man is on the top of the pyramid, above everything else.

Western notions of rationality, freedom and progress are the philosophical foundations of these revolutions, which are the two legs on which capitalism stands. The aim of Men is to free themselves from the low and constraining necessities associated with nature with the help of reason, science and technology, in order to gain access to that which is supposedly superior. These lower necessities have a gender: the feminine gender.

The category 'nature' includes women, irrationality, emotionality, the body, food, reproduction, as well as 'savages' (i.e. colonized people), land, plants and animals. In other words, a subhuman category. The glorious category of culture, on the other hand, refers to the preferred productions and occupations of white European men: military exploits, political dominance, science, technology, trade, art, industry, the pursuit of profit, in short, that which produces growth and progress.

Susan Griffin, in her book *Woman and Nature* (1980), demonstrates how women, animals, nature and all people and things whose status has been feminized (e.g. understood as subordinated to men: children, colonized people, bodies, emotions, etc.), have been perceived as inferior in order to legitimize their subordination within Western andro-centric culture. Thus, by devaluing the 'feminine' and all that is associated with it, similar mechanisms are employed to justify the exploitation of women and the land.

The crucial point is: in this logic, everything that belongs to the category of 'nature' becomes an object that can be appropriated, exploited, transformed, used and sold in the service of the white male's superior project of dominating, possessing and civilizing savages, women and nature.



The famous Embrace the Base demo (Image: Mirrorpix)

The Greenham Common - the United Kingdom, 1981-2001

The Greenham Common Women's peace camps were non-violent means of direct action to express resistance against NATO's decisions to install missiles and nuclear weapons in several European countries. The peace camps involved between 36 and 30,000 women. Women set up peaceful protest sites near military bases (e.g. in England, the Netherlands, Denmark, Italy, and also the USA and Australia). They occupied the camps for 19 years, in a gender-non-mixed environment.

This was also to experiment with an alternative way of life. The idea was to be anchored in the present, here and now. They wanted to reverse the gender roles, leaving the men to look after the children and domestic tasks while women were at the forefront of political action. These non-mixed spaces were safe spaces to force and enable women to develop skills, to have "a room of one's own" (as Virginia Woolf would put it) and to feel legitimate to take their place and to learn to speak, to do crafts, etc.

Among the means they invented for the actions were singing nursery rhymes, crying, weaving spider webs, making 10 km human chains, dressing up as witches, and dancing on the silos. This last example refers to an action that took place on 31 December 1981. Women danced for hours on silos that were to be used to build missiles. They were afraid of a nuclear war, and for its consequences for the planet and humans. Far from being private problems, these fears were seen as public problems, which could be tackled together.

Overcoming dualisms

Some ecofeminist thinkers have associated certain feminine aspects of life - such as maternity, vulnerability, household skills - as being the *nature of women* - in their *essence*. By doing so, their approach was criticized as being essentialist by other thinkers, including other feminists.

However, going beyond the essentialism of these positions, other constructivist ecofeminist thinkers, including **Bina Agarwal**, **Val Plumwood** or **Greta Gaard**, prefer to establish a *causal link*. They explain that the oppression of women and nature is *caused by* the unequal sexual division of labour, the unfair distribution of power, capital and property.

Indeed, capitalist patriarchy is a model based on a hierarchical system and on reductionist dichotomies, meaning that what is considered as inferior could be dominated. This system intrinsically needs the exploitation, destruction and instrumentalisation of animals, earth and people for the sole purpose of creating wealth.

Val Plumwood, a feminist from the US, has spent much of her career denouncing the "hyper-separation" of humans from the rest of nature and highlighted a series of dualisms that allow for separation, then classification and hierarchy, and finally legitimisation of subordination and domination. Thus, she puts forward the following classifications:

culture/nature, reason/nature, master/slave,
reason/matter, rationality/animality, reason/emotion,
spirit/nature, human/non-human, subject/object,
civilised/primitive,...

Greta Gaard will complete this non-exhaustive list by adding other dualisms:

whiteness/non-whiteness, financial wealth/poverty,
heterosexuality/queer, reason/eroticism.

Therefore, in order to be at the top of the pyramid, in order to become a full subject, a civilized being, humans must get rid of their natural instincts. Thus, *society and nature are incompatible.*

To become someone, one has to fight, be competitive, fast, strong, assert intellect and rationality, emancipate oneself as an individual, in short : mobilize the codes of patriarchy. It is necessary to cut oneself from sensitivity, emotions, interdependence, everything that has been put on the side of femininity.

Women's "nature" would therefore include childbearing (pregnancy, childbirth, raising and caring for children) as well as domestic tasks (cooking, laundry, etc.), roles assigned to the female gender in a patriarchal society. Women are trapped in their bodies, in their role as "mothers" and must therefore emancipate themselves from motherhood, detach themselves from the community and from emotions, and overcome their "nature" to remain free and financially independent, to become civilized and free subjects.

Ecofeminist theorists criticize this idea of society = culture = transcendence, as opposed to nature = immanence = constraint. First of all, they argue that this is a western perspective. They propose to decentralize the point of view, so as not to look at the world from a solely Eurocentric, androcentric or capitalocentric point of view.

They insist that all these characteristics are part of humanity, but that only those associated with masculinity are valued in patriarchal societies. These characteristics are all the more questionable when put into perspective with what is associated with masculinity and femininity in other cultures. **They therefore propose to go beyond these dualisms and insist that these characteristics are all part of humanity and are all necessary for life, without the need for a hierarchy.**

Ecofeminism is about reinterpreting autonomy and the top of the pyramid as an ideal to be achieved in itself. The means and ends must be questioned. They insist that men are not the enemies.

It is the structure of patriarchal society that needs to be dismantled, in order to transform gender relations in that society, as men and women but also other gendered are victims of it, by playing with its codes.

Both sides of dualism are impoverished and incomplete. It is a question of finding a new balance. Indeed, women are alienated in the role of passive nature, their body, in the home. If they are to emancipate themselves, they must join the other side of dualism, and come out of their "female condition". Conversely, women can retain the dualism and reverse the valorisation, in order to revalue what is associated with the feminine.

Ecofeminists challenge these arguments, wanting to reclaim their bodies and 'embody' their knowledge and ways of being in the world. They want to emancipate themselves from an alienating essentialism by, for example, highlighting a difference between the physical (biological) capacity of women to give birth to children and the social and gendered construction of being a "mother". It is this role of parenting that needs to be questioned, as well as the place of women in general.

They propose a third way out of dualistic thinking and reinventing identity in order to restructure the whole problem and build flexible, fluid and nomadic identities.

This is not about essentialism: instead of fearing being associated with nature, they want to reclaim what is on the side of women and nature: emotions, care, attention, bodies. It is not women in essence, but fundamentally political, and personal practices to change the world.

An other critique often addressed to ecofeminism is *universalism*, which would mean that all women share the same experience, but the intersectional studies have opened up the understanding of different singular experiences, intertwined in the web of oppression such as race, class, sexuality, religion, disability, and so on. **Ecofeminisms don't have the pretention to offer a answer to all, but should be a useful lens, a tool to understand complex dynamics.**



Deep time

reweaving herstory

Mies and Shiva first point to the common historical roots of the patriarchal capitalist system: the European Renaissance. From the 15th century onwards, outside of its traditional borders, the European colonialism developed: this was the time of the global explorations, followed by the appropriation of the lands of the New World in the name of the European kings and the massive extermination of indigenous population, merely portrayed as the 'savages', with their forced christianisation, altogether with commercial expansion.

On the Old Continent, in Europe, inside the borders, violence and coercive policies were used to control the peasantry and forced them into capitalist labour, with the witch-hunt and the enclosure movement.

To understand this, a detour in history is necessary, as much as a new story-telling.

"Once upon a time, in Europe, around 1380...

After a long period of servitude towards the feudal lords, peasants had freed themselves under what is called "*the forgotten revolution*". This led to a period of collective ownership of the land (the forests, swamps and marshes, as examples) - called **the commons**, which was used according to the needs of the communities and based on local subsistence economies.

Peasants were living with higher wages, less working hours, a narrowed gender gap, and a closer connection to nature - they had continued to believe in pagan animistic beliefs, mixed together with Christianity. This way of understanding the world made them be a part of their environment, and not above it, where nature is alive - and implied to create a more reciprocal relationship : **what is taken, must be given back.**

The short period of time where peasants gained autonomy was not much in the interests of the feudal lords, the clergymen, the merchant elite and the aristocracy, which aimed to accumulate as much wealth as they did before the “forgotten revolution”. They decided to privatize the land, in order to dispossess the peasants from their resources, and thus, their power.

Enclosures

In the beginning of the 1500s, the European elite established a new law forbidding peasants to own land in farming communities, but forcing them to own the land privately, and to paper-prove their rights to own private property.

This is called ‘**the enclosures**’.

People were violently driven from their lands, and the great resistance was violently put down. Thousands of rural village communities were burned and crops destroyed.

Witch hunt

In *Caliban and the Witch*, **Silvia Federici** describes how the witch-hunt - also called *the sexocide of women* - together with the dispossession of the peasantry from their lands through the enclosures and the privatization of communal resources, set the foundation for capitalism.

Once privatized, nature could become only a ‘productive’ resource, while women, relegated to the home, were reduced to their ‘reproductive’ function (meaning bearing babies, taking care of the children and the household tasks), - and thus capitalism could benefit from the exploitation of resources and cheap or unpaid labour.

The labour force is born from women's wombs, and in order to control births, women and their bodies must be subjugated and controlled. Under many, often fallacious pretexts, the Catholic Church persecuted, tortured and executed women.

According to the French journalist **Mona Chollet**, childless women, widows, single women, and older women were the main victims of the Witch Hunt, because of the stigmatization of their independence from men. The French philosopher **Emilie Hache** argues that,

"more generally, it was in their association with nature that women were disqualified and even criminalized. Their power to give life and death, but also their medicinal knowledge or their spiritual links with the living world were grounds for accusations of irrationality, ignorance or heresy".

For this reason, a large majority of midwives were also condemned to the stake. They were seemed as “baby-killers”, because they had both the power to give birth but also to practice abortion, which was very much criminalized in a time of need of reproduction of workforce.

The witch-hunt was an attack "on women's resistance to the progression of capitalist relations, on the power they had by virtue of their sexuality, their control of reproduction, and their ability to heal. It was also an instrument for the construction of a new patriarchal order in which women's bodies, their labour, their sexual and reproductive power were put under the control of the state and transformed into economic resources. It was a war against women, to degrade them, demonize them and destroy their social power, but also to forge a new bourgeois ideal of femininity and domesticity, placing women in a subordinate position to men, as advocated by the capitalist system.

These events mark a turning point, leading to a political and economic monopolization of medicine by men of the ruling class, dispossessing women of their knowledge and their bodies. Women's work and their reproductive function were subjugated to the reproduction of labour power, the establishment of a new patriarchal order, based on the exclusion of women from wage labour and their submission to men, and the transformation of women's bodies into machines for producing new workers.

Dispossessed from their lands, peasants were forced to move to the cities and to sell their labour to the new market to sustain themselves. They were strategically underpaid, to keep them subjugated. That was the beginning of **capitalism**.

In the 1500s, in the same process as the accumulation of the European peasantry's land, the upper class began an even more brutal one outside Europe, notably **colonialism**.

Colonialism

From the 15th century onwards, European colonialism developed, based on the new cheap labour of the dispossessed peasants. For the elites, this was the time of the great explorations, followed by the appropriation of the lands of the New World in the name of the European kings and the extermination of the 'savages', and then commercial expansion.

The European colonists arrived in what they called the New world, where people had been living for thousands of years. In Latin America for example, more than 2 million people were living from their well cultivated food forests, which developed the quality of the soils (terra preta). The cities were scaled according to the size of lands that people could cultivate around, without having too much distance to walk every day.

Colonialists were however sure that those lands and those people were wild, savages, and had to be dominated with violence: torturing the people, raping the women, dispossessing people from their culture, lands and rights. They had to bring God, Christianity and civilisation. People were seen as animals, and animals and agriculture were also very low on the hierarchy of Mankind.

Nature was seen as something you could just extract infinitely and people were just dehumanized and perceived as a workforce. So the colonialists extracted the raw materials that drove the industrial revolution in Europe. As with the European peasantry, the elite also abused the labour and bodies of the people.

The European people made up a new trade system : the triangular trade route. It was about bringing manufactured goods to Africa, in exchange of slaves, who would be brought to the new sugar, tobacco, cotton,... plantations in South America.

The industrial revolution came in the 18th century, with the mechanization, intensification and acceleration of production and cheaper ways to transport the goods.

The arrival of new, "progressive" technologies is opposed to traditional, sustainable and respectful practices that are considered primitive and backward. Through a principle of maximization and economic imperative, these new modes of production lead, through one-dimensional efficiency, to a destruction of biodiversity and livelihoods.

The triangle trade route became the globalized world we live in today. In the capitalist societies we live in today, most of the goods that we consume are still produced with extracted materials and unpaid labour from Global South countries, and transported cheaply all over the planet.

Nature and monoculture

According to Vandana Shiva, the patriarchal capitalist system removed the value of nature, except for commercial purposes, through the practice of *monoculture**, introduced by the colonizers, in the sugar plantations of the Caribbean back in the 17th century.

The **Green Revolution** is referring to intensification of agriculture in the Global South countries. It was made possible by using the technical progress made in the field of chemistry and machinery during the first world war. The development of hybrid seeds (GMOs), the use of mineral fertilizers and plant protection products such as pesticides, as well as mechanization and irrigation also contributed to the Green Revolution.

*Monoculture is a widely used practice of growing one crop species in a field at a time.

Monoculture accompanied by chemical fertilizers from the Green Revolution, causes nutritional deficiencies and imbalances, destroying the health of people and the natural wealth of the soil.

It has resulted in an increase in agricultural productivity but it has also caused widespread pesticide pollution, as well as a massive loss of biodiversity, accompanied by soil degradation and erosion, salinisation and even loss of water tables.

It has also destroyed local independent food systems, and made small scale farmers all over the world dependent on expensive synthetic fertilizers and pesticides, patented by a few multinational corporations of the Global North.

Women have seen their family production destroyed, their traditional activities compromised or made difficult by industrialisation and agricultural commodification. With their land taken over by the global market, and without access to machinery, training, loans or inputs, women have been brought into poverty, sometimes forced to migrate to cities or other lands, or sell their bodies in order to survive financially.

An example : the practice of patenting seeds

In India, but also in other countries in the world, women have traditionally been the seeds custodians. They would use their knowledge and skills for improving the crops, selecting the most fruitful or resistant ones, ensuring their preservation.

Seed companies will break this system of self-sufficiency by producing single-use seeds that do not allow for the birth of new generations, thus forcing farmers to buy their seeds from these companies and creating dependency.

To Shiva, patenting seeds is a form of *twenty-first century piracy*, allowing multinational companies to steal and plunder the heritage and common heritage of women farmers in the Global South. According to Shiva, they are being robbed of their biodiversity and the consumers of safe and healthy food.

For women farmers, the balance of the seed is based on the continuity of life. Biodiversity is essential to the economic development of many communities in the Global South, as well as to their well-being and livelihoods.



Nous sommes la solution - West Africa

Nous Sommes la Solution (NSS)/We Are the Solution is a rural women's movement for food sovereignty* located in West Africa (including Burkina Faso, Senegal, Ghana, Gambia, Guinea Bissau, Guinea & Mali).

Founded in 2011 as a campaign against industrial agriculture and the Green Revolution, NSS is now a movement made up of over 500 rural women's associations from Burkina Faso, Senegal, Ghana, Gambia, Guinea Bissau, Mali, and Guinea. It gathers more than 10 000 women. NSS' work stems from the assertion that the chronic problems of hunger and landlessness will continue to exist in Africa unless corporate-controlled agriculture and initiatives are replaced by peasant, regenerative and sustainable agroecological practices, which centralize small-scale farmers, farmer-managed seed systems, and the community.

NSS uplifts and grows the leadership of rural women working towards African solutions for food sovereignty. Its vision is an Africa where rural women are involved in decision-making, cultivating, processing, selling, and consuming the products grown and made by smallholder farmers while preserving the environment for harmonious and sustainable development.

*La Via Campesina is a world-wide peasant movement fighting for the right to practice localised small-scale agroecology and regenerative agriculture.



Honouring our pain for the world

The climate crisis and natural catastrophes are always happening in a social context. The social context we live in is based on inequalities between race, class, gender, among others.

In a patriarchal society, the climate disasters are gendered, and women and gender minorities around the world are on the front lines of the crises.

Misogynist economy

Modern capitalism has redefined the notion of work, considering only the “employment” form of work, thus ignoring a large part of household and domestic tasks.

This means that paid activities are part of production, i.e. they are activities that contribute to economic growth, while the reproductive tasks are not perceived as proper labour and therefore not acknowledged for in the economy.

The productive activities are valued, encouraged for men and better paid if they are performed by men, justifying wage difference through biological differences. Misogyny therefore allows companies to make savings that cost women dearly.

Concurrently, this system devalues reproductive activities - activities in the domain of care - that is to say, activities that contribute to the maintenance of life on earth and of egalitarian relationships and affective ties between humans. They include childcare, care for the elders, meeting basic needs, promoting health, providing emotional support, encouraging social participation... This is an enormous amount of working time, the purpose of which is to ensure the satisfaction of human needs and the well-being of people.

Because the sexual division of labour in the patriarchal system has decided this, and because these tasks are symbolically and economically devalued, they are mostly carried out by women, in the home, for free and without recognition. These activities are, however, essential for the preservation of society and the socio-economic system.

Women have to face structural barriers, such as less access to ownership of the land or to a personal bank account, more responsibilities towards their household, etc. In precarious situations, domestic violence increases.

According to Maria Mies, women in the North and the South are linked to each other by commodities because of the capitalist system : women in the South work cheaply to produce goods while women in the North have to fulfill the housewives roles, meaning they have to consume more and more goods (for household equipment, body care, clothes).

Northern women are thus consumers while Southern women are producers, but all women are alienated and their wombs are controlled.

Less access to resources

A UN report highlights how women in the Global South are more vulnerable to climate change and extreme weather events, due to patriarchal power dynamics:

"Women in the South are particularly vulnerable to the impacts of climate disasters due to skewed power relations and exclusion from policy and decision-making institutions and processes, and far less access to and control over the resources they manage."

With the globalization of capitalism, the conversion of large areas of wilderness (forests, rivers, etc.), and the extraction of natural resources (mining, deforestation for the establishment of GMO monocultures) as well as the disastrous consequences that ensue (droughts, floods, etc.), women's domestic tasks have become more demanding. They must now walk many kilometres to find water or wood for their homes.



Image Credit: Life of Wangari Mathai

The Green Belt Movement - Kenya

In Kenya, women are traditionally responsible for collecting wood and fodder for animals, and for feeding the entire household. Due to deforestation, the resources were getting further and further away and women were the first victims, having to travel many more kilometers every day to access them.

The Green Belt Movement, initiated in Nairobi in 1977 by the biologist Wangari Maathai, winner of the Nobel Peace Prize in 2004, offered Kenyan women the possibility to plant trees around towns and villages to fight against deforestation, restore their main source of fuel for cooking, generate income and stop soil erosion.

The Green Belt Movement also promoted the empowerment of rural women by learning from them and putting them at the center of the program implementation and developed eco-tourism.

Today, women are still at the heart of the process, managing the 51 million trees that have been planted since the beginning.

Overpopulating the Earth

Women from the Global South, and particularly "African women" are the target of authoritarian injunctions to control demography, which is made responsible for environmental problems. They are blamed for their number of children, contributing to overpopulation and global crises. They have their bodies controlled and their rights restricted. The issue of overpopulation is often addressed as a cause of the environmental crisis. According to the proponents of those ideas, it would be necessary to decrease the number of human beings on Earth, in order to make it viable and livable.

Yet, as many anti-racist and decolonial feminists have shown, this issue is problematic: it recalls the obsession of a certain environmentalism with the supposed "*unsustainable fertility*" of precarious, racialised women from former colonised countries.

These discourses legitimize the control of women's wombs through racist and colonial birth policies, which put the reproduction of minority communities under control. Instead of supporting racist anti-natalist policies, ecofeminisms invite us to rethink the concept of kinship, and to denaturalize the link between kinship, biology or species.

More women are victims of natural disasters

On average, more women than men are killed in natural disasters. This is mainly due to social constructions. This means that, for example, because of patriarchal norms, women are not allowed to go out without their husband's permission. They have to look after the house and the children, and wait for their husbands to return before they can leave their homes in case of floods or other disasters. If they encourage their children to leave, they are often staying home. Indeed, culturally, women are less encouraged to save themselves. They have less training to climb trees, run or swim in case of need, and are thus more likely to die if there is an environmental disaster.

Caregivers

In cases of extreme heat waves, older women are over-represented among the victims. Researchers explain this gender disparity by the fact that women live longer, as men are more exposed to work accidents, take more risky behaviours and are less required than women to take care of the health of others and themselves.

If women live longer than men, they have to care longer for others to the detriment of their health. Women are also overly represented among helpers and carers. Women are exhausted - and it is said that *the carer dies before the cared for*, because their bodies are worn out from caring for others and get health issues. Women are often left alone when getting older, when the ones they cared for are gone, and this puts them in more vulnerable situations.

Forced marriages

Families who see their homes and fields destroyed find themselves in extremely precarious situations, where economic poverty increases and access to resources becomes scarce. Mouths to feed become a problem, and some parents decide to force their daughters to marry, sometimes exchanging them for 30 euros and 50 kg of sugar in order to feed themselves and their other children. Young girls are thus forced into early marriages as a side effect of climate disasters.

Health issues

It is usually the most vulnerable people who live in the most polluted areas. In France, for example, it is the Travellers Romani people who have been installed by the authorities on sites near cement factories, whose dust is dangerous to health. Mothers, who are most involved in the care of their children, are the ones who bear the burden of asthma and other skin diseases suffered by their children.

Women are also more biologically and hormonally vulnerable to toxic products in their environment. In the agricultural sector, women farmers and women who live in areas close to crops are highly exposed to herbicides and pesticides in some regions. These toxic products used in agriculture are endocrine disruptors, chemical substances similar to estrogens, capable of producing specific female pathologies, increasing the risk of breast cancer.



By Lois Gibbs, As published in the Columbus Dispatch, October 22, 2019

Love Canal - USA

Love Canal is a small town not far from Niagara Falls, which in the 1970s was the site of the first industrial waste scandal. It all began in 1890, when Mr. Love, a private entrepreneur, decided to create his own dam and dug a canal which he did not finish.

In 1941, a chemical company, Hooker Chemical, bought the abandoned canal to store toxic waste. About 21,000 tons of it were covered with a layer of clay. In the 1950s, the town of Niagara Falls bought the land from Hooker Chemical for \$1 and built a school and homes on the site, keeping the new residents from the truth about the contents of the subsoil.

Lois Gibbs arrived in 1973 with her husband and children at Love Canal. She was planning to live there the American way of life: raising many children and being a perfect mother in a house paid for by her husband's salary in the chemical industry. Alas, her children soon fell ill, and for years Lois spent her time at the doctors and the hospital treating the many illnesses they were suffering from: epilepsy, blood disease, respiratory problems...

On 15 April 1978, a reporter from the Niagara Gazette revealed that the canal was full of toxic waste and Lois Gibbs immediately made the connection with her children's illnesses. If she had been shy until then, she could no longer keep quiet, especially since the doctor treating her children did not take her seriously at all and attributed her sense of outrage to maternal "hysteria".

She threw herself into the battle to have the chemical pollution recognized and dragged along the families of the housing estate, including many women from working-class neighbourhoods, black women and Chicanas, mothers like her. To the accusation of hysteria that is often made to silence them, one of them replied: "You are exactly right, I am hysterical. When it comes to matters of life and death, yes, I am hysterical."

In the end, the company was condemned, the families were compensated, a national law was passed in 1980 obliging companies to clean up sites contaminated by hazardous waste and Lois Gibbs became an environmental activist.

Women are also the first to be affected by pollution in their living environment. For example, nuclear power plants or companies discharging toxic substances into waterways have a double impact, on women's health, but also on that of their families, whom they will have to look after.

As an example, women are also massively present among the workers exploited by polluting industries, such as the sorting of toxic electronic waste or the fashion industry and the production of clothing, which have a particular impact on women's reproductive health while contributing to environmental crises.

Also, products 'for' women (cosmetics, contraceptive pills, sanitary towels, tampons, etc.), responding either to aesthetic injunctions or to physiological and hygienic needs, pollute and contaminate on a very large scale, both the health of the women who use them and the planet.

Polluting behaviours

In many societies, certain polluting behaviours are encouraged by the patriarchal system, because they are associated with the myths of virility: eating meat, having a big car, travelling by plane. It is the same with speed and power, or technology and performance. If those behaviours reflect domination and power, and are attributed to masculinity, they are also the most resources and labour demanding.

Those behaviours are often promoted by sexist advertising strategies, instrumentalizing women's bodies and promoting overconsumption. The militaristic, sexist and patriarchal ideology that glorifies war and violence and tries to justify that it is inevitable and effective in solving political problems, is incompatible with gender equality. It is also incompatible with the preservation of ecosystems, whose resources it channels into destruction.

On the contrary, certain ecological behaviours are perceived as "feminine", such as using reusable bags, eating vegetarian, etc., are still highly devalued. It would require changing masculine stereotypes disconnected from feelings such as empathy and compassion.

Mental load

In the Global North, women make up the vast majority of people who carry the mental load of the environmental crisis in their household, because they are the ones who should be responsible for consuming in a more "climate friendly way".

Although the advent of the consumer society has lightened the domestic workload of many women because of the textile industry, supermarkets, household appliances and ready-made meals, these practices are not necessarily environment-friendly or healthy. Moreover, *they contribute to the exploitation of other women who are underpaid and made invisible in the supply chain.*

By becoming aware of the health, social and environmental impacts of the production, mothers are particularly affected, worrying about the quality of the food they give their children, the quality of their clothes, etc.

Women, and particularly the white educated middle class women, have to face new injunctions on how to be a "good" and responsible consumer, such as "eat local, organic, vegan, seasonal", "have a zero waste house", "knit, embroider and sew your own clothes", "use sanitary towels or washable nappies", "make your own natural cosmetics and cleaning products", "grow your own vegetables", etc. These behaviours are called under the term "new domesticity" and raise questions.

These women are organizing themselves, taking part in workshops, to "relearn how to do things themselves", in a move to emancipate themselves from an alienating consumerist system. If women want to revalue the domestic tasks, the "feminine" knowledge in a very radical and modern way", and "the return to the household", the same cannot be said for men.

Women are thus bearing the moral burden of ecological imperative and spend more time trying to consume less but better in order to preserve future generations and the planet, exhausting themselves mentally and physically, without added remuneration.

Vegetarian ecofeminism

Ecofeminists criticize the way of subordinating the non-human natural world to persons and this way of building masculinity. Vegetarian ecofeminism argues that the oppression of nonhuman animals and the oppression of women are closely linked and thus, eating meat makes one complicit in the exploitation of animals.

They criticize the intensive livestock production and factory farming, showing how cruel this system is. The example of new-born calves, immediately taken from their mother and automatically destined to be sold to the veal or beef industry, if they are male, or destined to live the same dairy cow life as their mothers, if they are female.

They also create a parallelism with the dairy industry which directly profits from exploiting the reproductive system of female non-human animals, via artificial insemination. Similarly, many industries profit from objectifying, dominating, and consuming female human bodies. The advertising industry often objectifies women's bodies, like a piece of meat, as something to be dominated and consumed.

Vegetarianism is therefore a way in which ecofeminists can embody their beliefs, because eating meat directly supports the domination of humans over nonhumans, speciesism, and the creation of hierarchies.

Political participation

Another gender disparity concerns the political involvement of women, who are predominantly present in the environmental struggle. Women are active in local movements to defend communal land, in the fight for urban public space or for healthy food. However, they are under-represented in higher political spheres, and they are not listened to.

In the Global South, women have to protect their environment because they depend directly on it for their livelihood. They link gender oppression and development policies, which are destroying the surrounding nature.



© Friends of the Earth Europe

The Brave Women of Kruščica, Bosnia & Herzegovina

In Bosnia & Herzegovina, in the village of Kruščica, twenty-five women organized themselves and opposed the construction of a dam to protect their river. They had not been environmental activists beforehand, but were prepared to stand up to stop the destruction of their natural resources after the local government planned and approved the project in secret. The controversial dams - Kruščica 1 and Kruščica 2 - would bring significant damage to the surrounding natural environment and the source of the village's drinking water.

The locals of the Vitez municipality have been actively demonstrating against the hydropower plants for almost 16 months. Using their bodies, they have been blocking construction work for over 500 days and nights, united under the slogan "Keep thievery away from our river".

Among them, a group of women underwent police brutality on the site. Believing that women would not be attacked by the security forces, it was only the women from the village of Kruščica who blocked the bridge over their river from August 2017 to December 2018.

The nickname was given to female guardians of the river after being violently attacked by special police units in August 2018. A few days later, they defended the bridge which is now known as 'Most Hrabrih žena Kruščice' (Bridge of the brave women of Kruščica).

Neither police violence nor attempts at intimidation by the investor could make the brave women give up defending their river. It was only shortly before Christmas 2018 that the women decided to leave the bridge. The relevant court had supported the objections against the planned hydropower plants, bringing the peaceful 18-month protest of the women of Kruščica to a happy end for the time being.

As a result of the government secrecy and police repression, the women stood for local elections and won - reportedly the first time women have taken any of the Bosniac seats of the local community council.

As an example, the women of the peasant movement La Via Campesina wrote the Women's Manifesto for Food Sovereignty in Nyéléni, Mali, in 2007. They are then *"inscribing our struggle in the struggle for gender equality, we no longer want to be oppressed by traditional societies, by modern societies or by the market. We want to seize this opportunity to leave behind all sexist prejudices and to develop a new vision of the world built on the principles of respect, equality, justice, solidarity, peace and freedom."*

In the North, statistics show that "green" parties get a majority of their votes from women. In environmental activism, there are more girls and women represented. Once again, it is not a question of women's nature, but of socialization and social construction, from which stem practices associated with the female gender.

Women are raised and socialized differently from men, are taught to empathize and care for others, for material things, for living things.

Ecofeminists criticize the commonly accepted notion of development as "catching up with the North".

Vandana Shiva and Maria Mies believe that we need to get out of these societies of *mal-development*, based on growth, progress and profit. They therefore call for a decolonisation of the North, which is "at least as sick of its 'overdevelopment' as the South is of its 'underdevelopment'".

Capitalism, colonialism and patriarchy are all systems of oppression, based on the fact that some can exploit others and get some privileges from it, and those privileges will never be reachable for all.

Ecofeminists explain that it is impossible in a world of limited natural resources to expect everyone to have access to the same share of the cake. They question the real scope of the capitalist model, questioning it and criticizing this *"American dream"* which requires increasingly alienating lifestyles. They also ask the question:

"Who would want an equal slice of a rotten cake?" - Ynestra King

Ecofeminists from the North and the South must be united in international solidarity to build the common project of another possible world. There is a need to articulate individual actions and radical political decisions.

It is necessary to consider the commonalities between what has been called "ecological citizenship" as a desirable form of inhabiting the world and the "ethic of care" studied by feminist theories in recent years. Both are models of cooperation, of responsibility, and both propose the abandonment of the tyranny of selfish and market logic.

Ecofeminists propose to move beyond this model. They have the political project to give value to the traditional feminine arts and crafts. For example, using sewing, embroidery or knitting as empowerment tools. Or being creative and using art and critique rationality and science as the only "valuable" means to produce knowledge.

It is not a question of a return to the female only home or a complete emancipation of the individual from the devalued home and relegation to other subordinate people. Nor is it a question of "glorifying the inner life as feminine, of locking women back into a reproductive space, denying them access to culture".

Women do not have to bear the burden of care, the burden of saving the planet, while keeping being excluded from political and economic institutions. These tasks are not women's by nature.

It is therefore necessary to rethink this "natural" link between women and these tasks, to uncover the social constructions, to reveal the submission, and to see how these tasks can be redistributed. The sexual division of labour needs to be reviewed, and everyone can learn how to take care of others, sweep, sew and garden.

A more equal sharing of domestic tasks would encourage the adoption of more ecological practices. It is imperative to highlight responsibility and co-responsibility of all genders in the work of survival.



Henry, Diana Mara. Amy Trompetter's puppets, November 1980. Diana Mara Henry Papers (PH 51). Special Collections and University Archives, University of Massachusetts Amherst Libraries

The Women's Pentagon Action - USA, 1980

In 1979, the Three Mile Island nuclear station underwent a partial meltdown, which resulted in the release of radioactive elements polluting the environment and increasing the rate of cancers and health issues among local people.

As a reaction, women from different activists groups such as civil rights activists, environmentalists, and feminists, arranged a conference entitled "Women and life on Earth" in March 1980, to raise voices against the nuclear arms race during the Cold War, which would lead to the destruction of the planet.

On 17 November 1980, they arranged an action. 2000 women marched towards the Pentagon with giant dolls representing Anne Frank, victims of the Vietnam war, and Marilyn Monroe. They were dressed in colours representing grief, anger, empowerment, and defiance. They expressed their fear for their own life, for their children's, for life on Earth, and for the future of human beings. They were frightened by the exploitation and the organized destruction of species, whose future was "in the hands of men whose power and wealth have separated not only from everyday reality but also from imagination".

Their demands were to put an end to "the bombs", and "the appalling inventions of death" but also to protect the life and work of animals and plants simply seed, reseed and inhabit this planet". They wanted to show how everything is connected.



Henry, Diana Mara. Women's Pentagon Action, November 1980. Diana Mara Henry Papers (PH 51). Special Collections and University Archives, University of Massachusetts Amherst Libraries

RECLAIM

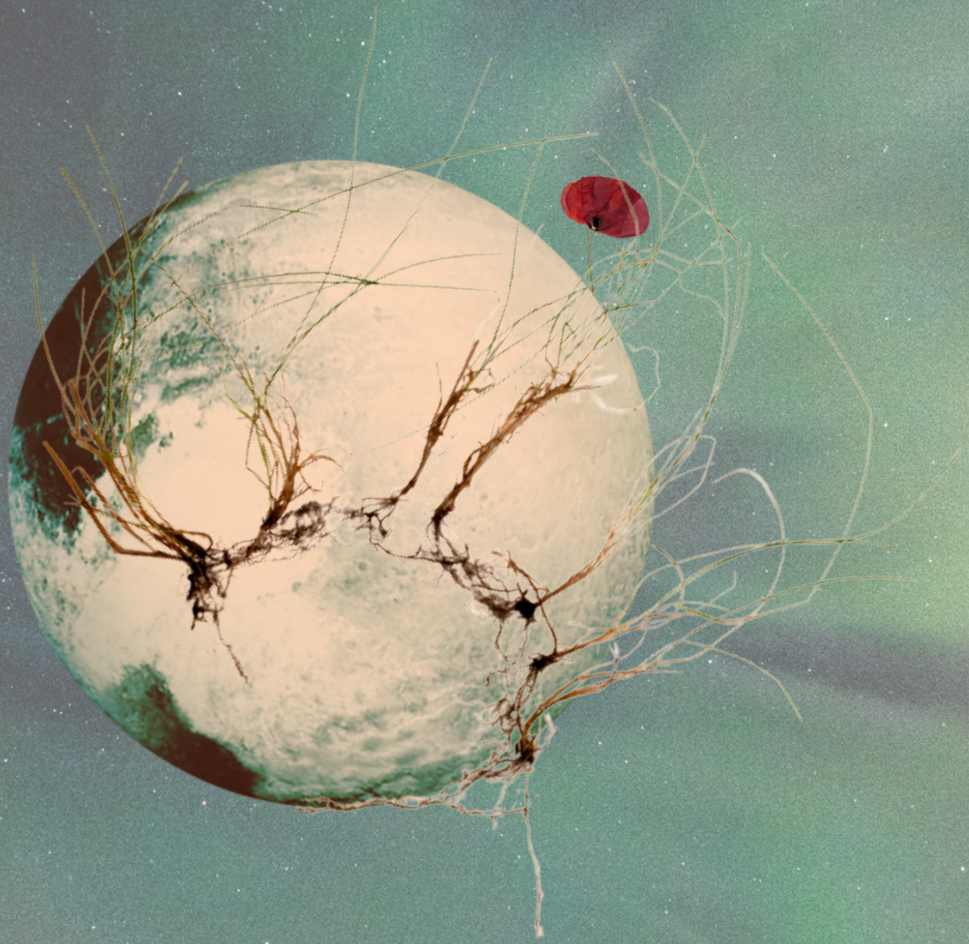
The term "*reclaim*", "meaning to reappropriate, to take back, to rehabilitate, to reinvent, to recover; is a word that comes from ecology, and originally means to take back a land, to clean it up, to reclaim it".

Ecofeminists propose to reclaim the feminine principle, our femininity, whatever is our gender, body or sexuality, our connection with the natural world, with our animal, bodily, emotional nature.

Ecofeminists do not hesitate to take to the streets, organize blockades or mobilize, especially when it concerns the fate of their homes and families and when they see a danger. When they decide to act, women use the language of ordinary femininity in their protests: pregnancy, children, family, housing.

By entering into struggles, women reconnect what the development of modern society had separated: social, biological and environmental reproduction. They enact the politics of care, as a generic activity that includes everything we do to maintain, perpetuate and repair the world (i.e. ourselves, our bodies and our environment), in order to live in it as well as possible.

Ecofeminists care for life and make sure to sustain it.



seeing with new and ancient eyes

Spiritual ecofeminisms

Alongside critiques of enlightenment, rationality and reason, ecofeminists question patriarchal religions, like **Carol P. Christ** or **Charlene Spretna**, and propose to rethink the relationship to spirituality.

God is not a white man

Ecofeminist spiritualities criticize the religious institutions such as Judaism or Christianity, where the woman is above all a sinner, a witch, a whore or a virgin mother, and where the great narratives make human beings feel guilty.

They reclaim pre-Christian spiritualities or indigenous ways of being in the world, join together certain existing religious currents (the Wicca spirituality, for example) or propose to invent new forms of sacredness and new rituals. Often, those spiritualities have in common to give a sacred place to the Earth, Nature, and honour the cult of the Goddess, which tends to abolish relations of domination and to promote life, for everyone and here on earth.

Indeed in many cosmologies and symbolic systems, there are often two principles with essential nuances and differences which are coexisting (in the ancient Greek and Rome, in China: the Yin and Yang of Taoism; in Japan: the Nigi-mi-tama and Ara-mi-tama of Shintoism; or in India: Shiva / Shakti polarity in Tantrism, or Purusha / Prakriti in the Hindu metaphysics of Samkhya).

The feminine principle is often associated with fertility, harmonious unity, the "living force that sustains and preserves life",... In other words, qualities that should be at the heart of a society to counterbalance the greedy and predatory tendencies (symbolically associated with the masculine), and to promote care and respect for other species, resources, and surrounding ecosystems.

These spiritualities are thus based on three concepts: immanence instead of transcendence, interrelation and community. The idea is to go beyond the hierarchical and dualistic understanding of the world, and to put the issues of ecology and feminism in perspective with wisdom.

It is about getting back into the cycle of the seasons, of menstruation, of the moon, of honouring bodies, of celebrating the living beings, organizing collective rituals to celebrate the Earth, solstices and equinoxes, dancing and singing emotions.

Spiritual ecofeminists want to give a place to intuition, to a sensory relationship with the world. It is also a political idea where rationality should be used but with more balance, and not as a justification for dominance. Rationality can find its place, but it should not be hegemonic, and should leave space for other forms of experience and relationship to the world. It can be used as a safeguard, but it must find its rightful place without being the sole means of legitimizing the way we produce knowledge.

On the other hand, irrationality is an argument used to discredit and justify domination, by mobilizing the 'need of civilizing' argument, as with indigenous cosmogonies and colonization, the intuitive/hormonal side associated with women (and hysteria, for example), the domination of animals through the speciesist denial of their emotions. Therefore ecofeminists argue that there should be more space to observe the body, be intuitive, creative, poetic, and use our senses. To be in the world in other ways: observe nature, the planet, and listen and appreciate feelings, minds, bodies.

New myths for the earthbound*

For some ecofeminists, it is a question of worshipping Mother Earth, la Terre Mère, Gaia, Prakriti, the Pachamama, Ibu Bumi considered as a goddess, a living and self-regulating organism, a nourishing and benevolent mother, an active subject.

*Text from Emilie Hache



Puyo, Pastaza, Ecuadorian Amazon, February 2019. (Photo: Mitch Anderson / Amazon Frontlines)

Woorani People against land extraction - Ecuador

Nemonte Nenquimo is an indigenous Woorani woman who has committed herself to defend her ancestral territory, ecosystem, culture, economy, and way of life. She co-founded the Ceibo Alliance—an indigenous organization—in 2015 in order to fight back against the planned oil concessions and was elected president of CONCONAWEP, an organization that represents the Woorani of the Pastaza province.

She led her people to a historic legal victory against oil drilling on the Woorani territory, in 2018. She had launched legal action against the Ecuadorian state because the indigenous Woorani population was seeing its land ransacked. She denounced a fraudulent contract of the State, the manipulation of the population (civil servants bringing gifts and false promises to the villagers), and wanted the justice to reject the future call for tender made by the State to the oil companies.

She drew a map to trace all the fauna and flora endangered by oil activity. The NGO Global Witness was particularly helpful in denouncing the use of abusive techniques aimed at weakening movements for the protection and survival of people through slander campaigns or even spurious prosecutions. Through her commitments, she aimed not only to protect the forest but also to encourage women's leadership, which she considers more likely to propose appropriate solutions for the future.

While this may come as a surprise, this conception of the Earth as a feminine body is neither experienced as a "cultural appropriation" nor as a "nostalgia for the past", but rather as an "empowering" aspect, allowing humans to understand their bond of belonging and interdependence. The idea is to reconnect with creative myths and reclaim them.

It is about affirming an organic link with the earth, a generational link between humans and the earth. *Humus, humusity*. This relationship of belonging to the earth does not only concern women, by definition. The Earth is the mother of all humanity, all types of bodies. It is not a question of essentializing the feminine, women and nature, but of creating a kinship link of all humans with the Earth. Thus, because we belong to the Earth, we can participate in the "renewal of the world, through our practices of care, repair, fabrication, life and death".

This analogy allows us to go beyond alienation from the Earth, or its folkloric and degraded side, and to see (re)appear the intimate and crucial links between bodies, sexualities and the politics of the earth. It is up to humans to be creative, and to go beyond Mother Earth into **Queer Nature**, or to imagine other words.

The Earth doesn't have to enter binary categories, nor heterosexuality. This is the reason why queer ecology aims to open up the possibilities. Supplanting a vision of nature as living, sensitive, intelligent, animated and - why not - sacred, speaking of "Mother Earth" or of communities including "other-than-humans", is to open up to the possibility of another form of encounter, to widen the scope of our relational experience, to loosen the grip of dualism.

Ecofeminists advocate an experience of Nature with a collective rather than individual dimension. They conceive nature as a community, including human collectives in it, and believe that a different relationship with it, with a different ethic, must be established. The wilderness ethic is an ethic of non-intervention. It is about letting, as much as possible, natural processes take place on their own, without being "hindered". Ecofeminists believe that humans should have an individual relationship with nature and their environment.

Pleine... Fertilite...
①
MÉNARQUE

PHASE DYNAMIQUE

- Bilan
- Récolte
- Intégration
- Célébration

L'Enchanteresse
- AUTOMNE -



Préménstruation

PHASE CONTEMPLATIVE

- Introspection
- Repli sur soi
- Repos
- Calme
- Réverie

La Mère
• ÉTÉ •

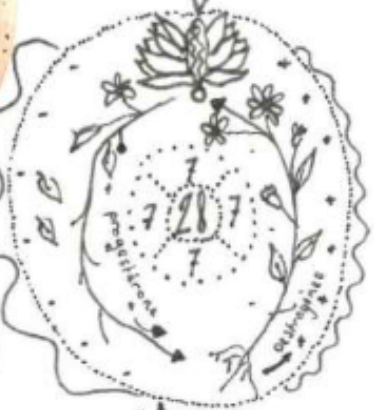
PHASE EXPRESSIVE

- Force & énergie
- Harmonie
- Pulsion sexuelle
- Création
- Entraide
- Enthousiasme
- Sociabilité
- Puissance



ovulation

préovulation



LUNES
menstruation



La Vierge
- PRINTEMPS -

PHASE CRÉATIVE

- Inspiration
- Projets
- Bourgeon
- Réflexion



La Sorcière
- HIVER -

Grossesse
Allaitement
ménopause

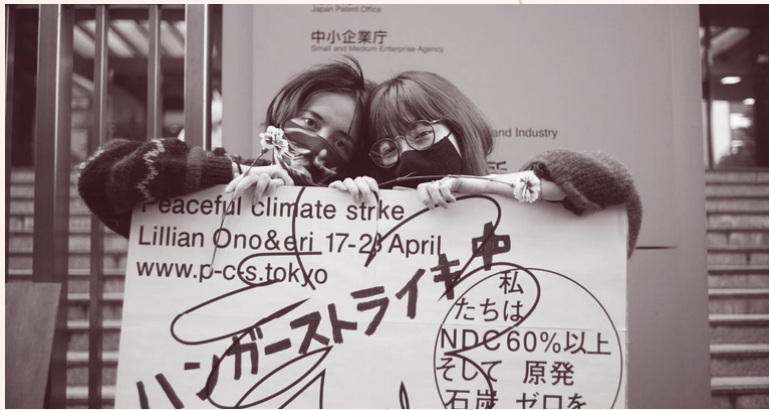
The intimate is political

Ecofeminism proposes to re-establish an intimate link with the earth, in order to transform our ways of relating, of inhabiting the world, but also of committing ourselves to the destruction of life. This sensitive approach is therefore deeply political. The "intimate" refers to what is most within, inside, as opposed to what would be more external, distant. Intimacy is what qualifies the type of relationship that emerges when we allow ourselves to be touched at the deepest level, this relationship that affects us, makes us sensitive, makes us vibrate. And the mode of intimate relationship implies deploying other forms of expression and sharing: poetry, art in all its forms, but also ritual. There is a need to learn to think differently about how to relate to ourselves, to others and to the world, and to learn to feel and act differently. Political change requires emotional change within ourselves.

Power-from-within

As **Starhawk**, a neo-pagan witch and permaculture activist from California, suggests, we need to reclaim the '*power-from-within*', as opposed to the 'power over'. *Power-over* dominates, hurts and kills, while power-from-within, the power of life, resists, produces and sustains itself not on the bodies of others but from the basic elements that surround us: earth, air, fire and water. These elements are sacred because they are necessary for life and must be shared equally among all, managed in common, in order not to relate to the elements only objectively, in an attitude of preservation and appropriation, but subjectively in the production of new relationships, in a project of social transformation.

The power-from-within allows us to confront the horrors of power-over (wars, extermination of nature, pollution, sexual violence, etc.) and encourages us to dig in ourselves to find the energy to create another reality. The work with the darkness is first to give space to the negative emotions and to learn to work with anxiety, anger. We must learn to be aware of the extent of the devastation, but also to find power in experiencing these emotions. Indeed, when emotions are experienced and expressed collectively, emotions such as despair and helplessness can be transformed into sources of action and power.



Peaceful Climate Strike - Japan

In April 2021, the fashion model Lilian Ono and her fellow activist Eri decided to start the Peaceful Climate Strikes (PCS). Their goal was to demand the Japanese government to be more ambitious and to take urgent climate action, such as reducing the greenhouse gas emissions to at least 60 %, eliminating nuclear power and decarbonizing the country. Their action also aimed at inspiring citizens to think about building a decarbonized society in Japan.

Specifically, for one week from 17 April 2021, the two activists delivered online content posted by celebrities, artists, and experts, using the connections they had made over the years.

They also went on hunger strike for four days from 20 April, feeding themselves on salt and water. On the last day, 600 people participated in a 24-hour hunger strike, which became a major movement. Those two women's hunger strike by two women had attracted attention as a new form of strike, a peaceful but at the same time a strong protest.

Magic, the art of changing consciousness

Starhawk suggests reclaiming the image of the Goddess and practicing **magic as an art of "changing consciousness"**.

To work with magic is to construct new metaphors, to replace single meanings with multiple meanings, to precede elevation with descent, to search in the devalued world below for new visions to develop, to make us aware of how we spontaneously modulate energy, and how we can concentrate it, to make it rise from the earth to support us, to make it pass between us by thought or by giving us our hands, to direct it, which is the characteristic of the power-from-within.

Immanence is awareness of the power-from-within, enjoyment of the transformation that takes place slowly, thanks to the interconnection between all things. Magic enables analytical work to be done at the individual, collective and planetary levels. It is a political project of healing and care, of reparation on the triple scale of the earth, individuals and groups. It is a project for the transformation of globalization, defending the values of life, love, diversity and abundance for all, through alliance with the Earth rather than its exploitation.

Ecofeminist movements do not instrumentalize politics in the service of non-political goals, they are directly political. It is not a question of appealing to the state, but of living politically the experience of a collective relationship with nature. Just as it is not the same nature, it is not the same politics. Thus, it seems that ecofeminism is a dynamic of political autonomy, where women put themselves on stage to symbolize the struggle, on a globalized stage and in an often theatrical way.

Reinventing meaning *"for those of us who are trying to create this new politics, it is like a perpetual search for grace or a formula for connecting human beings with what is most deeply sensitive and most deeply alive in themselves"* (Ynestra King).

Intimacy cannot be reduced to the individual. It is a way of relating to the world that needs to be reappropriated collectively, through renewed languages, imaginations and collective practices that participate in an effort to transform the world. Faced with the steamroller of a world that crushes, reduces and oppresses while blinding us to it, we need more than ever to welcome a diversity of viewpoints and practices within our movements.

Moving beyond dualism also means opening up to the prospect that emancipation is both psychological and social, personal and political, and that these dimensions support each other. More fundamentally, the exploration of various forms of encounter with the living requires a renewal of our ways of considering and naming these relationships, and thus of conceiving political ecology.

Dreaming the Dark

If some people experience existential homelessness, depression or climate-anxiety because they understand the destruction of nature, those spiritualities emphasize the experience of being alive, belonging to our planet, participating in the regeneration of the earth, caring for animals, knowing the plants, the birds and the stars, which is perhaps more important. To be sensitive and reconnected with the world. To be aware of the power of the seeds and learn new skills.

The **Work That Reconnects** by **Joanna Macy**, for example, is a practice for combating despair in the environmental struggle, which invites everyone not to reject or set aside the suffering they feel for the world, but rather to honour it, as it stems from our deep interconnectedness with the rest of the world, and bring back hope.

The **Work that Reconnects** offers to travel into the dark in order to rely on the force that lives within, the power of life, the immanence, that is revealed by attention to the world, to the infinity of relationships that constitute it, and around which we will never be able to go.

Only some of these relationships are visible to us, and magic attempts to modify this visibility, to expand consciousness.



Libres de Miedo painted a mural in the municipality of San Pedro, Argentina. The mural was painted by artist Guillermina Berola and Zeque Bracco.

Neither women nor land are territories of conquest - Latin America

"Neither women nor land are territories of conquest" is a claim present throughout Latin America. This "cry" was initially launched by a group of anarchist feminists opposing a highway construction project that was to cross the Amazonian Forest. Their action against this highway which risked destabilising the fauna and flora, is revealing of the similarities that exist between the over-exploitation of the ecosystem and gender oppression; between sexual violence and the plundering of the planet.

In Argentina and Bolivia, women are particularly fighting against violence against women, the Monsanto agro-company and the destruction of the environment by extractivist companies. They highlight the parallel between the logics of capitalist, colonial and patriarchal appropriation of land and women's bodies, understood as potential sources of profit. In the favelas, the urban peripheries, the isolated countryside of Patagonia and the Bolivian altiplano, these women are fighting for the right to dispose of their bodies, for a change of course in economic models, for the recognition of the legitimacy and dignity of their "territories-bodies-lands". They are drawing up paths for a global ecofeminist revolution, from abajo to izquierda, from south to north.

These women have mobilised around this banner to organise a movement for real ecofeminist social change, although they do not use the term itself. They have come together to demand the removal of the Monsanto company from their land, taking part in non-violent actions, such as organising a blockade - which has become a camp - around the factory under construction, lying down on the roads to stop trucks from passing, or being beaten by the police. It is a struggle that "comes out of the womb; they have committed themselves as mothers, for their children and for future generations, who have the right to live in a healthy environment" (film : Ni les femmes, ni la terre, 2017).

Our bodies, our planet, ourselves

It is about transforming our perception and experience of this connection, about reclaiming what binds us to nature and to the living, regardless of our gender. Ecofeminists claim: "to cut humans off from the earth is also to cut ourselves off". Thus, transforming our relationship with the living calls for a reevaluation of the body, even a celebration of it.

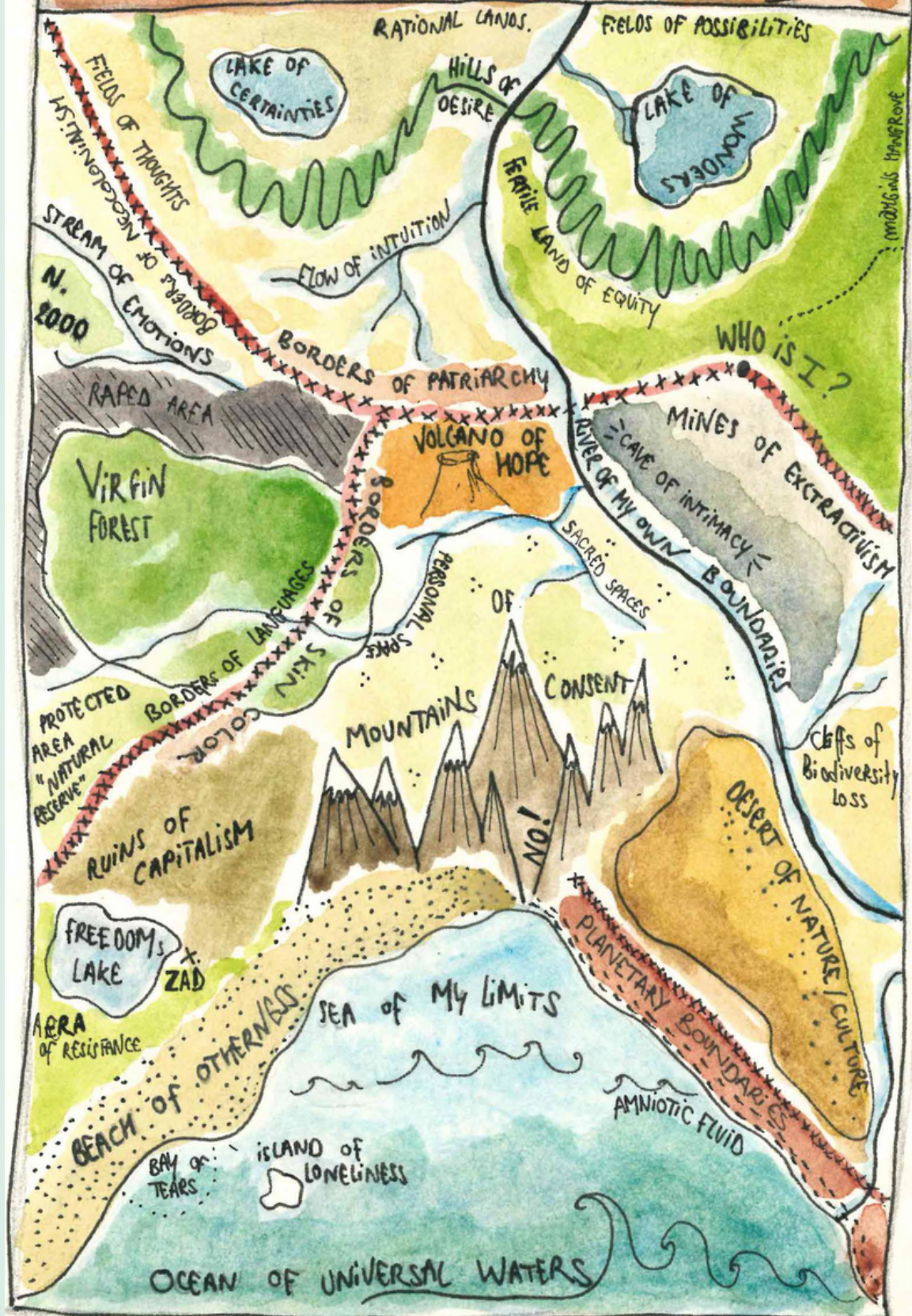
Some ecofeminisms include ceremonies to honour menstruation, for example. The aim is to reappropriate what was made shameful, dirty and degrading by the patriarchal culture, and to honour it. The same applies to gynecological self-examinations, etc. This is part of the self-help movement, characterized by a radical challenge to medical power and the appropriation of a citizen's counter-expertise. Women and gender minorities address all the still taboo subjects related to female sexuality: menstruation, masturbation, contraception, abortion, childbirth, etc. This praise of the body is a reevaluation, and makes room for the flesh, for movement, for beauty.

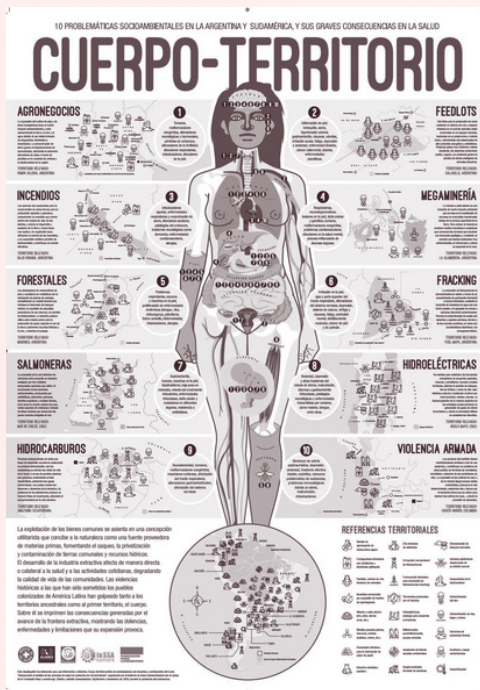
It is also an "in-corporation" or "embodiment" of ecofeminist ideas. Life is lived in bodies, felt, touched, like nature and the planet. We need to get rid of the norms of beauty standards, to reappropriate our relationship to aesthetics and to the specificities of the body, and to get away from the objectification of our bodies or the essentialization of reproduction.

We must relearn to touch, to massage, to dance, to move and to be moved, to develop our sensitivity. Learn to listen to oneself, to feel. To guard against the idealization or instrumentalization of bodies. Whoever one is, wherever one comes from, celebrating a deep intimacy in the link to the body should not be considered as necessarily implying the "it must" of essentialism.

Ecofeminism is also an invitation to reconnect, to rediscover a bond of intimacy, to let ourselves be moved.

Cartography of my body





Cuerpo - Territorio Guatemala

Since 2003, with the women's association Amixmasaj from the mountain of Xalapán, Guatemala, the movement: "Defence of the body-territory and the territory-Earth" has been developed. It highlights the historical links between women, especially Indigenous women, and nature. The analysis of territory leads to two threads: that of cosmogony (the explanation of the origins of the universe), of the interpretation of life, and that of community feminism. **It is a question of defending the territory-body, in the face of various specific forms of violence that women experience : sexual violence and femicide.**

Since 2004-2005, the transnational mining industry has developed a lot, mainly for oil. It was then that the historic slogan of "reclaiming and defending the territory-Earth" was born within Abya Yala - a crucial slogan for the future of community feminism. To defend the Earth, if on that Earth we find children and women violated, would be a cosmogonic incoherence. Women wanted to make visible the violence against them and their feminist struggles, not forgetting the defence of the Earth.

Neither socialism nor feminism will be emancipatory if they do not link the body and the Earth. Indeed, it is on women's bodies that all oppressions are constructed. There is a territorial dispute over women's bodies, and Indigenous women have been expropriated from their bodies. Yet the body is a political power for emancipation. But the body, 'in general', has been mutilated from its history with nature.

A patriarchal mechanism has been introduced into Indigenous cultures to establish heterosexuality, to affirm it as something natural and self-evident. One of the questions is how all this - power and mercantile relations - has been internalised, taken up in Indigenous cultures to the point where it is now seen as part of eternal traditions.

Today, Guatemalan Native women propose a process of sanación as a cosmic-political path. Somewhat like the concept of care, it applies as much to individuals as to collectives or non-human beings, whom it is a matter of helping to heal physically, emotionally and spiritually - particularly from the after-effects of colonisation, slavery and, more recently, dictatorships and internal wars. It is about working on pain, on expropriation. This proposal in relation to the territory accompanies women who defend their bodies against machismo within the communities, as well as those who fight against the institutions of the state, which grants all these mining concessions.



going forth

Staying in trouble

Ecofeminisms therefore propose to experience the world in a different way. Being alive, belonging to the earth, participating in its regeneration. Learning to value, to listen, to observe our earth, to observe our bodies and minds.

Ecofeminists invite us, as humans, to learn how to care for animals, to heal, to know how to grow, to know plants, birds, to make fire, to find water, to participate, to transmit knowledge and skills.

They teach us how to reconnect to the world, to observe and appreciate the potential of seeds, and the life of micro-organisms. They also teach us to refuse fatalism or catastrophism which would lead to non-action, despair or death, but to look for the good side of life, that is rediscovering hope and meaning by reclaiming know-how, modes of consciousness, enthusiasm and joy.

It is to choose to reweave, to repair rather than to be cynical, it is to celebrate being alive in this world. **Donna Haraway, Anna Tsing and Starhawk** invite us to stay in the trouble, to live in the ruins of capitalism, to dream the darkness.

Haraway suggests that we pay attention to what she calls ongoingness - "continuation", "perseverance": to continue, we compose here and now with what is already there, a bit like this little *Pimoa Cthulhu* - a spider from North America - which "never ceases, while pulling her threads, to repair her web, to remake its links or to find new points of attachment".

For Haraway, if there is survival in the ruins, it does not take place individually, nor only between humans : giving oneself the chance to continue is done collectively and without human exceptionalism. She uses the term "Chthulucene" as an alternative for the concept of the Anthropocene era, due to the entangling interconnectedness of all supposedly individual beings.

The whole point of this is to shift our gaze from the properly despairing diagnoses of the state of the world, not to 'reassure' us, still less to allow us to walk away, as if nothing had happened.



klimakollektivet

Klimakollektivet - Denmark

In Denmark, a group of activists called "Klimakollektivet" is organizing different activities, from demonstrations to civil disobedience. Klimakollektivet was created in 2009, with the intention to denounce climate inaction and to interrupt the discussions leading to false solutions and status quo during the COP15, happening in Copenhagen.

The members decided to create an anti-capitalist, queer and feminist decentralized affinity group. The group aims to stop the fossil fuels industries and protect the agriculture by protesting against fertilizers. It has been active in the Ende Gelände movement in Germany to stop the coal extraction, but also in different actions to prevent the fertilizer group Yara to spread more chemicals into the soil, to stop the Baltic Pipe pipeline extension or the greenwashing of Total Energies.

The crucial point is to make visible the invisible existences: to pay attention, to name, and thus to bring into existence the multiplicity of collective practices in which allies together make themselves capable of responding to a situation of destruction. The challenge of Anthropocene, Chthulucene or whatever you call it, is to populate our imaginations with stories that open up gaps and challenge the end of the world.

New languages

*"All of us have to learn how to invent our lives, make them up, imagine them.
We need to be taught these skills; we need guides to show us how.
If we don't, our lives get made up for us by other people."
—Ursula K. Le Guin, The Wave in the Mind:
Talks and Essays on the Writer, the Reader, and the Imagination*

According to essayist and journalist **Naomi Klein**, climate change is a failure of imagination. We are failing to understand the future that awaits us if we do not change our behaviour, but above all we are failing to imagine an alternative future and a fairer society. It is important to highlight the role of imaginaries in the ecofeminist movement, how to activate these imaginaries, and how to extract new tools of struggle from them.

Ecofeminisms equip us to see differently, to develop new languages. If language influences reality, reality also reflects language and narratives. We have to tell new stories, new myths, new tales. Science-fictions are some good tools to explore an imaginary and possible future, to reconnect with intuition.

This is a positive and alternative movement of hope, which offers the possibility of creating another world, to imagine a better society. Through a joyful opportunity of emancipation, ecofeminists want to show us that it is possible to build a new civilization here and now.

By giving themselves another language, another time and territory of action, they show us a new path of empowerment. In this burning world, we can hear the slogan "we are the grand-daughters of the witches you couldn't burn". We are calling humans to create new narratives and new stories to change the paradigm and open up to new possibilities of living on Earth, interacting with nature, and getting rid of the patriarchal and capitalist system that oppresses everything that is alive.

Exploring the threads of the web of utopias

Feminist degrowth and care economy

The ecological perspective demonstrates the physical impossibility of the growth society. Feminism makes this conflict palpable in our daily lives and denounces the patriarchal and androcentric logic of accumulation and growth. The unsolvable and radical tension at the roots between the capitalist economic system and the sustainability of human life is, in fact, an essential opposition between capital and life. A change of perspective is necessary. The structuring axis of society must be the satisfaction of basic needs, which allow people to grow up and live with dignity, as well as the work and production socially necessary for this. The indispensable objective of society and the economic process must therefore be to place the satisfaction of basic needs and well-being on an equal footing. In this new perspective, women are not secondary or dependent persons, but the actors of their own history, creators of cultures and values of work, different from those of the capitalist and patriarchal model. Ecofeminism is a form of resistance against domination, limitless greed and the fantasy of omnipotence that makes humans totally different and detached from nature.

Food Sovereignty

food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems.”

In other words, food sovereignty puts producers and democracy at the centre of our food systems. It recognizes food as a right and a public good, not as a commodity. It identifies sustainability as essential, and promotes the use of agroecology. It also recognizes the various layers of discrimination that combine to place an even heavier burden on some family farmers, like women, Indigenous people, youth, and LGBTQIA+ farmers.

Food sovereignty requires bringing all voices to the table, and sharing land, seeds, water, credit and other resources equitably.



([thejakartapost.com/Wienda Parwitasari](http://thejakartapost.com/Wienda-Parwitasari)) (The Jakarta Post/Dhoni Setiawan)

Javanese Women against cement industry - Indonesia

In April 2016, in Jakarta, Indonesia, nine women wearing their traditional clothes concreted their feet in cement in the public square in front of the presidential palace. They travelled 700 kilometres to fight against the construction of a cement factory in the Kendeng Mountains, which threatens to destroy local wildlife and pollute the water, land and thus the local flora and fauna. The mountain range is a karst area, with forests, caves and underground rivers, and provides thousands of people with water, food and clean air. These women say they feel the pain of the mountain in their bellies, and invoke Ibu Bumi, Mother Earth, by crying and singing. They sat motionless for several days, denouncing the violence done to nature, which is intrinsically linked to the violence done to women.

Artistic perspectives

Through theatricalization, poetry and the reappropriation of practices symbolically associated with the "feminine", ecofeminist demonstrators intend to get their message across.

It is a political project of revalorizing a traditionally feminine craft. They believe that the educational, political and societal project sets aside the creative and artistic dimension, emphasizing competitiveness, scientism and performance. It is therefore necessary to learn differently, to value collaboration, mutual aid, artistic expression and intuition. Knowledge doesn't belong to academia, highly educated people, politics nor is it one way to value intelligence with big words.... but what counts in our political actions is what it provokes in us, as humans, behind it. So what it does to our emotions. And our senses.

Ecofeminism wants to stop stifling this part of our lives and make these emotions a driving force to find constructive solutions. As an example, art and poetry are important to reconnect us to the sensitive, to the living and to destroy the clear separation between nature and culture.

Building communities

Authors like **Robin Wall Kimmerer**, who wrote *Braiding Sweetgrass*, or **Nora Bateson**, in *Small Arcs of Larger Circles*, explore different ways of considering nature and being in relationship with other beings. She explains how the ecosystems are interdependent and how science and Indigenous knowledge can bring different perspectives to understand the interconnections between plants, animals, humans and the other elements.

"We need acts of restoration, not only for polluted waters and degraded lands, but also for our relationship to the world. We need to restore honor to the way we live, so that when we walk through the world we don't have to avert our eyes with shame, so that we can hold our heads up high and receive the respectful acknowledgment of the rest of the earth's beings."

— Robin Wall Kimmerer,
Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants



Climate marches

"The more I read about the climate crisis, the more I realize how crucial feminism is. We cannot live in a sustainable world without gender and people equality."

- Greta Thunberg.

In the spring of 2020, millions of young people took to the streets in support of the climate. At the head of these marches were young women. Greta Thunberg in Sweden, Ayakha Melithafa in South Africa, Natasha Mwansa in Zambia, Autumn Peltier in Canada, Melati Wijsen in Indonesia or Anuna De Wever and Adélaïde Charlier in Belgium: on all continents, these young women took charge of the organisation of these mobilisations which have made it possible to politicise young people on climate issues. Young ecofeminists use slogans such as "My planet, my pussy, let's save the wetlands", "let's destroy the patriarchy not the planet", or even #shetoo, pointing at the planet.

Ecofeminists address issues like water pollution, deforestation, toxic waste dumping, agricultural development and sustainability, animal rights and nuclear weapons policies. Ecofeminist literature asserts that the notion of power must be restructured. Collaborative relationships should be nurtured instead of a power dynamic. Underlying much of the activism is the aim of creating an interconnected community, without any patriarchal or other forms of hierarchy. An ultimate goal might be described as a reality where all life commands its own essential value. No matter the differing approaches or schools of thought, one thing is certain —

ecofeminism is a global, multi-issued movement with an ever-growing community of activists and theorists. There is a need to break free from the dominant definition, to move away from dualisms, to reinterpret and reconceptualize the way of thinking.

While ecofeminists have been strongly criticized for reproducing essentialist logics by valuing the links between women and nature, they explain that these links exist according to logics other than those of patriarchy and capitalism. Rethinking them therefore involves reappropriating a relationship to the world that has been confiscated and crushed by the field of power and knowledge, and that women bear - insofar as they incorporate an otherness that has been systematically dominated in multiple forms, human and non-human. It seems that ecofeminist lessons can be seen as an open door to counter-hegemony, a reversal of dominant logics to locate oneself beyond them.

In present times, a transformation of lifestyles and political practices is taking place all over the world. New alternative lifestyles are being developed, collective experiments are being organized, enabling the invention of new social relations and a new relationship with nature. Ecofeminists propose 'an inventive movement, capable of adapting flexibly to different situations', 'which meets the anarchist traditions, those of the anti-bureaucratic movements, of civil disobedience, "refusing to respect the logic of the "proper channels" system, resisting with bodies as much as with words"'. .

Ecofeminism should not be taken as a ready-to-think that holds the truth" about the causes and remedies of the "*malaise in civilization*"; it is more a tool of destabilization, of mental and social "joyful bordellization" that it plays to full strength; by the questions it poses, the decentralizations and shifts in perspective it imposes, more than by the answers it proposes. "

"Ecofeminism advocates neither a scientific utopia, which leads to the artificialization of living things as well as to the takeover of nature and political power by men, nor a restorative utopia, which naturalizes social relations and sacralizes nature. Ecofeminism can be the source of a third way that will be truly revolutionary and hopeful for future generations. Indeed, ecofeminism proposes a politics that practices democracy away from the state. Through means of actions including civil disobedience and non-violence, it aspires to rally the majority to its views, and to maintain contact with the adversary and gain assent. The strength of this type of movement is that, by taking themselves as the end, they do not enter the competition for power.

If I can't dance, I don't want to be a part of your revolution - Ynestra King

They try to show that another form of political life is possible and that, if non-violence is not a principle, violence is not a destiny either. A way to open up the possibilities. A way of doing politics differently.

**We won't get out of the environmental crisis if we don't get rid of patriarchy and capitalism. The goal is to tell you that everything is possible.
Another world is possible.**

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