



Consortium on Gender, Security & Human Rights

Ecofeminism

Selected Resources

2020

The Consortium on Gender, Security and Human Rights created this bibliography to provide a guide to the landscape of academic literature on ecofeminism. Our goal is to provide the policy, activist and scholarly communities with improved access to the findings of academic research, as well as to a brief curated selection of non-academic sources.

The Consortium on Gender, Security and Human Rights

Bibliographic Resources Series

<http://genderandsecurity.org/projects-resources/bibliographic-resources>

Art and Artists' Responses to Gender, Armed Conflict and Human Rights

Climate and Ecological Crises:

The Climate Crisis: Gendered Impacts, Women's Agency, and Feminist Analyses

Feminist Engagements with Green New Deals

Food Security, Gender and the Climate Crisis

Masculinities, the Environment, and Technological "Solutions" to the Climate Crisis

Migration, Gender and the Climate Crisis

Disarmament, Demobilization, and Reintegration (DDR) and Gender in Colombia /

Desarme, desmovilización y reintegración (DDR) y Género en Colombia

Selected English and Spanish Language Sources

Ecofeminism

Environmental Disasters: Gendered Impacts and Responses

Extractive Industries: Gender Analyses

Feminist Critiques of the Sustainable Development Goals

Feminist Foreign Policy

Feminist Political Ecology and Feminist Ecological Economics

Gender and Security in Afghanistan, India and Pakistan

Gender Responsive Budgeting and Gendered Public Finance

Infrastructure:

Energy Infrastructure: Gendered Analyses

Roads, Transportation, Mobility and Gender

Water Infrastructure, Gender and Development

Land:

Land Grabbing, Large-Scale Land Acquisition and Gender

Land Rights and Gender

Land Tenure and Gender

Los derechos a la tierra, el despojo y el género

Land Rights, Land Grabbing & Gender: Spanish Language Sources

Os direitos à terra e o gênero

Land Rights and Gender: Portuguese Language Sources

LGBTQ+ People in Militaries, Wars and Post-War Settings

Masculinities and Armed Conflict

Masculinities and Peacekeeping

Masculinity and Gendered Concepts of Honor, Shame, Humiliation and Vulnerability (focusing on the Middle East)

Private Military and Security Companies: Gendered Perspectives

Sexual Violence and Armed Conflict

Taxation, Tax Justice and Gender Equality

Please check the website for new bibliographic resources posted since this one was published.

The Consortium on Gender, Security and Human Rights created this bibliography to provide a guide to the landscape of academic literature on ecofeminism, although there is also a brief final section of non-academic sources.

The ecofeminist movement is generally thought of as having originated in the mid-1970s, gaining traction in the 1980s and 1990s, and experiencing renewed interest in recent years. Though there have been a range of ideological differences over the course of ecofeminist thought – including cultural ecofeminism and social ecofeminism (encompassing materialist and Marxist ecofeminism) – the movement is rooted in identifying the systemic links between the oppression of women and the degradation of the planet. The early ecofeminist movement was critiqued as essentialist and lacking intersectionality, but contemporary ecofeminism exposes, rejects and devises alternatives to the patriarchal, capitalist and colonialist binaries that construct, reproduce and justify the subjection of both nature and marginalized groups. While incorporating a diverse range of trends and orientations, this evolution of ecofeminist thought broadly centers on the premise that the domination and exploitation of women and nature is historically, materially and symbolically linked.

This bibliography includes foundational texts in the field, critical discourse on the field, and exploration of fields in conversation with ecofeminism, including: ecological feminism; feminist environmentalism; critical ecological feminism; critical feminist eco-socialism; gender and the environment; queer ecologies; global feminist environmental justice; and ecowomanism, which “centers the perspectives of women of African descent and reflects upon these women's activist methods, religious practices, and theories on how to engage earth justice. As a part of the womanist tradition, methodologically ecowomanism features race, class, gender intersectional analysis to examine environmental injustice around the planet” (Harris 2016). With a few exceptions, this bibliography does not cover ecofeminist literary criticism, nor does it cover the ecofeminist animal rights discourse. The Consortium has produced a separate bibliography on the interrelated fields of Feminist Political Ecology and Feminist Ecological Economics.

Consortium interns Josie Abugov, Lauren Nishimuta, and Isabelle Scarborough undertook the principal research for this bibliography, with additional contributions from Consortium staff members. Entries include citations and, insofar as possible, abstracts or summaries. If you are familiar with resources that you think should be included in the next draft of this bibliography and/or in the Consortium’s Research Hub, please send us the citation, and, if possible, the PDF. Resources can be submitted through our website at:

<http://genderandsecurity.org/projects-resources/bibliographic-resources>.

*This bibliography was created by the **Consortium on Gender, Security and Human Rights**, as part of our **Feminist Roadmap for Sustainable Peace and Planet (FRSPP)** project. The FRSPP focuses on the transnational economic actors and processes that tend to deepen the inequalities that underlie armed conflicts and to undermine the prospects for peace that is both politically and environmentally sustainable. Its goal is to provide: forward-looking expert knowledge of those processes; analyses of their impacts on gender relations and other structural inequalities underlying armed conflicts; and recommendations for how to engage and modify those processes to be more supportive of the societal transformations critical to building gender-equitable, sustainable peace. Topics addressed in the FRSPP include, inter alia: the economic recovery policy prescriptions of international financial institutions; extractive industries and natural resource policy; land rights, large scale land acquisition and land grabbing; infrastructure reconstruction; and climate disruption.*

Table of Contents

I. Academic Sources..... 3

II. Non-Academic Sources..... 92

I. Academic Sources

Abatemarco, Tatiana. 2018. "Women's Sense of Farming: Ecofeminism in Sustainable Farming and Local Food in Vermont, U.S.A." *Gender, Place, & Culture* 25 (11): 1601-21.

Abstract:

Women's Sense of Farming is a qualitative study of women farming as part of the local food movement in Vermont, U.S.A. The study puts the lives of women farmers in conversation with ecofeminist theory in order to examine how women farmers simultaneously enact critiques of culture, while also mimicking dominant narratives. The study subjects' narratives of their lives show how they navigate the reason/nature dualism (as articulated by philosopher Val Plumwood). The result of the study is a set of values and experiences that show the successes and challenges of local food farmers working toward social, environmental, and economic sustainability. (*Abstract from original source*)

Keywords: ecofeminism; local food; sustainable farming; Vermont; women's studies

Adams, Carol J. 1991. "Ecofeminism and the Eating of Animals." *Hypatia* 6 (1): 125–45.

Abstract:

In this essay, I will argue that contemporary ecofeminist discourse, while potentially adequate to deal with the issue of animals, is now inadequate because it fails to give consistent conceptual place to the domination of animals as a significant aspect of the domination of nature. I will examine six answers ecofeminists could give for not including animals explicitly in ecofeminist analyses and show how a persistent patriarchal ideology regarding animals as instruments has kept the experience of animals from being fully incorporated within ecofeminism. (*Abstract from original source*)

Adams, Carol J. 1993. *Ecofeminism and the Sacred*. New York: Continuum.

No abstract available.

Summary:

This collection explores a wide variety of religious stances concerning how women affect and can be affected by ecology and spirituality. Through *Ecofeminism and the Sacred* (1994), Adams provides a valuable collection of works from key thinkers in an eclectic but important field. (*Summary from Science and Theology News*)

Adams, Carol J., and Lori Gruen, eds. 2014. *Ecofeminism: Feminist Intersections with Other Animals and the Earth*. New York: Bloomsbury Academic.

No abstract available.

Summary:

Leading feminist scholars and activists as well as new voices introduce and explore themes central to contemporary ecofeminism.

Ecofeminism: Feminist Intersections with Other Animals and the Earth first offers an historical, grounding overview that situates ecofeminist theory and activism and provides a timeline for important publications and events. This is followed by contributions from leading theorists and activists on how our emotions and embodiment can and must inform our relationships with the more than human world. In the final section, the contributors explore the complexities of appreciating difference and the possibilities of living less violently. Throughout the book, the authors engage with intersections of gender and gender non-conformity, race, sexuality, disability, and species.

The result is a new up-to-date resource for students and teachers of animal studies, environmental studies, feminist/gender studies, and practical ethics. (*Summary from Bloomsbury*)

Table of Contents:

Introduction – Carol J. Adams and Lori Gruen

1. Groundwork – Carol J. Adams and Lori Gruen
2. Compassion and Being Human – Deane Curtin
3. Joy – Deborah Slicer
4. Participatory Epistemology, Sympathy, and Animal Ethics – Josephine Donovan
5. Eros and the Mechanisms of Eco-Defense – Pattrice Jones
6. Vulnerability and Dependency and the Ethics of Care – Sunny Taylor
7. Facing Death and Practicing Grief – Lori Gruen
8. Caring Cannibals: Testing Contextual Edibility for Speciesism – Ralph Acamoora
9. Inter-Animal Moral Conflicts and Moral Repair: A Contextualized Ecofeminism Approach in Action – Karen S. Emmerman
10. The Wonderful, Horrible Life of Michael Vick – Claire Kim
11. Ecofeminism and Veganism-Revisiting the Question of Universalism – Richard Twine
12. Why a Pig? A Reclining Nude Reveals the Intersections of Race, Sex, Slavery, and Species – Carol J. Adams
13. Toward New EcoMasculinites, EcoGenders, and EcoSexualities – Greta Gaard

**Agarwal, Bina. 1992. "The Gender and Environment Debate: Lessons from India."
Feminist Studies 18 (1): 119-58.**

No abstract available.

Summary:

“In this paper I will argue that women, especially those in poor rural households in India, on the one hand, are victims of environmental degradation in quite gender-specific ways. On the other hand, they have been active agents in movements of environmental protection and regeneration, often bringing to them a gender-specific perspective and one which needs to inform our view of alternatives. To contextualize the discussion, and to examine the opposing dimensions of women as victims and women as actors in concrete terms, this essay will focus on India, although the issues are clearly relevant to other parts of the Third World as well. The discussion is divided into five sections. The first section outlines the ecofeminist debate in the United States and one prominent Indian variant of it, and suggests an alternative conceptualization. The next three sections respectively trace the nature and causes of environmental degradation in rural India, its class and gender implications, and the responses to it by state and grass-roots groups. The concluding section argues for an alternative transformative approach to development” (Agarwal 1992, 119).

Agarwal, Bina. 1998. “Environmental Management, Equity and Ecofeminism: Debating India’s Experience.” *The Journal of Peasant Studies* 25 (4): 55–95.

Abstract:

There is today a widespread recognition that for effectively managing local forests and commons, we need the active involvement of village communities. But what shape should community institutions for environmental management take? Many favour the revival or replication of traditional ones. But what would this imply for social equity? Indeed are even the newly emergent institutions challenging traditionally unequal social relations? While the issue of appropriate institutions for environmental management is still being debated, there is a striking absence of a gender perspective within the debate. This neglect of gender continues in the face of a substantial parallel literature (and movement) that has grown under the banner of ‘ecofeminism’. Why has ecofeminism failed to provide a corrective? To what extent can it so serve? It is argued here that rather than challenging traditional inequities and revivalist tendencies, the historical representations, premises and prescriptions of ecofeminism (especially its Indian variant) could, in specific contexts, strengthen institutions that entrench gender inequalities. The experience of environmental management institutions in India bear this out. To transform gender relations, and relations between people and nature, will need enhancing the bargaining power of women vis-a-vis men and of those seeking to conserve the environment vis-a-vis those causing its degradation. Although illustrated from India's experience, conceptually these arguments would have wider relevance. (*Abstract from original source*)

Agarwal, Bina. 2010. *Gender and Green Governance: The Political Economy of Women’s Presence Within and Beyond Community Forestry*. New York: Oxford University Press.

Abstract:

Economists studying environmental collective action and green governance have paid little attention to gender. Research on gender and green governance in other disciplines has focused mainly on women's near absence from forestry institutions. This interdisciplinary book turns that focus on its head to ask: what if women were present in these institutions? What difference would that make? Would women's inclusion in forest governance – undeniably important for equity – also affect decisions on forest use and outcomes for conservation and subsistence? Are women's interests in forests different from men's? Would women's presence lead to better forests and more equitable access? Does it matter which class of women governs? And how large a presence of women would make an impact? Answers to these questions can prove foundational for effective environmental governance. Yet they have hardly been empirically investigated. This book is the first major study to comprehensively address these wide-ranging issues. It traces women's history of exclusion from public institutions, the factors that constrain their effective participation, and how those constraints can be overcome. It outlines how strategic partnerships between forestry and other civil society institutions could strengthen rural women's bargaining power with community and government. It examines the complexities of eliciting government accountability in addressing poor rural women's needs, such as for clean domestic fuel and access to the commons. Located in the interface of environmental studies, political economy and gender analysis, the volume makes contributions to current debates on gender and governance, forest conservation, clean energy policy, critical mass and social inclusion. (*Abstract from Oxford University Press*)

Alaimo, Stacy. 1994. "Cyborg and Ecofeminist Interventions: Challenges for an Environmental Feminism." *Feminist Studies* 20 (1): 133–52.

No abstract available.

Summary:

"Drawing upon cultural studies and post-Marxist theory, this article questions the ideologies of cyborgs, ecofeminists, and popular culture texts in order to map out a feminist ecological position within and between the cyborg and ecofeminist poles. On the one hand, Mother Earth and ecofeminist glorifications of nature play into the pockets of patriarchal capitalism; on the other hand, cyborgs forsake alliances between women and nature and may bolster a destructive technophilia. Articulating women and nature as agents in a mutual struggle, however, could strengthen environmental feminism's political impetus while opposing the appropriation of nature as passive resource" (Alaimo 1994, 133).

Alaimo, Stacy. 2000. *Undomesticated Ground: Recasting Nature as Feminist Space*. Ithaca: Cornell University Press.

No abstract available.

Summary:

From "Mother Earth" to "Mother Nature," women have for centuries been associated with nature. Feminists, troubled by the way in which such representations show women controlled by powerful natural forces and confined to domestic space, have sought to distance themselves from nature. In *Undomesticated Ground*, Stacy Alaimo issues a bold call to reclaim nature as feminist space. Her analysis of a remarkable range of feminist writings—as well as of popular journalism, visual arts, television, and film—powerfully demonstrates that nature has been and continues to be an essential concept for feminist theory and practice. Alaimo urges feminist theorists to rethink the concept of nature by probing the vastly different meanings that it carries. She discusses its significance for Americans engaged in social and political struggles from, for example, the "Indian Wars" of the early nineteenth century, to the birth control movement in the 1920s, to contemporary battles against racism and heterosexism. Reading works by Catherine Sedgwick, Mary Austin, Emma Goldman, Nella Larson, Donna Haraway, Toni Morrison, and others, Alaimo finds that some of these writers strategically invoke nature for feminist purposes while others cast nature as a postmodern agent of resistance in the service of both environmentalism and the women's movement. By examining the importance of nature within literary and political texts, this book greatly expands the parameters of the nature writing genre and establishes nature as a crucial site for the cultural work of feminism. *(Summary from Cornell University Press)*

Alaimo, Stacy. 2008. "Ecofeminism without Nature?: Questioning the Relation between Feminism and Environmentalism." *International Feminist Journal of Politics* 10 (3): 209-304.

Abstract:

The essay 'Eco/Feminism, Non-Violence and the Future of Feminism' takes on an important issue within ecofeminism and feminist theory generally – the relationship between maternalism, pacifism, ecofeminism, and essentialism – arguing for new ways of reading 'eco/feminist' activism as an engaged mode of theory. Ironically, even though the purpose of the peace camp in Clayoquot Sound was to protest the logging of the rainforest, this essay does not examine the meaning of nature or environmentalism for the protestors. Nature becomes a mere background for the gendered human drama that unfolds. It is crucial that we interrogate the grounds, purposes, and consequences of linking environmentalism and feminism, by analyzing specific articulations within particular places and contexts. Whether or not it is beneficial to merge feminism and environmentalism remains an open question. *(Abstract from original source)*

Keywords: feminism; environmentalism; gender; nature; nature; ecofeminist activism; feminist theory

Amadi, Luke A., Mina M. Ogbanga, and James E. Akena. 2015. "Climate Change and Feminist Environmentalism in the Niger Delta, Nigeria." *African Journal of Political Science and International Relations* 9 (9): 361–71.

Abstract:

Feminist environmentalist debate explores possible linkages between women and environmental issues such as inequality. One of the most pressing global problem at the centre of this debate is climate change vulnerability. As the Intergovernmental Panel on Climate Change (IPCC) creates global policy awareness on the realities of climate change vulnerability, women in the poor coastal regions of the periphery societies such as the Niger Delta, Nigeria, prone to environmental degradation seem to be missing out. This subject matter has been of immense policy concern. The increase in recent decades of environmental disasters, deleterious effects of oil resource exploitation by the Multinational Corporations (MNCs), pollution, gas flaring, acid rain, sea level rise, ozone layer depletion, global warming and related pressures, provide the need to explore feminist environmental challenges. As all such problems manifest with divergent climate related implications, the most fundamental challenge they pose to women seem less talked about. Niger Delta women who are largely bread winners in most rural households are at risk as their subsistence relies heavily on the natural environment such as farming, fishing, petty trading, gathering of periwinkles, oysters, crayfish etc. To explore this dynamic, the study deployed a desk review of relevant secondary data to examine possible linkages between feminist environmentalism and climate change mitigation. Findings suggest that climate change, mitigation has been minimal. The paper made some policy recommendations. *(Abstract from original source)*

Keywords: environmental security; climate change; women; development; Niger Delta

Anjum, Tasneem. 2020. "Ecofeminism: Exploitation of Women and Nature." *International Journal of English Literature and Social Sciences* 5 (4): 846-8.

Abstract:

Ecofeminism fuses ecology and feminism into one and seeks to draw parallels between the exploitation of the environment and the exploitation of women. It believes that the earth is interconnected, and nature does not recognize human boundaries. It holds that one of the reasons for the destruction of the Earth is that patriarchy only values the masculine traits of conquering and dominance and devalues the 'feminine' traits of life-giving and nurturing. The patriarchal culture has been habitual to see women and nature as 'objects'. *(Abstract from original source)*

Keywords: environment; ecology; exploitation; feminism

Banford, Alyssa, and Cameron Kiely Froude. 2015. "Ecofeminism and Natural Disasters: Sri Lankan Women Post-Tsunami." *Journal of International Women's Studies* 16 (2): 170–87.

Abstract:

Women experience a host of negative consequences during and after a natural disaster. A variety of feminist theories have been used to explore this phenomenon. The aim of this paper is to posit the need for an ecofeminist perspective on analyzing women's vulnerabilities post- natural disaster. The authors will discuss the history and branches of

ecofeminism, highlighting their utility in exploring the intersection of race, class, and gender in the aftermath of disaster. An ecofeminist analysis of Sri Lankan women's vulnerability in the wake of the 2004 tsunami will be used to illustrate the utility of the theory. Implications of using ecofeminism in natural disaster research will be discussed. *(Abstract from original source)*

Keywords: ecofeminism; natural disaster; Sri Lanka

Bangun, Budi Hermawan. 2020. "Ecofeminism and Environmental Protection: A Legal Perspective." *Jambe Law Journal* 3 (1).

Abstract:

Women are very important figures to ensure sustainable development. This paper discusses the role of women in environmental protection from the perspective of eco-feminism and law. This research is a non-doctrinal legal research with a socio-legal approach. The data used are secondary data obtained through literature studies, then the data that has been obtained is analyzed qualitatively. It is learnt from the discussion that eco-feminism as a thought that criticizes the dominance of patriarchy over control of environmental management and has succeeded in encouraging environmental protection movements carried out by women in various countries. Women are key actors in using, managing and protecting natural resources. Environmental preservation is closely related to the role of women. From a legal perspective, eco-feminism is an effort by the people to seek justice as the main goal of law and ensure the principle of equality before the law in monitoring, protecting and enjoying the benefits of environmental sustainability.

(Abstract from original source)

Keywords: ecofeminism; environmental protection; legal perspective

Barad, Karen. 2011. "Nature's Queer Performativity." *Qui Parle* 19 (2): 121–58.

No abstract available.

Summary:

How can the possibility of the queerness of one of the most pervasive of all critters – atoms – be entertained? These "ultraqueer" critters with their quantum quotidian qualities queer queerness itself in their radically deconstructive ways of being. The aim is to show that all sorts of seeming impossibilities are indeed possible, including the queerness of causality, matter, space, and time. *(Summary from original source)*

Batrićević, Ana, and Nikola Paunović. 2019. "Ecofeminism and Environmental Security." *Facta Universitatis, Series: Law and Politics* 17 (2): 125-36.

Abstract:

Having in mind climate change as well as the rising risk of potential environmental crisis caused by pollution and unsustainable exploitation of natural resources, the concept of

environmental security, primarily defined as the resilience of countries and individuals to the challenges of environmental degradation, is rapidly obtaining the interest of general public and experts from various scientific disciplines. However, it seems that the gender aspect of security in general and particularly of environmental security has not been given the amount of attention it deserves until recently. Thanks to the ecofeminist movement, based on the idea that women are more closely related to nature than men and more vulnerable and susceptible to the negative impacts of environmental degradation (especially those emerging as the consequences of pollution and climate change), the role of women in the improvement of environmental security through participation in decision-making processes in legislation and public policy making is finally being recognised. The aim of this paper is to analyse the modern concept of environmental security as well as the evolution and contemporary discourses within ecofeminist movements and to explain the link between them, i.e., the contribution of ecofeminism to the shift in the approach to environmental security in the sense of taking into consideration the rights and interests of women as more common victims of negative environmental impacts as well as their potentials as relevant stake holders in this field.

(Abstract from original source)

Keywords: ecofeminism; environment; ecology; security; environmental security

Bauhardt, Christine. 2013. "Rethinking Gender and Nature from a Material(Ist) Perspective: Feminist Economics, Queer Ecologies and Resource Politics." *European Journal of Women's Studies* 20 (4): 361–75.

Abstract:

After the cultural turn, it has become necessary to reconsider society's relations to nature. This article provides a theoretically sound basis for feminist interventions in global environmental policies drawing on feminist economics and queer ecologies to theorize material(ist) perspectives on gender and nature. This is the starting point for rethinking social and gender relations to nature from the resource politics approach. Beyond the feminization of environmental responsibility this approach aims at an understanding of human life embedded in material and discursive processes – without putting the potential (re)productivity of the female body on the ideological pedestal of heterosexual maternity.

(Abstract from original source)

Keywords: ecological crisis; environmental policies; gender and sustainability; nature cultures; social relations to nature

Biehl, Janet. 1991. *Rethinking Ecofeminist Politics*. Boston: South End Press.

No abstract available.

Summary:

Biehl examines the contradictions of ecofeminism and argues that social ecology, and alternate framework, offers a more liberating program for men and women, as well as for our beleaguered biosphere. *(Summary from Amazon)*

Blumberg, Renata, Rosa Huitzitzilin, Claudia Urdanivia, and Brian C. Lorio. 2018. "Raíces del Sur: Cultivating Ecofeminist Visions in Urban New Jersey." *Capitalism, Nature, Socialism* 29 (1): 58-68.

Abstract:

Significant research has been devoted to analyzing community gardens, including their benefits and problems. This article contributes to debates about community gardens by using concepts from feminist geography and food justice research to reflect upon the challenges and possibilities of community gardening in small, peripheral cities with large immigrant populations. We argue that these concepts provide a useful framework to enact ecofeminist visions through community gardens, especially in places dominated by immigrant populations that are particularly marginalized in the present political era. Our case study garden, Raíces Del Sur, was located in the City of Passaic, a low-income, post-industrial urban center surrounded by suburbs in Passaic County, New Jersey. As activists involved in the making of the Raíces Del Sur community garden to different degrees, and as researchers committed to an ecofeminist vision, we draw attention to the need for greater ecofeminist engagement with community gardening initiatives in cities throughout New Jersey. (*Abstract from original source*)

Keywords: community gardens; food justice; ecofeminism; decolonization; New Jersey

Brownhill, Leigh, and Terisa E. Turner. 2019. "Ecofeminism at the Heart of Ecosocialism" *Capitalism Nature Socialism* 30 (1): 1-10.

No abstract available.

Summary:

"African women have been at the forefront of resistance to corporate globalization since neoliberalism struck in the 1980s. They are joined, on an expanding scale, by diverse women of all continents who have also been deeply engaged in ecofeminist politics of resistance (Shiva 2008; Gago and Aguilar 2018; Giacomini et al. 2018). These resistance politics have today converged in the politics of transition to a fossil-fuel-free world. Being more fully and directly reliant on nature for their daily subsistence, specific African women have faced and resisted enclosure of their commons and collectively maintained indigenous knowledge, seeds, practices, food production, and energy technologies that offer clear alternatives to oil and petro-chemical reliant food and energy systems. The prominence of women in defending the commons against commodification has been evident in Africa for many decades. It is now also evident globally" (Brownhill and Turner 2019, 1).

Brownhill, Leigh, and Terisa E. Turner. 2020. "Ecofeminist Ways, Ecosocialist Means: Life in the Post-Capitalist Future." *Capitalism Nature Socialism* 31 (1): 1-14.

No abstract available.

Summary:

“If you want people to come aboard, you cannot leave them wondering where to find the gangplank. We, and others in this journal, have argued that ecosocialism that is not ecofeminist at heart is not worth its salt¹ (Barca 2019; Brownhill and Turner 2019; Feder 2019; Giacomini et al. 2018; Kovel 2005). Ecofeminism is the recognition of and struggle against capitalists’ racist colonization and exploitation of (that is, extraction of profits from) nature and women. Ecofeminism, insofar as it is characterized by efforts to unite the exploited across historic social divisions (e.g. waged and unwaged), is the revolutionary way to an ecosocialist, post-capitalist future. It has proven difficult to convince some of our readers and socialist colleagues that contemporary anti-colonial, anti-capitalist ecofeminism has anything to do with their own seemingly unrelated areas of expertise or lived experience.² As authors, editors, and activists, we took this as a challenge and an invitation to clarify and restate the case for the imperative of ecofeminism” (Brownhill and Turner 2020, 1).

Buckingham, Susan. 2015. “Ecofeminism.” In *International Encyclopedia of the Social & Behavioral Sciences*, edited by James D. Wright. London: Elsevier.

Abstract:

This article summarizes the history of ecofeminism and its various strands of activism and intellectual inquiry. Through critiques made of ecofeminism, both from those allying themselves with the movement, and from those who wish to disassociate themselves from it, the argument is made that ecofeminism, particularly in its social constructivist form, has been influential in international policy making. As a parallel development alongside feminist political ecology and other environmental feminisms it has developed analytically, infused by renewed interest by a new generation of academics and activists, as well as a new generation of environmental concerns, dominated by climate change. *(Abstract from original source)*

Caldecott, Léonie, and Stephanie Leland, eds. 1983. *Reclaim the Earth: Women Speak Out for Life on Earth*. London: Women’s Press.

No abstract available.

Summary:

Essays discuss nuclear proliferation, chemical pollution, land rights, childbirth, infanticide, ecology, and feminist activities around the world. *(Summary from Google Books)*

Table of Contents:

1. The Eco-Feminist Imperative – Ynestra King
2. Unity Statement – Women’s Pentagon Action

3. Unholy Secrets: The Impact of the Nuclear Age on Public Health – Rosalie Bertell
4. The Long Death (poem) – Marge Piercy
5. Sveso Is Everywhere – Women’s Working Group, Geneva; translated and extracted from the French by Frances Howard-Gordon
6. The Politics of Women’s Health – Nancy Worcester
7. Feminism: Healing the Patriarchal Dis-Ease – Jill Raymond and Janice Wilson
8. Ask A Stupid Question (poem) – Susan Saxe
9. Feminism and Ecology: Theoretical Connections – Stephanie Leland
10. Roots: Black Ghetto Ecology – Wilmette Brown
11. Seeds That Bear Fruit: A Japanese Woman Speaks – Manami Suzuki
12. Another Country (poem) – Marge Piercy
13. Thought for Food – Liz Butterworth
14. The Power to Feed Ourselves : Women and Land Rights – Barbara Rogers
15. The Land Is Our Life: A Pacific Experience – Léonie Caldecott
16. A Micronesian Woman (poem) – Rosalie Bertell
17. Greening the Desert: Women of Kenya Reclaim Land – Maggie Jones and Wanagari Maathai
18. Greening the Cities: Creating a Hospitable Environment for Women and Children – Penelope Leach
19. Against Nuclearisation and Beyond – Statement of Sicilian women
20. For the Hiroshima Maidens (poem) – Léonie Caldecott
21. Gaea: The Earth as Our Spiritual Heritage – Jean Freer
22. He Wanine, He Whenau: Maori Women and the Environment – Ngahuia Te Awekotuku
23. All of One Flesh: The Rights of Animals – Norma Benney
24. The Mothers Do Not Disappear – Marta Zabaleta; translated by Jackie Rodick
25. Invisible Casualties: Women Servicing Militarism – Lesley Merryfinch
26. Alternative Technology: A Feminist Technology? – Chris Thomas
27. Safety and Survival – Margaret Wright
28. Birth: The Agony or the Ecstasy? – Caroline Wyndham
29. A New Form of Female Infanticide – Manushi Collective
30. Saving Trees, Saving Lives: Third World Women and the Issue of Survival – Anita Anand
31. Time for Women: New Patterns of Work – Sheila Rothwell
32. Personal, Political and Planetary Play
33. The Warp and the Weft: The Coming Synthesis of Eco-Philosophy and Eco-Feminism – Hazel Henderson
34. Prayer for Continuation (poem) – Susan Griffin

Carlassare, Elizabeth. 2000. “Socialist and Cultural Ecofeminism: Allies in Resistance.”
Ethics and the Environment 5 (1): 89-106.

No abstract available.

Summary:

“In this essay, I explore the differences and common ground between two predominant perspectives in ecofeminism, socialist and cultural ecofeminism, examining the strategies for social change and epistemological positions that arise from these perspectives. I argue against attempts by feminists and ecofeminists of materialist persuasions to dismiss all or part of ecofeminism on the basis that it is incoherent or regressive, examining the question of who such criticisms serve and suggesting alternative interpretations of ecofeminism's "regressive" moves and "incoherence." I argue that, despite their different views, ecofeminists are able to act together politically in their shared desire to end ecological degradation and foster social egalitarianism. Ecofeminism can be considered an open, flexible political and ethical alliance that does not invoke any shared, singular theoretical framework or epistemology. Finally, I emphasize the variability of the strategies and stakes involved in ecological activism by women and the necessity of recognizing the context specificity of different ecofeminist actions” (Carlassare 2000, 89-90).

Carlassare, Elizabeth. 2009. “Destabilizing the Criticism of Essentialism in Ecofeminist Discourse.” *Capitalism Nature Socialism* 5 (3): 50-66.

No abstract available.

Summary:

“I explore a related tension within ecofeminism between the use of essentialism by cultural ecofeminists on the one hand, and the use of constructionism by social and socialist ecofeminists on the other. I explore the essentialist/constructionist tension in ecofeminism with the intention of destabilizing the criticism that cultural ecofeminism is essentialist” (Carlassare 2009, 50).

Chemhuru, Munamoto. 2018. “Interpreting Ecofeminist Environmentalism in African Communitarian Philosophy and Ubuntu: An Alternative to Anthropocentrism.” *Philosophical Papers* 48 (2): 241-64.

Abstract:

The question of what an African ecofeminist environmental ethical view ought to look like remains unanswered in much of philosophical writing on African environmental ethics. I consider what an African ecofeminist environmental ethics ought to look like if values salient in African communitarian philosophy and ubuntu are seriously considered. After considering how African communitarian philosophy and ubuntu foster communitarian living, relational living, harmonious living, interrelatedness and interdependence between human beings and various aspects of nature, I reveal how African communitarian philosophy and ubuntu could be interpreted from an ecofeminist environmental perspective. I suggest that this underexplored ecofeminist environmental ethical view in African philosophical thinking might be reasonably taken as an alternative to anthropocentric environmentalism. I urge other ethical theorists on African

environmentalism not to neglect this non-anthropocentric African environmentalism that is salient in African ecofeminist environmentalism. (*Abstract from original source*)

Cheney, Jim. 1987. "Eco-Feminism and Deep Ecology." *Environmental Ethics* 9 (2): 115–45.

Abstract:

I examine the degree to which the so-called "deep ecology" movement embodies a feminist sensibility. In part one I take a brief look at the ambivalent attitude of "eco-feminism" toward deep ecology. In part two I show that this ambivalence stems largely from the fact that deep ecology assimilates feminist insights to a basically masculine ethical orientation. In part three I discuss some of the ways in which deep ecology theory might change if it adopted a fundamentally feminist ethical orientation. (*Abstract from PhilPapers*)

Cielo, Cristina, Lisset Coba, and Ivette Vallejo. 2016. "Women, Nature, and Development in Sites of Ecuador's Petroleum Circuit." *Economic Anthropology* 3 (1): 119–32.

Abstract:

This article argues that the contradictory character of Ecuador's current development project is made evident through a focus on energy resource management from a feminist ecological perspective. The hydrocarbon exploitation fundamental to these projects transforms women's roles in social reproduction and production, their relationship with nature, and their dependence on state-institutionalized energy regimes. We examine changes in women's territorially based work of care at sites in Ecuador's petroleum circuit. An ethnographic focus on the transformation of women's daily lives at sites of petroleum exploration, exploitation, and processing in Ecuador reveals an often overlooked dimension of the socioenvironmental conflicts produced by the intensification of national economic insertion into the global energy market. This article thus examines the intersection of state development policies and the gendered construction of subjects of development. The exploitation of natural resources transforms the meanings and values of nature and development, of women's work of care, and of the participation of these in different energy regimes. (*Abstract from original source*)

Keywords: care work; ecofeminism; development; petroleum circuit; Ecuadorian Amazon

Clara, Evy. 2018. "Transformative Ecofeminism Movement in Empowering Indonesian Women." *PEOPLE: International Journal of Social Sciences* 4 (2): 581-98.

Abstract:

This research has a purpose to analyze Women's Journal Foundation as an organization of women who performs the environmental movement and the empowerment of women (ecofeminism) through the Journal. This research used a critical paradigm, a qualitative approach and phenomenological designs. The research locations were held in Jakarta, Salatiga, and Klaten, and took time for 23 months (August 2013 - June 2015). The result

showed that: (1) Women Journal Foundation was founded in 1995 by Gadis Arivia with the goal of advancing gender equality; (2) it initially lied on feminist ideology, a courage to build women's awareness through women journals as the essential movement media; (3) instrument of Women Journal Foundation movement is Friends of Women Journal, performing financial strengthening while providing ecofeminism awareness, and raising ecofeminism in the practical level; and (4) the implications of the movement Women Journal Foundation are the growth of ecofeminism awareness that manifests itself into empowerment of women who care about garbage (Garbage Bank) in Salatiga and natural dye used for batik in Klaten. (*Abstract from PEOPLE: International Journal of Social Sciences*)

Keywords: transformative ecofeminism movement; empowering; Indonesian women

Clark, John. 2000. "The Matter of Freedom: Ecofeminist Lesson for Social Ecology." *Capitalism Nature Socialism* 11 (3): 62–80.

No abstract available

Summary:

"A social ecology is in the deepest sense a radical ecology. This is true not merely because social ecology — like deep ecology, ecofeminism, and eco-socialism — looks to social problems to discover the roots of ecological crisis. The radicality of social ecology consists first in its theoretical orientation, which consists of dialectical inquiry into the mutual determination between the two inseparable realms of the social and the ecological. And, secondly, it lies in its practical dimension: its insistence on the gravity of the global ecological crisis and the need for radical social transformation in order to reverse the present ecocidal course of world history" (Clark 2000, 62).

Cuomo, Christine. 1998. *Feminism and Ecological Communities: An Ethic of Flourishing*. London: Taylor & Francis.

No abstract available.

Summary:

Cuomo traces the emergence of ecofeminism from the ecological and feminist movements then discusses the weaknesses of some ecofeminist positions, using the metaphor of the cyborg to highlight the fluidity of the nature/culture distinction. (*Summary from WorldCat*)

Dātār, Chāyā. 2011. *Ecofeminism Revisited: Introduction to the Discourse*. Jaipur: Rawat Publications.

No abstract available.

Summary:

Most strands of feminism uphold, in varying degrees, the modernist dichotomy between nature and culture. Simone de Beauvoir, in her book *Second Sex*, points out that this distinction equates women with nature (characterized by their biological composition) and men with culture (characterized by their 'risk-taking' behaviour). Liberal and Marxist feminists argue that the traditional notion of a connection between women and nature is a relic of patriarchy—an instrument of oppression—which should be allowed to wither away. For them, ecofeminism smacks of essentialism (biological determinism).

Despite such criticism, one needs to acknowledge the fact that exploring ecofeminist arguments rising from a material base (social, historical, dialectical) creates support in favour of alternative development models as opposed to market-oriented capitalist ones. Poor women often find a potential for liberation within such models. It also provides a better understanding of movements like the Narmada Bachao Andolan, opposition to SEZ etc. which strongly emphasise on women in the third world, their concern for food security and as such their vested interest in the preservation of ecological bases for the survival of their communities. Concepts like 'decentralised communities', 'subsistence production' etc. need to be understood against a theoretical background which justifies the need to start thinking about alternative development models.

The book aims at an introduction to the discourse of ecofeminism as a perspective from which to understand the world around us, where women's concerns of reproduction and subsistence are placed at the centre stage of the human activities. (*Summary from Rawat Publications*)

Dellios, Rosita, Arundhati Bhattacharyya, and Cindy Minarova-Banjac. 2019.
"Ecofeminism in a World of BRICS: Opportunities and Challenges." *Culture Mandala* 13 (2): 1-18.

Abstract:

While feminism and environmentalism have long and illustrious histories in the annals of social movements, together they are less well recognised or understood beyond the academic community. Far from being an eclectic intersection of interests between women and the environment, 'ecofeminism' holds a wider significance for integrative sustainable development in the coming decades. This is especially so when viewed from the Global South and its 'rising powers', three of which – China, India and Brazil – form case studies in this article. Will the developing world, in the course of its development and especially under China's influence, advance or squander the opportunity for an ecofeminist contribution to a better world order? Policy implications derived from this study call for a cross-sector approach that includes culture and religion. These challenge the limitations of binary thinking and promote interconnectedness. (*Abstract from original source*)

Keywords: ecofeminism; sustainable development; culture; Global South; BRICS

Diamond, Irene. 1994. *Fertile Ground: Women, Earth, and the Limits of Control*. Boston: Beacon Press.

No abstract available.

Summary:

In a wide-ranging critique of Western thought and practice, ecofeminist Irene Diamond raises unsettling questions about the ethic of control that permeates how we think about fertility, sexuality, agriculture, and the environment. (*Summary from WorldCat*)

Diamond, Irene, and Gloria Orenstein, eds. 1990. *Reweaving the World: The Emergence of Ecofeminism*. San Francisco, CA: Sierra Club Books.

No abstract available.

Summary:

Essays by leading ecofeminist scholars, poets, activists, spiritual teachers, and artists who envision a restoration of harmony in a global environment damaged by a devaluation of nature and women. Includes writings by poets, novelists, scholars, scientists, ecological activists, and spiritual teachers. Many were first presented at the conference "Ecofeminist perspectives : culture, nature and theory," held at the University of Southern California, in March 1987. (*Summary from WorldCat*)

Dordoy, Alan, and Mary Mellor. 2001. "John P. Clark's 'Ecofeminist Lessons for Social Ecology'." *Capitalism Nature Socialism* 12 (1): 92–8.

No abstract available.

Summary:

"In an earlier contribution to the journal, John Clark sought a dialogue between social ecology and ecosocialism and his paper is to be welcomed for extending that dialogue to ecofeminism. We have many points of agreement with Clark's overall perspective: the need to recognize the dialectical relationship between the social and ecological aspects of human existence; the severity of the ecological crisis we face; the need for a radical response based on egalitarian principles; the role of grassroots, indigenous and other radical movements for environmental and social justice; the centrality of incorporating issues around gender. We also have points at which we diverge, in particular around his interpretation of the dialectical relationship between humanity and nature and his focus upon the care ethic as the most important insight from ecofeminism" (Dordoy and Mellor 2001, 92).

Epstein, Barbara. 1993. "Ecofeminism and Grassroots Environmentalism in the United States." In *Toxic Struggles: The Theory and Practice of Environmental Justice* edited by Richard Hofrichter, 144-52. Philadelphia, PA: New Society Publishers.

No abstract available.

Estévez-Saá, Margarita, and María Jesús Lorenzo-Modia. 2018. "The Ethics and Aesthetics of Eco-Caring: Contemporary Debates on Ecofeminism(s)." *Women's Studies* 47 (2): 123-46.

No abstract available.

Summary:

"Over the course of those four decades, ecofeminist values, principles, practices, and orientations have been explained, described, reformulated, refined, questioned, and indeed criticized. Nowadays it seems almost naïve to talk of ecofeminism in the singular, since a diverse range of trends and orientations have been identified. Furthermore, in some parts, one can even sense a reluctance to use the term itself, with early proponents having been reproved for maintaining essentialist and discriminatory attitudes and conceptualizations, such as the identification of women with nature, or their initial disregard for the very specific condition of women in certain communities and parts of the world. In-depth studies have shown, for example, how environmental problems such as the effects of overpopulation, water degradation, air pollution, deforestation, the extinction of animal and vegetal species, and militarization all tend to affect women and children earlier and more directly, but also in different ways, according to their particular circumstances and contexts. Hence, alternative names have been proposed, including ecological feminism, feminist environmentalism, critical ecological feminism, critical feminist eco-socialism, gender and the environment, ecowomanism, queer ecologies, and global feminist environmental justice, among others.

In light of these circumstances, as well as the now long and broad historical development of ecofeminist approaches, the guest editors of the present volume, as well as its contributors, prefer to align themselves with Greta Gaard's eminently sensible statement that, "If there is to be a future for 'New Eco-feminism' it will need to be more cognizant of its rich and prescient history" (44). Gaard's seminal article "Ecofeminism Revisited: Rejecting Essentialism and Re-Placing Species in a Material Feminist Environmentalism" (2011) is among the most lucid and comprehensive reviews of the long and prolific history of ecofeminism, as well as of its discontents. In the case of Spain, ecofeminist philosopher Alicia Puleo has also dwelt at length on what she describes as the "lights and shadows" of ecofeminism, elucidating the contributions that various ecofeminist authors have made to the field since its origins in the 1970s ("Luces y sombras" 36-45). Thus we can perceive today how the most notable and influential ecofeminist theorists are beginning to acknowledge their predecessors' contributions in a clearer way, one that is unfettered by previous qualms or complexes" (Estévez-Saá and Lorenzo-Modia 2018, 123-4).

Eubonne, Françoise de. 1974. *Le Féminisme ou la Mort*. Paris: P. Horay.

No abstract available.

Summary:

It was not until the 1974 publication of *Le Féminisme ou la Mort* by French feminist author and civil rights activist Françoise d'Eaubonne (1920-2005) that a term to describe feminist efforts and attitudes towards environmental practices was coined: Ecofeminism. In her book, d'Eaubonne argues that many parallels exist between the patriarchal suppression of women and the suppression of nature, and this suppression results in environmental destruction. Since then, numerous theoretical and practical additions to d'Eaubonne's argument have been made. Many begin by collapsing patriarchal dualisms: .male/female, nature/culture, and mind/body but come to fundamentally challenge dominant epistemologies that inherently and efficiently bury other standpoints and ways of knowing. Issues such as the exploitation of nature by industrial resource consumption and Western paradigms of progress and technology have been explicitly designated as ecofeminist concerns. Furthermore, the ecofeminist movement strives for anti-oppression practices, meaning a society free of hierarchy, in which all living beings interact equally and are treated as parts of a common organism, the Earth. (*Summary from Environment & Society Portal*)

Fakier, Khayaat, Diana Mulinari, and Nora Räthzel, eds. 2020. *Marxist-Feminist Theories and Struggles Today: Essential Writings on Intersectionality, Labour and Ecofeminism*. London: Zed Books.

No abstract available.

Summary:

This vital new collection presents new Marxist-Feminist analyses of Capitalism as a gendered, racialized social formation that shapes and is shaped by specific nature-labour relationships. Leaving behind former overtly structuralist thinking, Marxist-Feminist Theories and Struggles Today interweaves strands of ecofeminism and intersectional analyses to develop an understanding of the relations of production and the production of nature through the interdependencies of gender, class, race and colonial relations.

With contributions and analyses from scholars and theorists in both the global North and South, this volume offers a truly international lens that reveals the the vitality of contemporary global Marxist-Feminist thinking, as well as its continued relevance to feminist struggles across the globe. (*Summary from Zed Books*)

Table of Contents:

Introduction - Khayaat Fakier, Diana Mulinari, Nora Räthzel
Part I – Conceptualising

1. Standpoint Theory – Cynthia Cockburn
2. Outside in the Funding Machine - Gayatri Chakravorty Spivak
3. Contradictions in Marxist Feminism – Frigga Haug
4. Ecofeminism as (Marxist) Sociology – Ariel Salleh
5. The ‘Flat Ontology’ of Neoliberal Feminism – Jennifer Cotter
6. The Byzantine Eunuch: Pre-capitalist Gender Category, ‘Tributary’ Modal Contradiction, and a Test for Materialist Feminism – Jules Gleeson
7. Reading Marx against the Grain: Rethinking the Exploitation of Care Work Beyond Profit-Seeking – Tine Haubner
- Part II – Production
8. Marx and Social Reproduction Theory: Three Different Historical Strands - Ankica Čakardić
9. The Best Thing I Have Done Is to Give Birth; The Second Is to Strike – Paula Mulinari
10. Women in Small Scale Fishing in South Africa: An Ecofeminist Engagement with the ‘Blue Economy’ - Natasha Solari and Khayaat Fakier
11. The ‘Crisis of Care’ and the Neoliberal Restructuring of the Public Sector – a Feminist Polanyian Analysis – Rebecca Selberg
12. Gender Regimes and Women’s Labour: Volvo Factories in Sweden, Mexico, and South Africa - Nora Räthzel, Diana Mulinari, Aina Tollefsen
- Part III – Religions and Politics
13. Religious Resistance: A Flower on the Chain or a Tunnel towards Liberation? – Gabriele Dietrich
14. A Marxist-Feminist Perspective: From Former Yugoslavia to Turbo Fascism to Neoliberal Postmodern Fascist Europe - Marina Gržinić
15. Feminism, Antisemitism and the Question of Palestine/Israel – Nira Yuval Davis
- Part IV – Solidarities
16. Women in Brazilian's Trade Union Movement - Patricia Vieira Trópia
17. Argentinean Feminist Movements: Debates from Praxis - Ana Isabel González Montes
18. Marxist Feminism for a Global Women’s Movement against Capitalism - Ligaya Lindio McGovern
19. Marxist/Socialist Feminist Theory and Practice in the USA Today – Nancy Holmstrom
20. Solidarity in Troubled Times: Social Movements in the Face of Climate Change – Kathryn Russell

Farbotko, Carol. 2018. *Domestic Environmental Labour: An Ecofeminist Perspective on Making Homes Greener*. New York: Routledge.

No abstract available.

Summary:

This book addresses the question of domestic environmental labour from an ecofeminist perspective. A work of cultural geography, it explores the proposition that the practice and politics of domestic labour being undertaken in the name of ‘the environment’ needs

to be better recognized, understood and accounted for as a phenomenon shaped by, and shaping of, gender, class and spatial relations.

The book argues that a significant yet neglected phenomenon worthy of research attention is the upsurge in voluntary, and yet mostly unrecognized, domestic environmental labour in high-consuming households in late modernity, with the burden often falling on women seeking to green their lives and homes in aid of a sustainable planet. Further, because domestic environmental labour is undervalued in governance and the formal economy, much like other types of domestic labour, householders have become an unrecognized and unaccounted-for supply of labour for the greening of capitalism.

Situated within broad global debates on links between ecological and social change, the book has relevance in the many jurisdictions around the world in which households are positioned as sites of environmental protection through green consumption. The volume engages existing interest in household environmental behaviour and practice, advancing understanding of these topics in new ways. (*Summary from Routledge*)

Gaard, Greta, ed. 1993. *Ecofeminism*. Philadelphia, PA: Temple University Press.

No abstract available.

Summary:

Drawing on the insights of ecology, feminism, and socialism, ecofeminism's basic premise is that the ideology that authorizes oppression based on race, class, gender, sexuality, physical abilities, and species is the same ideology that sanctions the oppression of nature. In this collection of essays, feminist scholars and activists discuss the relationships among human beings, the natural environment, and nonhuman animals. They reject the nature/culture dualism of patriarchal thought and locate animals and humans within nature. The goal of these twelve articles is to contribute to the evolving dialogue among feminists, ecofeminists, animal liberationists, deep ecologists, and social ecologists in an effort to create a sustainable lifestyle for all inhabitants of the earth.

Among the issues addressed are the conflicts between Green politics and ecofeminism, various applications of ecofeminist theory, the relationship of animal liberation to ecofeminism, harmful implications of the romanticized woman-nature association in Western culture, and cultural limitations of ecofeminism. (*Summary from Temple University Press*)

Table of Contents:

1. Living Interconnections with Animals and Nature – Greta Gaard
2. Ecofeminism: Linking Theory and Practice – Janis Birkeland
3. Dismantling Oppression: An Analysis of the Connection Between Women and Animals – Lori Gruen
4. Roots: Rejoining Natural and Social History – Stephanie Lahar

5. Ecofeminism and the Politics of Reality – Linda Vance
6. Questioning Sour Grapes: Ecofeminism and the United Farm Workers Grape Boycott – Ellen O'Loughlin
7. Animal Rights and Feminist Theory – Josephine Donovan
8. The Feminist Traffic in Animals – Carol J. Adams
9. For the Lover of Nature: Ecology and the Culture of the Romantic – Chaia Heller
10. From Heroic to Holistic Ethics: The Ecofeminist Challenge – Marti Kheel
11. A Cross-Cultural Critique of Ecofeminism – Huey-li Li
12. Ecofeminism and Native American Cultures – Pushing the Limits of Cultural Imperialism? – Greta Gaard

Gaard, Greta. 1997. "Toward a Queer Ecofeminism." *Hypatia* 12 (1): 114–37.

No abstract available.

Summary:

“Although many ecofeminists acknowledge heterosexism as a problem, a systematic exploration of the potential intersections of ecofeminist and queer theories has yet to be made. By interrogating social constructions of the "natural," the various uses of Christianity as a logic of domination, and the rhetoric of colonialism, this essay finds those theoretical intersections and argues for the importance of developing a queer ecofeminism” (Gaard 1997, 114).

Gaard, Greta. 1998. *Ecological Politics: Ecofeminists and the Greens*. Philadelphia, PA: Temple University Press.

No abstract available.

Summary:

Beginning with the ecofeminists, this title describes the paths environmental causes, the feminist peace movement, the feminist spirituality movement, the animal liberation movement, and the anti-toxics movement, as well as experiences of interconnectedness that have led women (and a few men) to articulate an ecofeminist perspective. (*Summary from WorldCat*)

Gaard, Greta. 2002. "Vegetarian Ecofeminism: A Review Essay." *Frontiers: A Journal of Women Studies* 23 (3): 117-46.

No abstract available.

Summary:

“This essay explores that question and others through the analyses and practical applications of vegetarian ecofeminism. First the essay surveys vegetarian ecofeminists'

diverse origins and motivations. Then it traces the path that many vegetarian ecofeminists followed, beginning by making connections between specific objects of oppression (that is, animals and people of color, women and animals, or animals and the environment), growing to include associations among several objects of oppression (animals, people of color, women, gays and lesbians, nature), and arriving at an analysis of the structure of oppression itself. The essay then examines various conceptual developments of vegetarian ecofeminism that have contributed to ecofeminist theory overall. Finally it suggests directions for future development and activism.

As the various liberatory movements for social and environmental justice strive to build coalitions toward common goals, alliances will have stronger foundations if they are built on an understanding and appreciation of the motivating forces that power one another's activism. To that end this essay provides a window onto the passions and perspectives of vegetarian ecofeminists" (Gaard 2002, 118).

Gaard, Greta. 2010. "New Directions for Ecofeminism: Toward a More Feminist Ecocriticism." *ISLE: Interdisciplinary Studies in Literature and Environment* 17 (4): 643–65.

No abstract available.

Summary:

In both Simon Estok's provocative essay, "Theorizing in a Space of Ambivalent Openness: Ecocriticism and Ecophobia" (2009), as well as Joni Adamson and Scott Slovic's "The Shoulders We Stand On: An Introduction to Ethnicity and Ecocriticism" (2009), we are offered two readings of ecocritical history, suggesting real or desired relations among various ecocritical perspectives. In these discussions, feminism is variously referenced—sometimes it is implied or addressed, other times it is backgrounded, omitted, or even distorted. Similarly, in the two book-length introductions to ecocriticism to date, Lawrence Buell's *The Future of Environmental Criticism* (2005) and Greg Garrard's *Ecocriticism* (2004), the retelling of ecocritical roots and developments marginalizes both feminist and ecofeminist literary perspectives. Such presentations (and misrepresentations) of feminist scholarship by collegial ecocritics warn of a larger potential for misreading or omission by broader audiences, hence the importance of both correcting the historical record and actively contributing to the future of ecocriticism. In this essay, I would like to suggest at least seven new directions, or continued developments, for ecofeminist and feminist ecocritics. (*Summary from original source*)

Gaard, Greta. 2011. "Ecofeminism Revisited: Rejecting Essentialism and Re-Placing Species in a Material Feminist Environmentalism." *Feminist Formations* 23 (2): 26–53.

Abstract:

Formulated in the 1980s and gaining prominence in the early 1990s, by the end of that decade ecofeminism was critiqued as essentialist and effectively discarded. Fearing their scholarship would be contaminated by association with the term “eco-feminism,” feminists working on the intersections of feminism and environmentalism thought it better to rename their approach. Thirty years later, current developments in allegedly new fields such as animal studies and naturalized epistemology are “discovering” theoretical perspectives on interspecies relations and standpoint theory that were developed by feminists and ecofeminists decades ago. What have we lost by jettisoning these earlier feminist and ecofeminist bodies of knowledge? Are there features of ecofeminism that can helpfully be retrieved, restoring an intellectual and activist history, and enriching current theorizing and activism? By examining the historical foundations of ecofeminism from the 1980s onward, this article uncovers the roots of the antifeminist backlash against ecofeminism in the 1990s, peeling back the layers of feminist and environmentalist resistance to ecofeminism’s analyses of the connections among racism, sexism, classism, colonialism, speciesism, and the environment. Recuperating ecofeminist insights of the past thirty years provides feminist foundations for current liberatory theories and activism. (*Abstract from original source*)

Keywords: animal studies; antifeminism; ecofeminism; essentialism; material feminism

Gaard, Greta. 2015. “Ecofeminism and Climate Change.” *Women’s Studies International Forum* 49 (March): 20–33.

No abstract available.

Summary:

Issues that women traditionally organize around—environmental health, habitats, livelihoods—have been marginalized in debates that treat climate change as a scientific problem requiring technological and scientific solutions without substantially transforming ideologies and economies of domination, exploitation and colonialism. Issues that GLBTQ people organize around—bullying in the schools, hate crimes, marriage equality, fair housing and health care—aren’t even noted in climate change discussions. Feminist analyses are well positioned to address these and other structural inequalities in climate crises, and to unmask the gendered character of first-world overconsumption; moreover, both feminist animal studies and posthumanism bring awareness of species as an unexamined dimension in climate change. A queer, posthumanist, ecological and feminist approach—brought together through the intersectional lens of ecofeminism—is needed to tackle the antifeminist threads companioning the scientific response to climate change: the linked rhetorics of population control, erotophobia and ecophobia, anti-immigration sentiment, and increased militarism. (*Summary from original source*)

Gaard, Greta. 2017. *Critical Ecofeminism*. London: Lexington Books.

No abstract available.

Summary:

Australian feminist philosopher Val Plumwood coined the term “critical ecofeminism” to “situate humans in ecological terms and non-humans in ethical terms,” for “the two tasks are interconnected, and cannot be addressed properly in isolation from each other.” Various using the terms “critical ecological feminism,” “critical anti-dualist ecological feminism,” and “critical ecofeminism,” Plumwood’s work developed amid a range of perspectives describing feminist intersections with ecopolitical issues—i.e., toxic production and toxic wastes, indigenous sovereignty, global economic justice, species justice, colonialism and dominant masculinity. Well over a decade before the emergence of posthumanist theory and the new materialisms, Plumwood’s critical ecofeminist framework articulates an implicit posthumanism and respect for the animacy of all earthothers, exposing the linkages among diverse forms of oppression, and providing a theoretical basis for further activist coalitions and interdisciplinary scholarship.

Had Plumwood lived another ten years, she might have described her work as “Anthropocene Ecofeminism,” “Critical Material Ecofeminism,” “Posthumanist Anticolonial Ecofeminism”—all of these inflections are present in her work.

Here, Critical Ecofeminism advances upon Plumwood’s intellectual, activist, and scholarly work by exploring its implications for a range of contemporary perspectives and issues--critical animal studies, plant studies, sustainability studies, environmental justice, climate change and climate justice, masculinities and sexualities. With the insights available through a critical ecofeminism, these diverse eco-justice perspectives become more robust. (*Summary from Rowman & Littlefield*)

Gaard, Greta, and Lori Gruen. 1993. “Ecofeminism: Toward Global Justice and Planetary Health.” *Society and Nature* 2: 234-57.

No abstract available.

Summary:

“This confluence of writers, scholars, and activists has answered four questions in developing a theory of ecofeminism: what are the problems that ecofeminism has addressed; how did these problems arise; why should these problems concern feminists; and why might ecofeminism offer the best framework for analyzing them? In this essay, we will explore ways that ecofeminists have answered each of these questions” (Gaard and Gruen 1993, 234).

Garvey, Michelle. 2011. “Toward ‘Global Feminist Environmental Justice’.” *Feminist Formations* 23 (2): 216–23.

No abstract available.

Summary:

“This is a time of intense fossil-fuel consumption, unregulated oil mining, and catastrophic spills; a time when devastating hurricanes and tsunamis unmask centuries-long injustices; a time when corporate public relations, media, and entertainment capitalize on "green" rhetoric, further entrenching neoliberal ideals and usurping genuine, sustainable ecological responsibility. Today, environmental ills, as well as "environmentalist" responses to them, are nothing if not thoroughly globalized, multifaceted, and contradictory. Since the advent of ecofeminism in the 1970s, feminist environmentalists have provided the theoretical apparatuses and activist insight to demystify, contest, interpret, and often re-prioritize these complexities. In so doing, they amplify concerns that mainstream, neoliberal "enviocratic" organizations, policies, and government institutions traditionally ignore. Most fundamentally, these feminists take intersectionality to its radical in/conclusion by extending the concept of mutually reinforcing oppressive systems beyond the scope of the human to concern nonhuman beings, ecological systems, and biosocial relationships as well. This means that few, if any, global inequities escape the potential for feminist environmentalist theorizing, making the field among the most inclusive and expansive to date” (Garvey 2011, 216).

Gebara, Ivone. 1999. *Longing for Running Water: Ecofeminism and Liberation*. Minneapolis: Fortress Press.

No abstract available.

Summary:

Gebara's succinct yet moving statement of her principles of ecofeminism shows how intertwined are the tarnished environment around her and the poverty that afflicts her neighbors. From her experiences with the Brazilian poor women's movement she develops a gritty urban ecofeminism and indeed articulates a whole worldview. She shows how the connections between Western thought, patriarchal Christianity, and environmental destruction necessitate personal conversion to "an new relationship with the earth and with the entire cosmos." (*Summary from Fortress Press*)

Giacomini, Terran. 2014. “Ecofeminism and System Change: Women on the Frontlines of the Struggle against Fossil Capitalism and for the Solar Commons.” *Canadian Woman Studies* 31 (1–2): 95–101.

No abstract available.

Summary:

"I examine selected statements made by women activists and their networks within two social movement organizations: the Women's Earth and Climate Action Network (wecan), that campaigns to keep fossil fuels in the ground, and La Via Campesina's global movement for agroecology and food and seed sovereignty. I do so in order to understand the gendered, ethnicized class dimensions of activism for system change.

These networks are chosen because women are prominent in them, and because both groups address food and energy—relations which are core to capitalism and its negation by commoners in resistance" (Giacomini 2014, 95).

Giacomini, Terran, Terisa Turner, Ana Isla, and Leigh Brownhill. 2018. "Ecofeminism against Capitalism and for the Commons." *Capitalism Nature Socialism* 29 (1): 1-6.

No abstract available.

Summary:

"For us, ecofeminism is based on an understanding that women and Nature are exploited by capitalists. Ecofeminist action stands against this exploitation and affirms the commons. Commons (commoning or "recommoning," to defend the commons) refers to the new and already existing social relations ("ancient futures") that defend and build shared control over the means of life, while prioritizing those who are most exploited and undermined by capitalism. We see shared control being built through direct actions to stop capitalist destruction; defend and build community-controlled food and renewable energy production and exchange; and extend command over the shared life-ground on which all people and other beings depend. Women commoners are showing the way toward a post-fossil-capitalist epoch (see Figure 1). This ecofeminist special issue seeks to highlight some of the ecofeminist solutions, visions, and practices of women commoners and their allies around the world so they can be shared more widely. Let 2018 be the year that people everywhere join such women to end violence by ending global capitalism and affirming the commons" (Giacomini et al. 2018, 5).

Godfrey, Phoebe. 2005. "Diane Wilson vs. Union Carbide: Ecofeminism and the Elitist Charge of 'Essentialism'." *Capitalism Nature Socialism* 16 (4): 37–56.

No abstract available.

Summary:

"I am especially interested in whether the academic charge that ecofeminism is essentialist and contaminated by capitalist patriarchal ideology can withstand political scrutiny. I argue that the ultimate test of a theory is its outcomes, because all theory is a form of practice, and all practice incorporates a form of theory. It is when the connection remains unarticulated and a process of privileging one side over the other emerges that constructive critique becomes counterproductive. So, with an over literal emphasis on discursive practices and a corresponding lack of conceptual tools for discussing material objects and relations, constructionist academics are made uneasy by feminist, environmentalist, or ecofeminist activists, who situate their politics in the material experiences and language of everyday life" (Godfrey 2005, 37-8).

Goldstein, Jesse. 2006. "Ecofeminism in Theory and Praxis." *Capitalism Nature Socialism* 17 (4): 96–102.

No abstract available.

Summary:

"Eventually, Wilson's actions took the form of hunger strikes, resulting in a modest success as Formosa signed a concessionary agreement with her that committed the plant to take steps to reduce its discharges into the bay. In an effort to preserve the theoretical integrity of ecofeminism writ large, she centers her understanding of ecofeminism on historical materialist ecofeminists, using their theoretical frameworks to then substantiate broader claims about ecofeminist work. This leaves us with an ecofeminism theoretically defined by its historical materialist sympathizers—certainly not a bad thing at all—but not entirely representative of the entire constellation of work that falls under the ecofeminist banner" (Goldstein 2006, 96-7).

Gough, Annette, and Hilary Whitehouse. 2020. "Challenging Amnesias: Re-Collecting Feminist New Materialism/Ecofeminism/Climate/Education." *Environmental Education Research* 26 (9-10): 1420-34.

Abstract:

This paper discusses the apparent amnesia with regard to insights manifested in ecofeminist thought and applies a re-collective analysis to thinking on the implications of an ecofeminist new materialism for contemporary environmental education research, and curriculum practice. We engage with a conversation between feminist new materialism and the tropes of ecofeminism at this very unusual time in human history, making visible such interactions. Drawing attention to this and other apparent amnesias and, arguing from a genealogical perspective, we argue the scholarly and conceptual disruption caused by rapidly changing environmental (hence social and cultural) conditions can be fruitfully understood and analysed through a reconceived new materialist ecofeminism. This is especially important given the unequal impact of the climate emergency on women and the continued absence of a truly coherent focus on women's interests – another amnesia – at this moment when the climate dominates all human and other than human life. In exploring the relationships between feminist new materialism, ecofeminism and the more-than-human, we theoretically + materially consider the conceptual challenges of confronting the climate emergency as viewed through the lens of articulating feminisms; and we promote possibilities for further conceptual and practical environmental education research. (*Abstract from original source*)

Keywords: ecofeminism; feminist new materialism; environmental education; women; climate; more-than-human

Graness, Anke. 2018. "Ecofeminism in Africa: The Contribution of Wangari Maathai." In *African Philosophy and the Epistemic Marginalization of Women*, edited by Jonathan O. Chimakonam and Louise Du Toit, 189-206. New York: Routledge.

No abstract available.

Summary:

The exclusion of women philosophers and feminist theory from the history of philosophy has been widely criticised, and a number of ground-breaking research projects and publications have furthered the reconstruction of women's contributions to philosophy during the last few decades. African female thinkers and African feminist theory offer interesting insights into several theoretical areas and questions, as well as topics with political significance. One of those topics is the intersection of feminist theory and environmental protection. The most outstanding example here is the theoretical and practical work of the remarkable Kenyan scientist, feminist, and ecological and political activist Wangari Maathai, winner of the Nobel Peace Prize in 2004. This chapter reflects on her contribution from a philosophical perspective and focuses particularly on the system of ethical values which Maathai developed in her practical work for environmental protection and poverty reduction in the rural areas of Kenya, as well as in the concept of ecofeminism. (*Summary from Taylor & Francis*)

Grosse, Corrie. 2019. "Ecofeminism and Climate Justice." In *Nevertheless, They Persisted: Feminisms and Continued Resistance in the U.S. Women's Movement*, edited by Jo Reger. New York: Routledge.

No abstract available.

Summary:

Women have long been leaders in the U.S. environmental movement. Rachel Carson's movement sparking book *Silent Spring* (1962) exposed the danger of chemicals, enabling public understanding. In the late 1970s, Louis Gibbs organized her community of Love Canal to demand relocation of families living atop a toxic waste dump. Ecofeminism also emerged in the late 1970s as a movement and epistemological current connecting the oppression of women with the oppression of the environment. In the late 1970s and early 1980s, the environmental justice movement mobilized to reveal and alleviate the disproportionate environmental harms inflicted on communities of color. Women-led grassroots groups were at the heart of the movement. (*Summary from Taylor & Francis*)

Hall, K. Melchor Quick, and Gwyn Kirk, eds. 2020. *Mapping Gendered Ecologies: Engaging with and beyond Ecowomanism and Ecofeminism*. Lanham, MD: Lexington Books.

No abstract available.

Summary:

This collection of women's racialized and gendered mappings of place, people, and nature includes the stories of teachers, organizers, activists, farmers, healers, and gardeners. From their many entry points, the contributors to this work engage crucial questions of coexistence with nature in these times of overlapping climate, health, economic, and racial crises.

Table of Contents:

1. Maps, Gardens, and Quilts
2. Darkness All Around: Black Water, Land, Animals, and Sky
3. Roots, Branches, and Wings
4. Cultivating Intergenerational Gardens with Judith Atamba: An Ecowomanist Analysis of a Transnational Black Women's Gardening Collaboration
5. Theorizing Ecofeminist Intersectionalities and their Implications for Feminist Teachers
6. On Black Women's Spatial Resistance: Tracing Modes of Survival and Safe Spaces across the Atlantic
7. Rematriation: A Climate Justice Migration
8. A Conversation with Stephanie Morningstar, coordinator of the North East Farmers of Color (NEFOC) Land Trust
9. Ecofeminism as Intersectional Pedagogy and Practice
10. Climate Justice in the Wild n' Dirty South: An Autoethnographic Reflection on Ecowomanism as Engaged Scholar-Activist Praxis before and during COVID-19
11. Lifelines: Repairing War on the Land
12. Intimate Pedagogy, Melancholic Things
13. Teaching and Learning Gendered Ecologies across the Curriculum
14. A Word about Womanist Ecology: An Autoethnography of Understanding the Sacredness of Community Gardens for African Indigenous People in America
15. A Conversation with Nuria Costa Leonardo: Feminist Visionary, Builder, Farmer, and Teacher

Hamrell, Sven, and Olle Nordberg, eds. 1993. *Women, Ecology and Health: Rebuilding Connections*. Uppsala, Sweden: The Dag Hammarskjöld Centre and Kali for Women.

No abstract available.

Summary:

The seminar on 'Women, Ecology and Health: Rebuilding Connections', which has provided the basis for the material presented in this issue of Development Dialogue, was held in Bangalore in southern India from July 17 to 22, 1991. It was jointly organised by the Dag Hammarskjöld Foundation and the Research Foundation for Science, Technology and Natural Resource Policy, Dehra Dun, India, and moderated by the Director of the latter foundation, Vandana Shiva. It brought together 25 participants from seven South Asian and Southeast Asian countries and one participant from the United States. Both foundations are grateful to the participants for their valuable contributions to

the seminar discussions and to the authors for the pains they have taken in thoroughly revising and updating their papers.

The basic idea behind the organisation of the Bangalore seminar was the conviction that, twenty years after 'the Environment' was placed on the international agenda, the time was ripe to take stock, from a women's perspective, of two decades of development in the environmental field. Furthermore, an important factor was the growing recognition that across the world women are rebuilding connections with nature and renewing the insight that what people do to nature directly affects them, too; that there is, in fact, no insular divide between the environment and their own bodies and health. (*Summary from original source*)

Table of Contents:

1. Women, Ecology and Health: An Introduction –Vandana Shiva
2. After the Forest: AIDS as Ecological Collapse in Thailand – Ann Danaiya Usher
3. Killing Legally with Toxic Waste: Women and the Environment in the United States – Penny Newman
4. Environmental Degradation and Subversion of Health – Mira Shiva
5. Using Technology, Choosing Sex the Campaign Against Sex Determination and the Question of Choice – FASDSP Group
6. Legal Rights... and Wrongs: Internationalising Bhopal – Indira Jaising, C. Sathyamala
7. 'Green Earth, Women's Power, Human Liberation': Women in Peasant Movements in India – Gail Omvedt
8. Filipino Peasant Women in Defence of Life – Loreta B. Ayupan, Teresita G. Oliveros
9. Ethnic Conflict in Sri Lanka: Its Ecological and Political Consequences – Rita Sebastian
10. The Seed and the Earth: Biotechnology and the Colonisation of Regeneration – Vandana Shiva

Harper, A. Breeze, ed. 2010. *Sistah Vegan: Black Female Vegans Speak on Food, Identity, Health and Society*. Brooklyn, NY: Lantern Books.

No abstract available.

Summary:

Sistah Vegan is a series of narratives, critical essays, poems, and reflections from a diverse community of North American black-identified vegans. Collectively, these activists are de-colonizing their bodies and minds via whole-foods veganism. By kicking junk-food habits, the more than thirty contributors all show the way toward longer, stronger, and healthier lives. Suffering from type-2 diabetes, hypertension, high blood pressure, and overweight need not be the way women of color are doomed to be victimized and live out their mature lives. There are healthy alternatives. *Sistah Vegan* is not about preaching veganism or vegan fundamentalism. Rather, the book is about how a group of black-identified female vegans perceive nutrition, food, ecological

sustainability, health and healing, animal rights, parenting, social justice, spirituality, hair care, race, gender-identification, womanism, and liberation that all go against the (refined and bleached) grain of our dysfunctional society. Thought-provoking for the identification and dismantling of environmental racism, ecological devastation, and other social injustices, *Sistah Vegan* is an in-your-face handbook for our time. It calls upon all of us to make radical changes for the betterment of ourselves, our planet, and--by extension--everyone. (Summary from Google Books)

Table of Contents:

Preface – Dr. Psyche Williams-Forsen

Introduction: The Birth of the Sistah Vegan Project – A. Breeze Harper

1. Thinking and Eating at the Same Time: Reflections of a Sistah Vegan – Michelle R. Loyd-Paige

2. Veganism and Ecowomanism – Layli Phillips

3. Social Justice Beliefs and Addiction to Uncompassionate Consumption: Food for Thought – A. Breeze Harper

4. On Being Black and Vegan – Delicia Dunham

5. Nutrition Liberation: Plant-based Diets as a Tool for Healing, Resistance, and Self-Reliance – Melissa Danielle

6. Young, Black, and Vegan – Joi Marie Probus

7. Veganism: Stepping Away from the Status Quo – Venus Taylor

8. Being a Sistah at PETA – Ain Drew

9. Hospital-Sponsored Junk Food at a "Healthy" Bike-Riding Event? – Robin Lee

10. Black-a-tarian – Ma'at Sincere Earth

11. Identity, Freedom, and Veganism – Melissa Santosa

12. Terror Tara – Sophia Bahna-James

13. Eyes of the Dead – Mary Spears

14. I Am Sistah Vegan – Tasha Edwards

15. Gourmet Chef at McD's – Olu Butterfly Woods

16. To Eat or Not to Eat – Thea Moore

17. Stop Feeding Me Your Bullsh*t – Tishana Joy Trainor

18. "What You Cooking, Grandma?" – Nia Yaa

19. The Food and Sex Link – Angelique Shofar

20. Journey to Veganism – Ajowa Nzinga Ifateyo

21. The Fulfillment of the Movement – Adama Maweja

22. Ma'at Diet – Iya Raet

23. Because They Matter – Tashee Meadows

24. Journey Toward Compassionate Choice: Integrating Vegan and Sistah Experience – Tara Sophia Bahna-James

25. Veganism and Misconceptions of Thinness as "Normal" and "Healthy": Sistah Vegans Break It Down in Cyberspace – A. Breeze Harper

Afterword: Liberation as Connection and the Decolonization of Desire – Patrice Jones

Harris, Melanie L. 2016a. "Ecowomanism: An Introduction." *Worldviews* 20 (1): 5–14.

Abstract:

This essay provides a definition and theoretical frame for ecowomanism. The approach to environmental justice centers the perspectives of women of African descent and reflects upon these women's activist methods, religious practices, and theories on how to engage earth justice. As a part of the womanist tradition, methodologically ecowomanism features race, class, gender intersectional analysis to examine environmental injustice around the planet. Thus, it builds upon an environmental justice paradigm that also links social justice to environmental justice. Ecowomanism highlights the necessity for race-class-gender intersectional analysis when examining the logic of domination, and unjust public policies that result in environmental health disparities that historically disadvantage communities of color. As an aspect of third wave womanist religious thought, ecowomanism is also shaped by religious worldviews reflective of African cosmologies and uphold a moral imperative for earth justice. Noting the significance of African and Native American cosmologies that link divine, human and nature realms into an interconnected web of life, ecowomanism takes into account the religious practices and spiritual beliefs that are important tenets and points of inspiration for ecowomanist activism. (*Abstract from original source*)

Keywords: ecowomanism; gender analysis; environment; social justice; African women

Harris, Melanie L. 2016b. "Ecowomanism: Black Women, Religion, and the Environment." *The Black Scholar* 46 (3): 27–39

No abstract available.

Summary:

"This essay is an introduction to ecowomanism, an interdisciplinary discourse in womanist thought that reflects upon black women's religious orientations and connections with the earth. It serves as an overview and provides a survey of ecowomanist discourse. Ecowomanism centers the religious, theological, and spiritual perspectives of black women and women of color as they confront multilayered oppressions such as racism, classism, sexism, and environmental injustice. In the essay I explicate the theoretical foundations for ecowomanism, namely the womanist writings of Alice Walker, the environmental justice movement, and its relation to eco-feminism. I also describe the important roots of African American religious thought for an ecowomanist approach. In addition, I provide a brief survey of four important sources for ecowomanist research from the theological perspectives of Karen Baker Fletcher, Delores S. Williams, the ecological perspective of Shamara Shantu Riley, and the scholarly insights and personal reflection of African theologian, Mercy Amba Oduyoye" (Harris 2016b, 27).

Harris, Melanie L. 2017a. *Ecowomanism: African American Women and Earth-Honoring Faiths*. Maryknoll, NY: Orbis Books.

No abstract available.

Summary:

Scholarship on African American history and culture has often neglected the tradition of African American women who engage in theological and religious reflection on their ethical and moral responsibility to care for the earth. Melanie Harris argues that African American women make distinctive contributions to the environmental justice movement in the ways that they theologize, theorize, practice spiritual activism, and come into religious understandings about our relationship with the earth. Incorporating elements of her family history to set the stage for her argument, Harris intersperses her academic reflections with her own personal stories and anecdotes.

This unique text stands at the intersection of several academic disciplines: womanist theology, eco-theology, spirituality, and theological aesthetics. (*Summary from Orbis Books*)

Harris, Melanie L. 2017b. "Ecowomanism and Ecological Reparations." In *The Wiley Blackwell Companion to Religion and Ecology*, edited by John Hart, 195–202. New York: John Wiley & Sons, Incorporated.

No abstract available.

Summary:

"Ecological reparations constructs a reparative framework that recognizes links between inequalities, the reality of globalization, the push for justice, and the urgency of climate change. It recognizes that while Nature is not concerned with the politics of environmental policy, the reality is that mainstream environmentalism often masks its implicit bias against communities of color, all the while trying to protect the Earth and promote sustainability. An ecowomanist perspective helps us discern these connections, particularly in regard to how they can contribute new solutions to climate change, as well as be frank and honest about where we really are. It invites us to consider the words of Collins and Collins: "Racism is real and has consequences on the environment." In an age of police brutality against Black and Brown women and men, ecowomanism points out that what we are witnessing is a rise in racial violence, and that what the BlackLivesMatter movement is trying to shed light on is a rise in White anxiety about shifting global economics, changing racial demographics, and power. Collins and Collins explain the phenomenon: "Environmentalism masks an unconscious racism that threatens to replicate racist outcomes even without conscious intent" (2005, 209). From an ecowomanist perspective, this truth is acknowledged: fear + white supremacy = racial and ecological violence" (Harris 2017b, 200).

Harris, Melanie L. 2017c. "Reshaping the Ear: Honorable Listening and Study of Ecowomanist and Ecofeminist Scholarship for Feminist Discourse." *Journal of Feminist Studies in Religion* 33 (2): 158–62.

Abstract:

Harris utilizes an ecowomanist approach to tackle the issue of climate change and its impact on women. Ecowomanism is an approach that centers the voices, theoretical, religious, and ecospiritual activism of women of African descent and other women of color. It uses race-class-gender intersectional analysis to highlight the impact environmental health disparities have on communities of color in the age of climate change. Rather than ignore the plight of thousands upon thousands of African American and Latino/a families living in food deserts and the historical connections this social injustice has to white supremacy and access to land rights and clean water, ecowomanist approaches raise awareness about environmental racism. It links a social justice agenda with earth justice recognizing the similar logic of domination at work in parallel oppressions suffered by women of color and the earth. (*Abstract from original source*)
Keywords: Alice Walker; Delores S. Williams; ecowomanism; sin of defilement; social justice; women of color

Harris, Melanie L. 2020. "Ecowomanism: Buddhist–Christian Dialogue from a Womanist and Ecological Perspective." *Journal of Feminist Studies in Religion* 36 (1): 123-9.

Abstract:

Ecowomanism is an approach in religion and ecology that embraces the environmental justice paradigm: a theoretical lens through which one can examine the intersections among racial, economic, gender, and sexual injustice and how these forms of oppression converge with climate injustice. Here, Harris introduces ecowomanism as a multilayered approach to climate justice that can inform and be informed by Christian-Buddhist dialogue. In previous work, she has discussed the significance of an interfaith lens in the work of ecowomanism. Due to the drastic impact of climate change across religious groups, it is crucial to find shared language and bridge understanding about how people of various faiths and nonfaith can raise awareness and confront climate change together in the earth community. She argues that by moving through an eco-womanist method, activists and practitioners can engage comparative religious discourse about the shared and sometimes differing moral and ethical guidelines regarding care for the earth. (*Abstract from original source*)
Keywords: ecowomanism; eco-memory; justice

Hawkins, Roberta, Diana Ojeda, Kiran Asher, Brigitte Baptiste, Leila Harris, Sharlene Mollett, Andrea Nightingale, Dianne Rocheleau, Joni Seager, and Farhana Sultana. 2011. "A Discussion." *Environment and Planning D: Society and Space* 29 (2): 237–53.

No abstract available.

Summary:

"The motivation for this paper came from multiple conversations between the editors about gender and environment theory and practice. From our own research on the

gendered politics that articulate particular spaces, environments, and subjects across scales (Hawkins, forthcoming; Ojeda, 2010), we felt the need to review current and past work in the field, looking for theoretical and methodological clues on how to better understand the relation between gendered subjects and the gendered environments they signify, inhabit, and transform. With this broad question in mind, we did a thorough reading of gender and environment work within geography with the desire to review how current and past work relate to and diverge from one another, and how current work in the field has encompassed theoretical advances in feminist theory, nature-society theory, and analyses of the social production of nature" (Hawkins et al. 2011, 237).

Hunnicut, Gwen. 2019. *Gender Violence in Ecofeminist Perspective: Intersections of Animal Oppression, Patriarchy and Domination of the Earth*. New York: Routledge.

No abstract available.

Summary:

This book aims to begin an eco-centered, eco-feminist informed discussion about the ways in which our relationship to “nature” is bound up with gender, patriarchy, and violence.

Ecofeminist scholars study the interconnections between gendered relationships of domination among humans, between humans, and between humans, nonhumans, and the earth. It is in this ideological and structural tangle between humans and the environment that a deeper understanding of gender violence is possible. Ecofeminism offers analytical possibilities for understanding a “logic of domination” which sustain a whole host of problems, including the interrelated oppressions of gender violence and exploitation of the more-than-human-life world. In this book, Gwen Hunnicutt brings into dialog ecofeminism and gender violence. Ideological components, such as speciesism and the belief that the earth and its nonhuman inhabitants are ours to exploit, inform a host of other social practices, including interpersonal violence.

A portion of this book is devoted to exploring the ways in which patriarchy is foregrounded by another hierarchy—human domination over “nature”. Thus, gender violence stems from a logic of domination that is built on the domination of nature and the domination of the Other “as nature”. As this blueprint of oppression repeats itself where there are vectors of difference, the chapters ultimately connect these oppressions by showing the inextricable bind of violence against humans and the more-than-human-life world. This book will serve as a resource for scholars, activists, and students in sociology, gender violence and interdisciplinary violence studies, critical animal studies, environmental studies, and feminist and ecofeminist studies. *(Summary from Routledge)*

Irving, Simon, and Jenny Helin. 2018. “A World for Sale? An Ecofeminist Reading of Sustainable Development Discourse.” *Gender, Work, & Organization* 25 (3): 264-78.

No abstract available.

Summary:

The aim of this study is to examine how the sustainable development discourse created by one of its most influential proponents, the World Business Council for Sustainable Development, constructs representations of gender and nature. A discourse analysis, performed from Plumwood's ecofeminist perspective, is conducted on their cornerstone text *Vision 2050: The new agenda for business*. We find that what might at first appear to be a roadmap out of the many crises that humanity faces today, is instead simply new twists on 'old' established discourses that reinforce rather than diminish forms of hierarchy and domination. Different discursive strands work together to create dualistic traits that simultaneously constructs gender, nature and some classes as a dependent 'other'. To overcome this we elaborate on implications for teaching, research and practice. *(Summary from original source)*

Keywords: sustainable development; ecofeminism; Plumwood; discourse; World Business Council for Sustainable Development

Isla, Ana. 2005. "Conservation as Enclosure: An Ecofeminist Perspective on Sustainable Development and Biopiracy in Costa Rica." *Capitalism Nature Socialism* 16 (3): 49–61.

No abstract available

Summary:

"This paper argues that the rhetoric of sustainable development reinforces the power and reach of global capitalism. Using the language of conservation, industry, large environmental NGOs, and local government elites are sacrificing the survival of forest peoples to capital accumulation. Enclosures of common lands for the purpose of bioprospecting liquidate the customary claims of forest ownership. As a result, conservation as enclosure suppresses the human rights of local communities and the rights of nature. In this process, campesinos and indigenous people are impoverished as their local environments move from abundance to scarcity in a commodified world, and they themselves become displaced, marginalized, even criminalized, and unwaged in a waged global world. Women lose their autonomy in gender and development programs that claim to promote equality by including them in the international market. They are pushed into capitalized biotech micro-enterprises, become indebted, overextend their work time, and substitute family food production for the cultivation of medicinal plants—all for less than a minimum wage. By these predatory programs, a vulnerable local nature and vulnerable local women are tied into the world economy, not for conservation or emancipation, but to be exploited for capital accumulation" (Isla 2005, 49).

Isla, Ana, ed. 2019. *Climate Chaos: Ecofeminisms and the Land Question*. Toronto: Inanna Publications.

No abstract available.

Summary:

Climate change deepens ethical issues explored and discussed by ecofeminists around the world. This book describes the academic field of material ecofeminism, provides an overview of the land question, and explores how reigning discourses of “sustainable development” have led to a commodification of nature and have effaced the multiple visions, uses, and relationships of local human communities. The articles in this book are spaces of political projects and values that nurture anticapitalist, antipatriarchal, and anticolonial oppressions. We argue that the centrality of resisting the colonization of Mother Earth and Pachamama is supreme. (*Summary from Inanna*)

Table of Contents:

1. Climate Chaos: Mother Earth Under Threat – Ana Isla
2. Money or Life? What Makes Us Really Rich? – Veronica Bennholdt-Thomsen
3. Deconstructing Necrophilia: Eco/feminist Perspectives on the Perversion of Death and Love – Irene Friesen
4. The Guardians of Conga Lagoons – Defending Land, Water and Freedom in Peru – Ana Isla
5. Ecofeminisms, Commons and Climate Justice – Patricia E. (Ellie) Perkins
6. Finite Disappointments or Infinite Hope: Working through Tensions within Transnational Feminist Movements – Dorothy Attakora-Gyan
7. Sasipihkeyihtamowin: Niso Nehiyaw iskwewak – Margaret Kress
8. Climate Change and Environmental Racism: What Payments for Ecosystem Services Means for Peasants and Indigenous Peoples – Ana Isla
9. Biotechnology and Biopiracy: Plant-Based Contraceptives in the Americas and the (Mis)management of Nature – Rachel O'Donnell
10. Building Food Sovereignty through Ecofeminism in Kenta: From Capitalist to Commoners' Agricultural Value Chains – Leigh Brownhill, Wahu M. Kaara and Terisa E. Turner
11. Monsanto and the Patenting of Life: Primitive Accumulation in the Twenty-First Century – Jennifer Bonato
12. “I Know My Own Body...They Lied”: Race, Knowledge, and Environmental Sexism in Institute, wv and Old Bhopal, India – Reena Shadaan
13. Water is Worth More than Gold: Ecofeminism and Gold Mining in the Dominican Republic – Klaire Gain
14. Indigenous Andoas Uprising: Defending Territorial Integrity and Autonomy in Peru – Ana Isla
15. The “Greening” of Costa Rica: A War Against Subsistence – Ana Isla
16. Earth Love: Finding our Way Back Home – Ronnie Joy Leah

Jabeen, Neelam. 2018. “Ecofeminism and Pakistani Anglophone Literature.” *International Journal of Postcolonial Studies* 21 (3): 354-66.

Abstract:

Ecofeminist discourse is primarily developed by western scholars. It does not always take into account the discrepancies that the non-western examples of human–nature and women–nature relationships provide. This essay studies certain Pakistani Anglophone texts that abound in such examples that help develop an alternative ecofeminist analysis to explain these discrepancies. I term this alternative analysis “postcolonial ecofeminism” which does not completely depart from mainstream ecofeminism. Postcolonial ecofeminism still rests in the basic ecofeminist assumption that there is a connection in how one treats women and the environment and all feminized and naturalized entities. However, it contends that to explain the women–nature relationship, especially in the South Asian, post/neocolonial Pakistani context, it is important to consider the material realities of women (and men) that are directly related to their status as members of post/neocolonial societies. (*Abstract from Taylor & Francis*)
Keywords: Pakistani Anglophone literature; postcolonial ecofeminism; women-nature relationship

Jabeen, Neelam. 2020. “Women, Land, Embodiment: A Case of Postcolonial Ecofeminism.” *International Journal of Postcolonial Studies* 22 (8): 1095-109.

Abstract:

In continuation of a previous essay about how Pakistani Anglophone literature intervenes into the mainstream ecofeminist paradigm, in this essay I show how South Asian literature – specifically, Pakistani and Indian fiction – challenges the mainstream ecofeminist assumption of a symbolic woman–nature (land) connection where terms like fertile, barren, seed, rape, womb, virgin, etc. are used for both women and land, symbolically feminizing land, and naturalizing women. I argue that this woman–land connection cannot be merely regarded as symbolic because in the post/colonial South Asian societies that the selected texts present, women’s bodies are actually treated as land, which in turn complicates the notion of women–land embodiment, allowing a deeper understanding of the cause of the twin oppression of women and land. (*Abstract from original source*)
Keywords: embodiment; postcolonial ecofeminism; women-land/nature connection

Jahanbegloo, Ramin, and Vandana Shiva. 2013. “Thinking Eco-Feminism.” In *Talking Environment: Vandana Shiva in Conversation with Ramin Jahanbegloo*, 46-66. New Delhi: Oxford University Press.

Abstract:

In this section, Vandana Shiva talks about her book *Ecofeminism*, which offers a critique of patriarchal violence, capitalism, and colonialism. She comments on the reductive nature of scientific reasoning and argues that reductionism influences the way people think about the world around them. Discussing the connection between reduction and science, Vandana views eco-feminism as recognition of the conquest of nature and the conquest of human beings. She explains how reductionist science results in ignorance; how science is related to techno-science; and techno-science as a form of knowledge.

Moreover, she emphasizes the role of mutual care and love in a global civil society; biodiversity and the plurality of knowledge in a community; how corporations and scientists are harming nature and biodiversity; eco-feminism and the feminism of ordinary women; poverty in India; how Indians can fight corruption; and the negative impact of globalization on spirituality and the 'sacredness of life'. (*Abstract from original source*)

Keywords: Vandana Shiva; ecofeminism; India; poverty; corruption; reductionism; eco-feminism; techno-science; feminism; spirituality

Kemmerer, Lisa. 2019. "The Interconnected Nature of Animal and Earth Activism." *American Behavioral Scientist* 63 (8): 1061-79.

Abstract:

Ecofeminism critiques the common Greco-diaspora worldview, which focuses on divisions and hierarchy, and is shared by millions of people in industrialized nations. Not surprisingly, given this worldview, environmental and animal activists are keenly aware of their differences, both philosophical and practical, and therefore envision their causes and their work as separate and distinct. Asian philosophy, indigenous traditions, and science offer alternative visions, presenting a more interrelational, interconnected, interdependent, unified, and egalitarian sense of the universe. If this alternative worldview is viable for earth and animal advocacy, it must shed light on pressing problems and indicate workable solutions, particularly with regard to the most pressing problems of the day. When applied to climate change and population/consumption, this alternative vision of an interrelational, interconnected, interdependent, unified, and egalitarian universe proves effective for identifying core concerns that are shared and indicating viable joint solutions. (*Abstract from original source*)

Keywords: activism; ecofeminism; Asian philosophy; indigenous traditions; climate change; population/consumption pressures; plant-based diet; empowering women and girls

Kesting, Stefan. 2011. "What Is 'Green' in the Green New Deal – Criteria from Ecofeminist and Post-Keynesian Economics." *International Journal of Green Economics* 5 (1): 49-64.

Abstract:

This article aims in general at further fulfilling the ambition of green economics to be a holistic paradigm synthesising and integrating a diverse set of heterodox economic approaches and philosophies. In particular, it addresses the current lack of macroeconomic and more specifically post-Keynesian short run theories in green economies. This new paradigm is in its essence a radical ecofeminist approach to economics. From this vantage point, the ecofeminist framework of (re)productivity developed by Biesecker and Hofmeister is indeed very congruent with green economies. Moreover, the goal of the article is to develop normative (ecofeminist) criteria for green

stimulus packages. This could improve green economic policy formulation and real-world implementation. (*Abstract from Research Gate*)

Keywords: economies; ecological economies; environment; feminisms; ecofeminisms

Kheel, Marti. 2008. *Nature Ethics: An Ecofeminist Perspective*. Lanham, MD: Rowman & Littlefield.

No abstract available.

Summary:

In *Nature Ethics: An Ecofeminist Perspective*, Marti Kheel explores the underlying worldview of nature ethics, offering an alternative ecofeminist perspective. She focuses on four prominent representatives of holist philosophy: two early conservationists (Theodore Roosevelt and Aldo Leopold) and two contemporary philosophers (Holmes Rolston III, and transpersonal ecologist Warwick Fox). Kheel argues that in directing their moral allegiance to abstract constructs (e.g. species, the ecosystem, or the transpersonal Self) these influential nature theorists represent a masculinist orientation that devalues concern for individual animals. Seeking to heal the divisions among the seemingly disparate movements and philosophies of feminism, animal advocacy, environmental ethics, and holistic health, Kheel proposes an ecofeminist philosophy that underscores the importance of empathy and care for individual beings as well as larger wholes. (*Summary from Rowman & Littlefield*)

King, Roger J.H. 1991. "Caring about Nature: Feminist Ethics and the Environment." *Hypatia* 6 (1): 75–89.

Abstract:

In this essay I examine the relevance of the vocabulary of an ethics of care to ecofeminism. While this vocabulary appears to offer a promising alternative to moral extensionism and deep ecology, there are problems with the use of this vocabulary by both essentialists and conceptualists. I argue that too great a reliance is placed on personal lived experience as a basis for ecofeminist ethics and that the concept of care is insufficiently determinate to explicate the meaning of care for nature. (*Abstract from original source*)

Kings, A. E. 2017. "Intersectionality and the Changing Face of Ecofeminism." *Ethics & the Environment* 22 (1): 63-87.

Abstract:

With its longstanding commitment to intersectional analysis, ecofeminism has always concerned itself with understanding the unique experiences of those who face discrimination, but it is only recently that ecofeminists have come to label their work as explicitly intersectional. This paper will examine the changing nature of ecofeminism and

the importance of continuing to work within an intersectional framework. I will begin by reviewing the genealogy of intersectionality and ecofeminism, before exploring the current directions which intersectional ecofeminism is taking and the limitations which challenge intersectional theorisation. I will demonstrate the importance of an intersectional Indian ecofeminist approach, by exploring the complex circumstances surrounding the management of menstrual hygiene amongst young women in rural India: an issue which if approached non-intersectionally, would effectively silence their struggle. (*Abstract from original source*)

Klemmer, Cary L., and Kathleen A. McNamara. 2019. "Deep Ecology and Ecofeminism: Social Work to Address Global Environmental Crisis." *Affilia: Journal of Women and Social Work* 35 (4): 503-15.

Abstract:

There is emerging global agreement that environmental change is one of the greatest threats to ecosystems, culture, health, and economies of humankind. In response to these environmental changes and the expected human vulnerability they will continue to produce, the American Academy of Social Work and Social Welfare has highlighted intervention to address the human impacts of the changing climate as one of the profession's grand challenges. This article troubles the often anthropocentric worldview from which such responses emerge and proposes a framework informed by the wisdom of deep ecology and ecofeminism. Born from critical methodologies that question the rigid bifurcation and valuation of male/female and human/nonhuman, these perspectives invite social workers to think in novel ways about environmental challenges. We argue that the social work profession, which has historically sought to disturb power dynamics and reprioritize society's needs, is uniquely situated to think holistically about responding to this crisis. By honoring the interrelated nature of human and nonhumankind, social workers can more mindfully lead the social planning and advocacy efforts necessary to meet this grand challenge. (*Abstract from original source*)

Keywords: climate change; deep ecology; ecofeminism; feminist theories; social work practice

Konik, Inge. 2018. "Ubuntu and Ecofeminism: Value-Building with African and Womanist Voices." *Environmental Values* 27 (3): 269-88.

Abstract:

To build a front against neoliberalism, those in the alter-globalisation movement work across perceived divides. Such transversal openness, however, has not been embraced fully within the academic sphere, even though theoretical coalitions are also important for developing a life-affirming societal ethos. Meaningful opportunities for theoretical bridging do exist, particularly where alternative value systems, hitherto isolated, can be drawn into the wider global dialogue on societal futures. In this spirit, this article offers some transversal reflections on materialist ecofeminism, and one such marginalised value system: the African ethic of *ubuntu*. (*Abstract from original source*)

Keywords: alter-globalisation; transversalism; values; ubuntu; ecofeminism

Kronsell, Annica. 2019. “WPS and Climate Change.” In *The Oxford Handbook of Women, Peace, and Security*, edited by Sara E. Davies and Jacqui True, 725–36. Oxford: Oxford University Press.

Abstract:

Climate change can be violent, expressed through immediate weather events, such as floods and storms, and slower, long term violence, such as droughts that impact women’s everyday lives and livelihoods and are exacerbated by other pressures and conflicts. However, climate change has not been explicitly connected to the UN women, peace, and security agenda. The likely reason is that the gender implications of the climate issue have only recently gained salience on the international climate agenda, through the dominant framing of women’s vulnerability. This chapter evokes the ecofeminism argument that climate change is part of a destructive patriarchal politico-economic structure, which implies there can be no separate solution to concerns for peace, equality, or climate issues; all have to be included in a reassessment of humans’ relation to the earth. It suggests that the human security focus provides a more inclusive way to connect the aspirations for peace with climate concerns. To that end, I argue that employing the human security lens as a starting point can help in taking seriously how individual women experience the bottom-up the effects of climate events. (*Abstract from original source*)

Lahar, Stephanie. 1991. “Ecofeminist Theory and Grassroots Politics.” *Hypatia* 6 (1): 28–45.

Abstract:

This essay proposes several guiding parameters for ecofeminism's development as a moral theory. I argue that these provide necessary directives and contexts for ecofeminist analyses and social/ecological projects. In the past these have been very diverse and occasionally contradictory. Most important to the core of ecofeminism's vitality are close links between theory and political activism. I show how these originated in ecofeminism's history and advocate a continued participatory and activist focus in the future. (*Abstract from PhilPapers*)

Laplonge, Dean. 2016. “Exploring the Distance between Ecofeminism and Women in Mining (WIM).” *The Extractive Industries and Society* 3 (3): 843–9.

Abstract:

In this paper I explore whether the employment of more women in mining will result in improved environmental management and practices in that industry. The debate about gender in mining regularly includes claims that the employment of more women will help change the industry. These claims rely on essentialist ideas about how women behave,

and fail to consider the production of masculinity as the preferred gender for all mining employees. Drawing on the results of a survey which explores the attitudes of women who work in mining towards the environment, I conclude that the sex of employees is not the best indicator of possible change in environmental management and practices in the industry. Women who work in mining do not display a particularly strong or unique connection to the environment which would encourage them to drive change in their workplaces. In conclusion, I suggest that ecofeminism might offer better hope of improved environmental practices in mining; and call for more work to be done to explore how this might work in mining operations. (*Abstract from ScienceDirect*)
Keywords: gender; mining; management; environment

Leach, Melissa. 2007. "Earth Mother Myths and Other Ecofeminist Fables: How a Strategic Notion Rose and Fell." *Development and Change* 38 (1): 67–85.

Abstract:

The notion that women are 'closer to nature', naturally caring for land, water, forests and other aspects of the environment, has held powerful sway in certain development circles since the 1980s. Along with the rise in global environmental concern, 'women, environment and development' (WED) perspectives gained ground among many donor agencies and NGOs, complementing and sharing core assumptions with earlier-established 'women in development' (WID) discourses. The materialist dimensions of WED were bolstered by fables about women's natural, cultural or ideological closeness to nature grounded in varieties of ecofeminist analysis. This proved a seductive mix for agencies wishing simultaneously to promote environmental protection and WID, as well as for certain forms of feminist activism and sisterhood-construction, such as those around the 1992 United Nations Conference on Environment and Development. This contribution revisits these narratives and the politics of this strategic fix in the development of international environmentalism and explores the sustained critiques of these ecofeminist fables by feminist scholars and activists from the early 1990s onwards. It provides a critical review of the approach to gender and the environment in some current donor, NGO and other policy documents, which draw little from the feminist critiques of the 1990s. The author reflects on how, and for whom, women–nature links might have practical or strategic value today. (*Abstract from original source*)

Lee, Angela. 2018. "An Ecofeminist Perspective on New Food Technologies." *Canadian Food Studies/La Revue Canadienne des Études sur l'Alimentation* 5 (1): 63-89.

Abstract:

New food technologies are touted by some to be an indispensable part of the toolkit when it comes to feeding a growing population, especially when factoring in the growing appetite for animal products. To this end, technologies like genetically engineered (GE) animals and *in vitro* meat are currently in various stages of research and development, with proponents claiming a myriad of justificatory benefits. However, it is important to consider not only the technical attributes and promissory possibilities of these

technologies, but also the worldviews that are being imported in turn, as well as the unanticipated social and environmental consequences that could result. In addition to critiquing dominant paradigms, the inclusive, intersectional ecofeminist perspective presented here offers a different way of thinking about new food technologies, with the aim of exposing inherent biases, rejecting a view of institutions like science and law as being objective, and advancing methods and rationales for a more explicitly ethical form of decision-making. Alternative and marginalized perspectives are especially valuable in this context, because careful reflection on the range of concerns implicated by new food technologies is necessary in order to better evaluate whether or not they can contribute to the building of a more sustainable and just food system for all. (*Abstract from Canadian Food Studies*)

Keywords: ecofeminism; biotechnology; in vitro meat; GE animals; novel foods

Littig, Beate. 2001. *Feminist Perspectives on Environment and Society*. London: Routledge.

No abstract available.

Summary:

“Feminist perspectives, or gender issues, are rarely dealt with explicitly in environmental sociology (Die Grünen 1987; Schultz and Weller 1995; Schultz 1998). The specific effects of certain environmental measures on women, or the study of specific female practices, form, at most, only apart of more general studies; for instance, representative surveys that try to compare the level of environmental consciousness between men and women. Nor is feminist theory much concerned with questions of environmental sociology - at any rate, the effects of equal rights policies or welfare regimes or of reproductive work on the environment are hardly ever discussed. Nevertheless, in specific feminist fields of study - for example, feminist analysis of housing and traffic planning - environmental effects play an important part. Falling between environmental sociology and feminist theory one may find the so called ecofeminism. This is concerned with the destructive relationship between society and the environment based on a radically feminist analysis of patriarchy, which challenges both environmental sociology and feminist theory. This book offers a critical overview of the sociological and feminist discussions dealing with the interrelationships of environment and society. Based on this critique I will propose a new feminist approach to investigate environmental problems which I call gender-sensitive socio-ecological research, combining both gender studies and environmental studies” (Littig 2001, 2).

Lykke, Nina. 2009. “Non-Innocent Intersections of Feminism and Environmentalism.” *Kvinder, Køn & Forskning* 18 (3): 36-44.

No abstract available.

Summary:

"It was a great pleasure to act as discussant to the key-note address of Stacy Alaimo at conference Gendering Climate and Sustainability in Copenhagen, March 2009. Alaimo's feminist materialist and eco-critical stance resonates a lot with my own take on the debate on sustainability and eco-critical feminism. I agree very much with Alaimo that a radical rethinking of epistemologies and ethics is urgently needed, and that the issue of climate change makes it even more important to push for new approaches. I also think that feminist epistemologies and reflections on ethics can make important contributions to the general discussion. I shall comment on two issues: 1) Alaimo's notion of transcorporeality and its epistemological implications, and 2) the question of intersectionalities between feminism and environmentalism" (Lykke 2009, 36).

MacGregor, Sherilyn. 2014. "Only Resist: Feminist Ecological Citizenship and the Post-Politics of Climate Change." *Hypatia* 29 (3): 617–33.

Abstract:

European political theorists have argued that contemporary imaginaries of climate change are symptomatic of a post-political condition. My aim in this essay is to consider what this analysis might mean for a feminist green politics and how those who believe in such a project might respond. Whereas much of the gender-focused scholarship on climate change is concerned with questions of differentiated vulnerabilities and gendered divisions of responsibility and risk, I want to interrogate the strategic, epistemological, and normative implications for ecological feminism of a dominant, neoliberal climate change narrative that arguably has no political subject, casts Nature as a threat to be endured, and that replaces democratic public debate with expert administration and individual behavior change. What hope is there for counter-hegemonic political theories and social movements in times like these? I suggest that rather than give in and get on the crowded climate change bandwagon, an alternative response is to pursue a project of feminist ecological citizenship that blends resistance to hegemonic neoliberal discourses with a specifically feminist commitment to reclaiming democratic debate about social-environmental futures. (*Abstract from original source*)

MacGregor, Sherilyn. 2020. "Making Matter Great Again? Ecofeminism, New Materialism and the Everyday Turn in Environmental Politics." *Environmental Politics*. doi:10.1080/09644016.2020.1846954.

Abstract:

The idea that sustainability requires changing individuals' routines and choices has for decades been regarded as tantamount to the depoliticization of environmentalism. But the 21st century has seen a shift toward considering 'everyday material practices' as driving a new wave in environmental politics. Claims about the radical potential of material practices have led some scholars down new theoretical paths and reaffirmed old critiques for others. Viewing this development through an ecofeminist lens uncovers problematic oversights. Starting from the position that ecofeminist theory has never not been grounded in materiality, I offer two arguments. First, it is wrong to accept claims of

newness in an 'everyday turn' that ignore the past and overlook their specificity. Second, if this turn represents a new scholarly agenda, then old ecofeminist insights about the politics of everyday living should be incorporated. Both my arguments call for reflection on the politics of publishing in environmental politics. (*Abstract from original source*)
Keywords: environmentalism; everyday life; new/sustainable materialism; green/ecofeminist political theory

Mallory, Chaone. 2006. "Ecofeminism and Forest Defense in Cascadia: Gender, Theory and Radical Activism." *Capitalism Nature Socialism* 17 (1): 32–49.

No abstract available.

Summary:

"Ecofeminism thus reveals how it is that in order to address one form of oppression, one must simultaneously confront them all. Ecofeminism also facilitates a multi-layered analysis of complex environmental problems in ways that bolster activists' ability to affect the broader change in attitudes necessary to preserve life on the planet. Knowledge of ecofeminist theory encourages activists to become more reflective regarding the nature and causes of ecological harm, thus illuminating the connections between global economic systems, local economies, class, race, and gender relations, political systems, and consumer behaviors. Along with this knowledge comes greater ability, better strategies, and stronger tools to change the existing eco-destructive state of affairs. Those of us involved in academic fields who consider our contributions to environmentalism (or feminism) to be primarily in the production of scientific, philosophical, and socio-cultural knowledges must realize that theory and practice are a dialectic, that the directionality of the epistemologies produced by both theorists and activists runs both ways, and most importantly, that it is the obligation of those working within academic fields to actively incorporate the insights and knowledges of activists into our methodologies and scholarly practices. This can be done in a variety of ways: by actively seeking out interactions between activists and theoreticians in activist spaces and venues and not simply in academic symposia and the like; by sharing the results of theoretical inquiry with activists in workshops and public discussions; and by comporting oneself with a general attitude of humility, respect for activist work and a commitment to anti-hierarchical pedagogies and research methodologies. Then, perhaps, will all activism be experienced as a form of theory, and all theory will truly bake bread" (Mallory 2006, 33).

Mallory, Chaone. 2013. "Locating Ecofeminism in Encounters with Food and Place." *Journal of Agricultural and Environmental Ethics* 26 (1): 171–89.

Abstract:

This article explores the relationship between ecofeminism, food, and the philosophy of place. Using as example my own neighborhood in a racially integrated area of Philadelphia with a thriving local foods movement that nonetheless is nearly exclusively white and in which women are the invisible majority of purchasers, farmers, and

preparers, the article examines what ecofeminism contributes to the discussion of racial, gendered, classed discrepancies regarding who does and does not participate in practices of locavorism and the local foods movement more broadly. Ecofeminism, it is argued here, with its focus on the ways that race, class, gender, and place are ontologically entangled, helps to highlight the ways identity and society are made and re-made through our encounters with food. (*Abstract from original source*)

Keywords: ecofeminism; local foods; gender and raced embodiment; co-ops; community supported agriculture; philosophy of place

Mallory, Chaone. 2018. "What's in a Name? In Defense of *Ecofeminism* (Not Ecological Feminisms, Feminist Ecology, or Gender and the Environment): Or 'Why Ecofeminism Need Not Be Ecofeminine—but So What If It Is?'" *Ethics & the Environment* 23 (2): 11-35.

Abstract:

This article examines early critiques of ecofeminism, including those usefully articulated by pathfinding ecofeminist philosopher Victoria Davion, and argues that concerns over essentialist tendencies in ecofeminism are misplaced. The article holds that the term "ecofeminism" performs theoretically and politically useful work by allowing us to think of feminism and environmentalism together—the term ought not be jettisoned in favor of other terms such as, for example, environmental feminism. While taking this stance, this article nonetheless explores in depth the productive effects and development of such critiques into the current era of ecofeminist writings and activism, paying significant attention to the role Davion's 1994 essay "Is Ecofeminism Feminist?" and the other works it inspired have played in indelibly altering ecofeminism for the better, producing a more nuanced theoretical stance regarding gender and ecological degradation and oppression that is now, more than three decades later, shedding important light on specific environmental problems and how such problems are, as all ecofeminisms argue, conceptually and materially connected to social oppressions. (*Abstract from original source*)

Mann, Susan A. 2011. "Pioneers of U.S. Ecofeminism and Environmental Justice." *Feminist Formations* 23 (2): 1–25.

Abstract:

From the late-nineteenth through the early decades of the twentieth century, women in the United States played important roles in the conservation and preservation of wildlife, as well as in environmental activism that fostered clean air, water, and food in our nation's urban centers. This article examines the contributions of women of different classes and races to these environmental struggles. It not only synthesizes the findings of previous environmental histories, but also focuses more attention on the ways environmental contamination affected the lives of women of color and their struggles against environmental racism. In this way, an environmental justice lens is used to excavate and reclaim the history of our ecofeminist predecessors to better ensure that the

visions and voices of marginalized peoples do not remain hidden from history. (*Abstract from original source*)

Keywords: ecofeminism; environmental history; environmental justice

Matthews, Freya. 1994. "Relating to Nature: Deep Ecology or Ecofeminism?" *The Trumpeter: Journal of Ecosophy* 11 (4): 159-66.

Abstract:

Two of our most seminal philosophies of Nature, deep ecology and ecofeminism, offer alternative accounts of our relationship with the natural world. Deep ecology tends to take a basically holistic view of Nature—its image of the natural world is that of a field-like whole of which we and other 'individuals' are parts. Ecofeminists, in contrast, tend to portray the natural world as a community of beings, related, in the manner of a family, but nevertheless distinct. Although the tension between these two theories cannot be resolved by merely cutting and pasting them together, I think that a dialectical reconciliation of their respective views of Nature can be achieved, though this may result in an irreducibly ambivalent ecological ethic. Such ambivalence may in fact be precisely what an adequate understanding of the ecological structure of reality requires. (*Abstract from Springer*)

McMahon, Martha. 1997. "From the Ground up: Ecofeminism and Ecological Economics." *Ecological Economics* 20 (2): 163-73.

Abstract:

Speaking from the margins, ecofeminist analysis exposes many of the assumptions of neoclassical economics as gender biased and as anti-ecological. It identifies the abstract individual of neoclassical economics as a privileged male individual whose apparent 'autonomy' is predicated on the oppression of women, marginal people and nature. Thus ecofeminists tell a different story about economic man — from the grounds of others' experience up. Ecofeminism points to the limits of models of sustainability built on extending market rationality to non-market spheres of life. Ecofeminist economics contains a creative tension between a commitment to social justice and a determination not to colonize the wild. (*Abstract from original source*)

Mellor, Mary. 1992. "Green Politics: Ecofeminist, Ecofeminine or Ecomasculine?" *Environmental Politics* 1 (2): 229-51.

Abstract:

Many commentators have seen a 'natural' affiliation between the ecology movement and the feminist movement. The green movement has attracted many women members and supporters although the German Green Party has adopted the most overtly feminist stance. In Britain, neither feminism nor the presence of women appears to have had a profound effect on green politics. Ecofeminists argue that green politics should start from

women's experience as women share with nature a common oppression at the hand of male-dominated 'progress'. They also share with the natural world a common experience of nurturing and life-giving. The failure of mainstream (male) green thinking to incorporate women's experience of caring and nurturing is most clearly revealed in the debate around the future of work. Some aspects of women's lives have been incorporated into green thinking, particularly in the distinction between the feminine and masculine 'principles'. Without a distinctively feminist perspective these principles are seen as cross-gender and no account is taken of the imbalance of power between men and women that these 'principles' represent. In the absence of a positive integration between feminism and green thinking, green politics is in danger of reverting to, or never leaving, a masculinist stance reflecting the values of patriarchal society. (*Abstract from original source*)

Mellor, Mary. 2006. "Ecofeminist Political Economy." *International Journal of Green Economics* 1 (1/2): 139–50.

Abstract:

This paper will argue that ecofeminist political economy can make a major contribution to green economics. Ecofeminist political economy sees women's work and lives, like the natural world, as being externalised by current economic systems. Through an analysis of the gendering of economic systems, the paper explores alternative ways of conceptualising the provisioning of human societies. Central to this is a critique of conventional notions of 'the economy' and its dualist framework that only values marketable aspects of humanity and nature. The paper identifies the core elements of an ecofeminist analysis, including women's work as body work in biological time, and the necessarily embedded and localised nature of this work. From this perspective the paper goes on to explore conceptions of an embodied and embedded economics that would not be exploitative of women and nature. (*Abstract from EconPapers*)

Keywords: ecofeminist political economy; provisioning; women's work

Mellor, Mary. 2009a. "Eco-feminism and Eco-socialism: Dilemmas of Essentialism and Materialism." *Capitalism Nature Socialism* 3 (2): 43-62.

No abstract available

Summary:

"The core of my argument is that it will prove impossible to construct an eco-socialist/feminist revolutionary theory and practice unless we can finally break out of the laager of economic analysis to embrace women and nature, not as objects of the economic system but as subjects in their own right" (Mellor 2009a, 43).

Mellor, Mary. 2009b. "Ecofeminist Political Economy and the Politics of Money." In *Eco-Sufficiency and Global Justice: Women Write Political Ecology*, edited by Ariel Salleh, 251-67. London: Pluto Press.

Summary:

"So how can the capitalist market be challenged in a way that provides a feasible alternative at a systematic level? As the exploration of externalities shows, the market system places a boundary around certain limited activities and functions that are defined by their value in money terms. Ecofeminist political economy points to the dualist construction of the modern market economy and the way in which economic valuing and the social dominance of men are directly connected. This chapter will explore first the basis of that dualism and then explore the critical question of money issue and circulation that has largely been ignored by both radical and conventional economists" (Mellor 2009b, 252).

Merchant, Carolyn. 1980. *The Death of Nature: Women, Ecology, and the Scientific Revolution*. San Francisco, CA: Harper and Row.

No abstract available.

Summary:

An examination of the Scientific Revolution that shows how the mechanistic world view of modern science has sanctioned the exploitation of nature, unrestrained commercial expansion, and a new socioeconomic order that subordinates women. (*Summary from Amazon*)

Merchant, Carolyn. 1985. "Feminism and Ecology." In *Deep Ecology: Living As If Nature Mattered*, edited by Bill Devall and George Sessions. Salt Lake City, UT: Peregrine Smith Books.

No abstract available.

Mies, Maria, and Vandana Shiva. 2014. *Ecofeminism*. 2nd Ed. London: Zed Books.

No abstract available.

Summary:

This groundbreaking work remains as relevant today as when it was first published. Maria Mies and Vandana Shiva argue that ecological destruction and industrial catastrophes constitute a direct threat to everyday life, the maintenance of which has been made the particular responsibility of women. In both industrialized societies and the developing countries, new wars, violent ethnic chauvinisms and the malfunctioning of the economy pose urgent questions. Is there a relationship between patriarchal oppression

and the destruction of nature in the name of profit and progress? How can women counter the violence inherent in these processes? Should they look to a link between the women's movement and other social movements? These two world-renowned feminist environmental activists offer a thought-provoking analysis of these and many other issues from a unique North-South perspective. (*Summary from WorldCat*)

Table of Contents:

1. Introduction: Why We Wrote This Book Together
2. Reductionism and Regeneration: A Crisis in Science – Vandana Shiva
3. Feminist Research: Science, Violence and Responsibility – Maria Mies
4. The Myth of Catching-up Development – Maria Mies
5. The Impoverishment of the Environment: Women and Children Last – Vandana Shiva
6. Who Made Nature Our Enemy? – Maria Mies
7. Homeless in the 'Global Village' – Vandana Shiva
8. Masculinization of the Motherland – Vandana Shiva
9. Women have no Fatherland – Maria Mies
10. White Man's Dilemma: His Search for What He Has Destroyed – Maria Mies
11. Women's Indigenous Knowledge and Biodiversity Conservation – Vandana Shiva
12. New Reproductive Technologies: Sexist and Racist Implications – Maria Mies
13. From the Individual to the Dividual: The Supermarket of 'Reproductive Alternatives' – Maria Mies
14. Self-Determination: The End of a Utopia? – Maria Mies
15. GATT, Agriculture and Third World Women – Vandana Shiva
16. The Chipko Women's Concept of Freedom – Vandana Shiva
17. Liberating the Consumer – Maria Mies
18. Decolonizing the North – Vandana Shiva
19. People or Population: Towards a New Ecology of Reproduction – Maria Mies and Vandana Shiva
20. The Need for a New Vision: The Subsistence Perspective – Maria Mies

Moore, Niamh. 2008. "Eco/Feminism, Non-Violence and the Future of Feminism."
International Journal of Politics 10 (3): 282-98.

Abstract:

This article turns to an eco/feminist peace camp of the early 1990s in order to revisit the often passionate and troubled debates in feminism about pacifism, non-violence, maternalism and essentialism. Many readings of feminist peace activism, and eco/feminism, have collapsed a complicated politics into simple manifestations of maternalism, while at the same time reducing maternalism to essentialism. In this process essentialism has been invoked to disavow feminist peace activism and eco/feminist activism. Yet the critique of essentialism has now been the subject of much reflection by feminists. Rather than ascribing the category of 'essentialism', genealogical approaches attend to how the categories of 'essentialism' and 'woman' are invoked and to what ends. Such approaches thereby open up possibilities for understanding ecofeminist activism

beyond essentialism. While an eco/feminist peace camp may appear an archetypal site for the re-inscription and repetition of essentialism, I suggest that without returning to such sites it will remain impossible to go beyond essentialism. Through a genealogical examination of contestations over the meanings and practice of eco/feminism at the camp, I understand this late-twentieth century peace camp, not as a quaint throwback to the disavowed activism of the 1970s and 1980s, but as a site through which the future of eco/feminist politics was, and can be, re-imagined. (*Abstract from original source*)
Keywords: Clayoquot Sound; ecofeminism; essentialism; genealogy; maternalism; non-violence; peace camp; the 1980s; the 1990s

Mortimer-Sandilands, Catriona. 2008. "Eco/Feminism on the Edge." *International Feminist Journal of Politics* 10 (3): 305-13.

Abstract:

In this commentary I extend and converse with Niamh Moore's account of ecofeminist politics at Clayoquot Sound during the 1993 peace camp. In agreeing with her argument that such activist moments are more complex than the charges of maternalism and essentialism that have been thrown at them, I support her genealogical approach to understanding the particular gender relations that unfolded during the protest. In addition, I suggest that an understanding of the wider gender politics of the region, in addition to further consideration of other ecofeminist problematiques, would extend and enrich such analyses of ecofeminist activism. (*Abstract from original source*)

Mortimer-Sandilands, Catriona, and Bruce Erickson, eds. 2010. *Queer Ecologies: Sex, Nature, Politics, Desire*. Bloomington, IN: Indiana University Press.

No abstract available.

Summary:

Treating such issues as animal sex, species politics, environmental justice, lesbian space and "gay" ghettos, AIDS literatures, and queer nationalities, this lively collection asks important questions at the intersections of sexuality and environmental studies. Contributors from a wide range of disciplines present a focused engagement with the critical, philosophical, and political dimensions of sex and nature. These discussions are particularly relevant to current debates in many disciplines, including environmental studies, queer theory, critical race theory, philosophy, literary criticism, and politics. As a whole, *Queer Ecologies* stands as a powerful corrective to views that equate "natural" with "straight" while "queer" is held to be against nature. (*Summary from original source*)

Table of Contents:

1. Eluding Capture: The Science, Culture, and Pleasure of "Queer" Animals – Stacy Alaimo
2. Enemy of the Species – Ladelle McWhorter

3. Penguin Family Values: The Nature of Planetary Environmental Reproductive Justice – Noel Sturgeon
4. Queernaturecultures – David Bell
5. Non-white Reproduction and Same-Sex Eroticism: Queer Acts against Nature – Andil Gosine
6. From Jook Joints to Sisterspace: The Role of Nature in Lesbian Alternative Environments in the United States – Nancy C. Unger
7. Polluted Politics? Confronting Toxic Discourse, Sex Panic, and Eco-Normativity – Giovanna Di Chiro
8. Undoing Nature: Coalition Building as Queer Environmentalism – Katie Hogan
9. Fragments, Edges, and Matrices: Rethorizing the Formation of a So-called Gay Ghetto through Queering Landscape Ecology – Gordon Brent Ingram
10. "The Place, Promised, That Has Not Yet Been": The Nature of Dislocation and Desire in Adrienne Rich's *Your Native Land/Your Life* and Minnie Bruce Pratt's *Crime Against Nature* – Rachel Stein
11. "Fucking Close to Water": Queering the Production of the Nation – Bruce Erickson
12. Melancholy Natures, Queer Ecologies – Catriona Mortimer-Sandilands
13. Biophilia, Creative Involution, and the Ecological Future of Queer Desire – Dianne Chisholm.

Muller, S. Marek. 2020. *Impersonating Animals: Rhetoric, Ecofeminism, and Animal Rights Law*. East Lansing, MI: MSU Press.

No abstract available.

Summary:

In 2011, in one sign of a burgeoning interest in the morality of human interactions with nonhuman animals, a panel hosted by the American Association for the Advancement of Science declared that dolphins and orcas should be legally regarded as persons. Multiple law schools now offer classes in animal law and have animal law clinics, placing their students with a growing range of animal rights and animal welfare advocacy organizations. But is legal personhood the best means to achieving total interspecies liberation? To answer that question, *Impersonating Animals* evaluates the rhetoric of animal rights activists Steven Wise and Gary Francione, as well as the Earth jurisprudence paradigm. Deploying a critical ecofeminist stance sensitive to the interweaving of ideas about race, gender, class, sexuality, ability, and species, author S. Marek Muller places animal rights rhetoric in the context of discourses in which some humans have been deemed more animal than others and some animals have been deemed more human than others. In bringing rhetoric and animal studies together, she shows that how we communicate about nonhuman beings necessarily affects relationships across species boundaries and among people. This book also highlights how animal studies scholars and activists can and should use ideological rhetorical criticism to investigate the implications of their tactics and strategies, emphasizing a critical vegan rhetoric as the best means of achieving liberation for human and nonhuman animals alike. *(Summary from original source)*

Njoh, Ambe J., and Elisabeth N. M. Ayuk-Etang. 2020. "Determinants of Ecofeminism in Anglophone Cameroon: A PESTECH Analysis." *Journal of Asian and African Studies*. doi:10.1177/0021909620970571.

Abstract:

This paper analyzes ecofeminism operationalized as the relationship between women and the natural environment. It treats ecofeminism as context-dependent and not a universal construct as suggested in the literature. It focuses on the political, economic, social, technological, ecological, cultural and historical (PESTECH) context of ecofeminism in Anglophone Cameroon, a polity with a unique pre-colonial, colonial and post-colonial experience. Each dimension is shown to impact women–nature relations in its own unique way. This underscores the need to be more discerning and attentive to context in any analysis of ecofeminism. (*Abstract from original source*)

Keywords: Anglophone Cameroon; ecofeminism; women-nature relations; feminism; gender-based discrimination; political, economic, social, technological, ecological, cultural and historical (PESTECH) context; environmental scanning model

Nordgaard, Kari. 1999. "Moon Phases, Menstrual Cycles, and Mother Earth: The Construction of a Special Relationship between Women and Nature." *Ethics and the Environment* 4 (2): 197-209.

No abstract available.

Summary:

"This paper will explore a number of contradictions to the theme of a special relationship between women and nature by examining associations between men and nature and ways that women may be considered distance from nature. I will suggest a variety of reasons why literature in women and environment, ecofeminism, and feminist political ecology has chosen this particular story about a special connection between women and nature (and thus failed to include other stories), and I will ask whether ecofeminist constructions of gender inadvertently reinforce the very social and ecological relations so many of us critique. Although much of my discussion will be directed towards ecofeminism, the fields of women and environment and feminist political ecology share the emphasis on women and nature to which I refer. I recognize that whether theorists see relationships between women and nature as biological or social has been the subject of much writing and criticism between theorists who consider themselves to be in different fields. But at this point, the fact that there is now such a large body of literature focusing on relationships between women and nature (or environment) sets up a cultural story that is present across fields. I will use the term special relationship to refer to the full range of ways that women and nature have been connected" (Nordgaard 1999, 198).

Norgaard, Kari, and Richard York. 2005. "Gender Equality and State Environmentalism." *Gender & Society* 19 (4): 506–22.

Abstract:

There are several compelling reasons to expect that gender equality may serve to foster state environmentalism. However, most previous research on environmental politics has neglected gender. To help further our understanding of the connection between gender and environmental politics, the authors empirically assess the association between the representation of women in national Parliament and environmental treaty ratification, using a large sample of nations. The findings indicate that nations with higher proportions of women in Parliament are more prone to ratify environmental treaties than are other nations. The results point to the importance of considering the role of gender in analyses of state behavior and environmental politics and are consistent with the argument of some feminist theorists that the exploitation of nature and the exploitation of women are interconnected. (*Abstract from original source*)

Keywords: ecofeminism; environmental treaty ratification; state environmentalism

O'Brien, Sarah. 2018. "Women and Nature? Beyond Dualism in Gender, Body, and Environment / Contemporary Perspectives on Ecofeminism." *The International Journal of Justice and Sustainability* 23 (9): 967-70.

No abstract available.

Summary:

"The continued question of the affectivity and necessity of ecofeminism is a manifestation of both its critiques and receptivity. Yet, ecofeminism remains and continues to flourish as a theoretical and practical asset for mitigating the social and environmental issues that plague globalised civilization today. The edited collections of *Contemporary Perspectives on Ecofeminism* and *Woman and Nature? Beyond Dualism in Gender, Body, and Environment* are of no exception to the progression of ecofeminist thought across disciplinary boundaries. Rather, both of these texts contribute to and exemplify the growing ingenious work being produced in the field of ecofeminism.

Contemporary Perspectives on Ecofeminism effectively provides an affirmative yes to the driving question the text seeks to answer: 'why is ecofeminism still needed to address the environmental emergencies of our time?'. This text provides a comprehensive overview of both ecofeminist theories and their interaction with contemporary approaches such as affect theory, critical animal studies, material feminisms/new materialism, action research, and postcolonial feminism. Discussing both the origins of influential ecofeminist theories and their contribution to progressing conversations and research on the relationship between humanity and the more-than-human world *Contemporary Perspectives on Ecofeminism* equips scholars in the fields of philosophy, environmental humanities, environmental studies, political ecology, sustainability and conservation with both knowledge and suggestions for how to better address the social and environmental injustices from their respective perspectives and approaches" (O'Brien 2018, 967).

Odih, Pamela. 2014. *Watersheds in Marxist Ecofeminism*. Newcastle: Cambridge Scholars Publishing.

No abstract available.

Summary:

The neoliberal environmental governance of river conservation, coupled with the organizational modernization imposed and sustained by the European Union's water directives, engenders Other Spaces of feminist ecological alignment. The riparian landscapes of urban cities are manifestations of political and ideological rationalities operating under the constraints of capitalist markets, and are saturated by the contradictions of neoliberal environmental science. Neoliberal rationalities configure river waterways as "sites", the dimensions of which are analogous to Michel Foucault's account of spatial heterotopias as polymerous relations of propinquity between junctures. Many of the modernising initiatives instituted by the European Union's Water Framework Directive can be discerned as biopolitical neoliberal regimes governing local river spaces, through the enfolding into "spaces of emplacement" and the "sites" of programmatic calculation, financialisation of the domestic sphere, and market-based neoliberal environmental science. Primarily informed by organizational ethnographies, extensive interviews and ethnographic observations of river restorations, this book empirically examines how the relationally embodied heterochronies of ecological activism challenge the programmatic rationalities of the European Union's river "government", namely its shifting assemblages of formal and informal agencies, practices and institutions that variously and differentially align the self-regulating ability of subjects with the design, objectives and scope of the European Union's neoliberal regime of river governance.

This book's analysis of the complex inter-governmental networking eliding the local governance of rivers with voluntary sector community-outreach and European Union directives identifies new locations of ecological activism precipitated by political affinities, which have become simultaneously public and private. The capacity of river heterotopias to intersect the public and private spheres of urban cities emphasises the intrinsic reproductive labour time of river restoration; for, as Foucault suggests, the heterochronies of urban heterotopia are one and the same time "outside of time", while also constituting "a sort of perpetual and indefinite accumulation of time in an immobile place". The book shows that the intersecting heterochronies of the urban river space confirm this Other Space as an intriguing gendered heterotopia. (*Summary from Semantic Scholar*)

Oksala, Johanna. 2018. "Feminism, Capitalism, and Ecology." *Hypatia* 33 (2): 216–34.

Abstract:

This article critically assesses the different ways of theoretically connecting feminism, capitalism, and ecology. I take the existing tradition of socialist ecofeminism as my starting point and outline two different ways that the connections among capitalism, the subordination of women, and the destruction of the environment have been made in this literature: materialist ecofeminism and Marxist ecofeminism. I will demonstrate the political and theoretical advantages of these positions in comparison to some of the earlier forms of theorizing the relationship between women and nature, but I will also submit them to philosophical critique. I will show how the Marxist ecofeminist position needs to be both updated and revised in order to account for the different, sometimes contradictory mechanisms for the capitalization of nature that have become prominent today. I will underscore two developments in particular: the dominance of neoliberalism and the development of biotechnology. I will conclude by summing up the theoretical grounds on which a contemporary political alliance between feminist and ecological struggles against capitalism can be built. (*Abstract from original source*)

Paddock, Jessica Rhiannon. 2017. "Changing Consumption, Changing Tastes? Exploring Consumer Narratives for Food Secure, Sustainable, and Healthy Diets." *Journal of Rural Studies* 53: 102-10.

Abstract:

Mirroring trends across the Caribbean and the West Indies, the Turks and Caicos Islands are seeing an increase in the consumption of foods associated with diet-related disease and ill-health such as diabetes, obesity, hypertension and heart disease. These shifts are often attributed to the changing food preferences of consumers, as islanders are thought to be aspiring to a modern and 'Americanised' diet. Drawing on accounts derived from group and individual interviews with Turks and Caicos islanders are chiefly the women who are responsible for feeding work - this paper unpacks the notion that changing diets are a symptom of shifting tastes and preferences. Rather, narratives point to interlocking ecological, economic and social shifts that over time compound the effects of losing access to a culturally valued local source of healthy protein: fish and seafood. Taking an ecofeminist sociological perspective, this paper argues that challenges of food insecurity and diet-related ill-health share both mutual problems and pathways to common solutions. (*Abstract from original source*)

Keywords: consumption; production; food security; ecofeminism; sustainability

Pettersen, Tove. 2020. "Caring for More Than Humans: Ecofeminism and Care Ethics in Conversation." In *Between Closeness and Evil*, edited by Odin Lysaker, 183-213. Oslo, Norway: Scandinavian Academic Press.

Abstract:

Over the last four decades, both ecofeminism and care ethics have profoundly theorized the link between oppression and what is viewed as Others, such as women, non-human animals and nature. After uncovering and analyzing some important commonalities and differences between these two branches of feminist ethical theories and their critiques of

dominant Western philosophy and ethics, Tove Pettersen also identifies some clear thematic and methodological overlaps with Arne Johan Vetlesen's philosophy. She explores three topics in particular where ecofeminism and care ethics may benefit from an exchange, and which is also relevant to Vetlesen's scholarship: the relationship between reason and emotion, the relational ontology, and the emphasis on lived experience. In addition to challenging traditional conceptualizations of reality, conventional value hierarchies, and established power configurations, ecofeminism and care ethics also propose alternatives to oppressive arrangements and new ideals for the future, which are also discussed in this chapter. By integrating ecofeminism and care ethics into one conversation, Pettersen argues, these theories can enhance each other's philosophical foundations and provide a powerful framework for analyzing the interconnection between the unjustified domination of women, other Others, and nature. They can also contribute toward kindling the radical shift in mindset and urgent action that Arne Johan Vetlesen calls for in his environmental philosophy. (*Abstract from PhilPapers*)

Phillips, Mary. 2014. "Re-Writing Corporate Environmentalism: Ecofeminism, Corporeality and the Language of Feeling." *Gender, Work & Organization* 21 (5): 443–58.

Abstract:

For ecofeminism, the rationalist and instrumentalist responses of most corporations to multiple ecological crises are characteristic of a 'logic of patriarchy' based on interrelated and cross-cutting dualisms that support the subordination of nature and other oppressed groups. Dualisms such as culture/nature, reason/body justify corporate denial or appropriation of the feminine, the maternal and nature. Combining ecofeminist philosophy and the work of Helene Cixous, the paper suggests that a subversive approach utilizing embodied, poetic writing could begin to move corporations, and those who work with and in them, to value feeling and organic embeddedness and encourage a more ecocentric engagement with the world. (*Abstract from original source*)
Keywords: ecofeminism; Cixous; embodiment; nature; ecological crisis

Phillips, Mary. 2016. "Embodied Care and Planet Earth: Ecofeminism, Maternalism, and Postmaternalism." *Australian Feminist Studies* 31 (90): 468–85.

Abstract:

The article engages with Julie Stephens (2011) book, *Confronting Postmaternal Thinking*, which argues for a 'regendered' feminism to counter the current postmaternal and neoliberalist focus on paid work to the detriment of relationships of care. Stephens points to ecofeminism as illustrative of a potentially new form of maternalism which could achieve this. While broadly agreeing with Stephens's diagnosis of neoliberalism as amplifying the impoverishment of relations within natural and societal worlds, I contest her construal of ecofeminism and care ethics to maternalism. Instead, I propose a concept of embodied care that speaks to the ecofeminist imperative to support a radical

restructuring of social and political institutions such that they focus on more-than-human flourishing. This is not to argue for a form of regendered maternalism, but neither does it seek to cast maternalism as something to be transcended. Rather, an approach to care that foregrounds connectivity and entangled materialisations provides an ethical resource to confront the dead hand of neoliberalism and a starting place from which to re-figure the postmaternal through a radical and liberatory focus on embodied relatedness. (*Abstract from Taylor & Francis*)

Phillips, Mary. 2019. “‘Daring to Care’: Challenging Corporate Environmentalism.”
Journal of Business Ethics 156 (4): 1151-64.

Abstract:

Corporate engagements with pressing environmental challenges focus on expanding the role of the market, seeking opportunities for growth and developing technologies to manage better environmental resources. Such approaches have provided ineffective. I suggest that a lack of meaningful response to ecological degradation and climate change is inevitable within a capitalist system underpinned by a logics of appropriation and an instrumental rationality that views the planet as a means to achieve economic ends. For ecofeminism, these logics are promulgated through sets of hierarchical and interrelated dualisms which define the human in opposition to the realm of “nature”. This has led to the resilience of ecosystems, social reciprocity and care being unvalued or undervalued. An ecofeminist, care-sensitive ethics is proposed that focuses on the interconnections between human and non-human nature and on affective engagements with the living world. A practical morality is developed that sees the self not as atomized nor as self-optimizing, but as a self in relationship. Such an ethics is necessary to motivate action to contest capitalism’s binary thinking, evident within corporate environmentalism, which has re-made the web of life in ways that are not conducive to planetary flourishing.

(*Abstract from original source*)

Keywords: corporate environmentalism; ecofeminism; ecological modernism; ethics of care

Phillips, Mary, and Nick Rumens, eds. 2016. *Contemporary Perspectives on Ecofeminism*.
New York: Routledge.

No abstract available.

Summary:

Why is ecofeminism still needed to address the environmental emergencies and challenges of our times? Ecofeminism has a chequered history in terms of its popularity and its perceived value in conceptualizing the relationship between gender and nature as well as feeding forms of activism that aim to confront the environmental challenges of the moment.

This book provides a much-needed comprehensive overview of the relevance and value of using eco-feminist theories. It gives a broad coverage of traditional and emerging eco-feminist theories and explores, across a range of chapters, their various contributions and uniquely spans various strands of ecofeminist thinking. The origins of its leading figures (contributors include Erika Cudworth, Greta Gaard, Trish Glazebrook and Niamh Moore), and outlines its influence on how scholars might come to a more generative understanding of the natural environment. The book examines eco-feminism's potential contribution for advancing current discussions and research on the relationships between the humans and more than humans that share our world. *(Summary from Routledge)*

Table of Contents:

1. Eco/feminist Genealogies: Renewing Promises and New Possibilities – Niamh Moore
2. Ecofeminism and the Animal – Erika Cudworth
3. Developing Ecofeminist Corporeality: Writing the Body as Activist Poetics – Mary Phillips
4. Regeneration in Limbo: Ecofeminist Perspectives on the Multiple Crisis and Social Contract – Adelheid Biesecker and Uta Von Winterfeld
5. Where Rivers Meet: Exploring the Confluence of Ecofeminism, Covenantal Ethics and Action Research – Mary Brydon-Miller and Anne Inga Hilsen
6. Climate Adaptation in the Global South: Funding Women's Farming – Trish Glazebrook
7. Hidden Lives, Invisible Vocation? Giving Voice to Game Rangers' Wives in KwaZulu-Natal, South Africa – Ida Sabelis, Tamarisk Van Vliet, and Harry Wels
8. The Township Gaze: a Postcolonial Ecofeminist Theory for Touring the New South Africa – Laura Wright
9. From 'Cli-Fi' to Critical Ecofeminism: Narratives of Climate Change and Climate Justice – Greta Gaard
10. Using Gender Theories to Analyse Nature Resource Management – Christine Katz
11. Organizing and Managing Ecofeminism: Material Manifestations of Spiritual Principles in Business – Ali Young and Scott Taylor

Picado, Jonathon Alexis. 2020. "Mother Nature, Lady Justice: Ecofeminism and Judicial Decision-Making." PhD diss., University of Texas at El Paso.

Abstract:

Ecofeminism offers a feminist perspective that links gender to how humans relate to the natural world. As such, this framework explores the connections between the oppression of nature and the oppression of women, such as widespread views that both women and nature are property, are to be dominated, and are most valuable when cultivated and curated by men. I apply this philosophical and sociological framework to judicial decision-making, where women judges should view environmental issues as women's issues and thus be more likely to vote in favor of the environmental protections relative to her male peers. I evaluate this theory using a mixed method design, focusing on environmental cases before the United States Supreme Court. Previous studies on gender and judicial decision-making examine how cases pertaining to women's issues can alter a

woman judge's voting behavior; however, these studies have limited empirical analyses to cases that typically are associated with women's issues (e.g. reproductive rights, sex discrimination, sexual harassment, etc.). I thus expand this definition of women's issues and examine the power dynamics between women (oppression) and the environment (extraction). I first quantitatively analyze gendered voting patterns on the U.S. Supreme Court in environmental cases. Second, I linguistically analyze a set of solo-authored dissenting opinions to evaluate whether women authors differ in their language, attitudes, and framework pertaining to environmental issues compared to their male judge peers. *(Abstract from original source)*

Plant, Judith, ed. 1989. *Healing the Wounds: The Promise of Ecofeminism*. Philadelphia, PA: New Society Publishers.

No abstract available.

Summary:

Twenty-five activist authors—including Ursula LeGuin, Vandana Shiva, Margot Adler and Joanna Macy—strive to unite the visions and energies of the feminist and ecological perspectives. *Healing the Wounds* draws together the personal, political and spiritual into one enlivening whole. This is the book, and these are the practitioners, that started the movement. *(Summary from Google Books)*

Table of Contents:

- Toward a New World: An Introduction – Judith Plant
1. Remembering Who We Are: The Meaning of Ecofeminism. Split Culture – Susan Griffin
 2. The Ecology of Feminism and the Feminism of Ecology – Ynestra King
 3. A New Movement, a New Hope: East Wind, West Wind, and the Wind from the South – Corinne Kumar D'Souza
 4. Mama Coyote Talks to the Boys – Sharon Doubiago
 5. Women/Wilderness – Ursula K. Le Guin
 6. Healing All Our Relations: Ecofeminist Politics. Poem: Tampons – Ellen Bass
 7. First Mother and the Rainbow Children – Anne Cameron
 8. Women Act: Women and Environmental Protection in India – Pamela Philipose
 9. Speaking for the Earth: The Haida Way – Gwaganad
 10. Development, Ecology, and Women – Vandana Shiva
 11. A Power of Numbers – Rachel Bagby
 12. From Healing Herbs to Deadly Drugs: Western Medicine's War Against the Natural World – Marti Kheel
 13. She Is Alive in You: Ecofeminist Spirituality. Poem: A Story of Beginnings – Starhawk
 14. Invoking the Grove – Deena Metzger
 15. Toward an Ecofeminist Spirituality – Charlene Spretnak
 16. The Give and the Take – Dale Colleen Hamilton
 17. Toward an Ecological-Feminist Theology of Nature – Rosemary Radford Ruether

18. The Juice of the Mystery – Margot Adler
19. Sacred Land, Sacred Sex – Dolores LaChapelle
20. Lakshmi Ashram: A Gandhian Perspective in the Himalayan Foothills – Radha Bhatt
21. Feminist Earth-Based Spirituality and Ecofeminism – Starhawk
22. The Circle Is Gathering: Ecofeminist Community. Poem: Lost Arrows and the Feather People – Ursula K. Le Guin
23. Survival on Earth: The Meaning of Feminism – Dorothy Dinnerstein
24. Awakening to the Ecological Self – Joanna Macy
25. Wings of the Eagle: A Conversation with Marie Wilson
26. The Subjective Side of Power – Margo Adair and Sharon Howell
27. Community: Meeting Our Deepest Needs – Helen Forsey
28. Consensus and Community: A Conversation with Caroline Estes
29. The Circle is Gathering – Judith Plant

Plumwood, Val. 1986. "Ecofeminism: An Overview and Discussion of Positions and Arguments." *Australasian Journal of Philosophy* 64 (sup1): 120–38.

Abstract:

The concept of "ecofeminism," which focuses on the link between the domination of women & the domination of nature, is explored, based on a review of the literature. Ecofeminist positions attribute this linkage to a set of dualisms originating in classical philosophy or to the rise of mechanistic science during the Enlightenment; alternative theories explain the link in terms of difference. It is argued that the various positions are not clearly developed & articulated in the existing literature, & alternatives are only vaguely suggested. To clarify the ecofeminist perspective, some of the dualisms that have characterized Western thought are discussed. It is concluded that ecofeminism, despite the limitations of existing texts, has the potential to integrate not only the ecological & feminist critiques, but also other sets of interrelated dualisms. (*Abstract from ProQuest*)

Plumwood, Val. 1988. "Women, Humanity and Nature." *Radical Philosophy* 48: 16–24.

No abstract available.

Summary:

"There is now a growing awareness that the Western philosophical tradition which has identified, on the one hand, maleness with the sphere of rationality, and on the other hand, femaleness with the sphere of nature, has provided one of the main intellectual bases for the domination of women in Western culture" (Plumwood 1988, 16).

Plumwood, Val. 1991. "Nature, Self, and Gender: Feminism, Environmental Philosophy, and the Critique of Rationalism." *Hypatia* 6 (1): 3–27.

Abstract:

Rationalism is the key to the connected oppressions of women and nature in the West. Deep ecology has failed to provide an adequate historical perspective or an adequate challenge to human/nature dualism. A relational account of self enables us to reject an instrumental view of nature and develop an alternative based on respect without denying that nature is distinct from the self. This shift of focus links feminist, environmentalist, and certain forms of socialist critiques. The critique of anthropocentrism is not sacrificed, as deep ecologists argue, but enriched. (*Abstract from original source*)

Plumwood, Val. 1993. *Feminism and the Mastery of Nature*. London: Routledge.

No abstract available.

Summary:

Two of the most important political movements of the late twentieth century are those of environmentalism and feminism. In this book, Val Plumwood argues that feminist theory has an important opportunity to make a major contribution to the debates in political ecology and environmental philosophy.

Feminism and the Mastery of Nature explains the relation between ecofeminism, or ecological feminism, and other feminist theories including radical green theories such as deep ecology. Val Plumwood provides a philosophically informed account of the relation of women and nature, and shows how relating male domination to the domination of nature is important and yet remains a dilemma for women. (*Summary from CRC Press*)

Plumwood, Val. 2000. "Integrating Ethical Frameworks for Animals, Humans, and Nature: A Critical Feminist Eco-Socialist Analysis." *Ethics and the Environment* 5 (2): 285–322.

No abstract available.

Summary:

"I discuss in this article ways a critical feminist-socialist ecology might begin to re-envision the projects of animal ethics and defense in a form both more integrated and more effective as a liberatory theory and political movement than the present offerings of animalist theories" (Plumwood 2000, 285).

Power, Chelsea. 2020. "Multispecies Ecofeminism: Ecofeminist Flourishing of the Twenty-First Century." PhD diss., University of Victoria.

Abstract:

Ecofeminism has had a nonlinear developmental path. Although it was celebrated as a potentially revolutionary project in the 1970s, by the time climate change and environmental crises had worked their way into mainstream discourse ecofeminism had

become practically unheard of. The purpose of this thesis is to reflect on the failure of early ecofeminism and to explore ecofeminism's potential as a transformative project of the twenty-first century. This thesis is motivated by my own personal experience of ecofeminism as transformative and also by what I would call a recent resurgence of interest in ecofeminism by young students, budding feminists, and fledgling environmentalists that understand the climate and environmental crises as fundamentally linked to the oppressions of colonial capitalist-patriarchy. Recounting the origin, history, and marginalization of the project of ecofeminism, I explore the rift between materialist and spiritual/cultural approaches to argue that the effectiveness of ecofeminism is dependent upon a collaborative recovery from the damages done by extensive anti-essentialism critiques. The onto-epistemology of our current paradigm—defined by neoliberal capitalism and colonial patriarchy—limits response to the environmental crises of our times to that of incremental policy change that is more symbolic than substantive. I argue that, in order to escape the chains of the neoliberal/capitalist/patriarchal subject that are cast upon us by these predatory onto-epistemologies, we must envisage ways to be human otherwise; in reciprocal relationships with more-than-human nature. As a prefigurative project that centres the more-than-human yet maintains a comprehensive intersectional anti-oppressive framework, a contemporary 'multispecies ecofeminism' can endow us with this potentiality. In our times of immense ecological degradation and 'point-of-no-return' deadlines, ecofeminism is a needed 'third story' that resonates as revolutionary with young scholars of the twenty-first century. (*Abstract from original source*)

Rahman, Shazia. 2019. *Place and Postcolonial Ecofeminism: Pakistani Women's Literacy and Cinematic Fictions*. Lincoln, NE: Board of Regents of the University of Nebraska.

No abstract available.

Summary:

While news reports about Pakistan tend to cover Taliban attacks and bombings, and academics focus on security issues, the environment often takes a backseat in media reportage and scholarship. In particular, Pakistani women's attachment to their environment and their environmental concerns are almost always ignored. Shazia Rahman traces the ways in which Pakistani women explore alternative, environmental modes of belonging, examines the vitality of place-based identities within Pakistani culture, and thereby contributes to evolving understandings of Pakistani women—in relation to both their environment and to various discourses of nation and patriarchy.

Through an astute analysis of such works as Sabiha Sumar's *Khamosh Pani* (2003), Mehreen Jabbar's *Ramchand Pakistani* (2008), Sorayya Khan's *Noor* (2006), Uzma Aslam Khan's *Trespassing* (2003), and Kamila Shamsie's *Burnt Shadows* (2009), Rahman illuminates how Pakistani women's creative works portray how people live with one another, deal with their environment, and intuit their relationship with the spiritual. She considers how literary and cinematic documentation of

place-based identities simultaneously critiques and counters stereotypes of Pakistan as a country of religious nationalism and oppressive patriarchy. (*Summary from University of Nebraska Press*)

Rao, Manisha. 2012. "Ecofeminism at the Crossroads in India: A Review." *DEP - Deportate, Esuli, Profughe*, no. 20: 124–42.

Abstract:

A large and growing body of literature on ecofeminism in the West relates gender and environment mainly in ideological terms. In India however, growing protests against environmental destruction and struggles for survival and subsistence point to the fact that caste, class and gender issues are deeply interlinked. In this paper, I will look at the main tenets of ecofeminism and the critiques that have been leveled against them. Then I will try to contextualize this debate within the Indian environmental movement and highlight the interconnections of caste, class and gender issues in it. Further I would attempt to see whether the issue of environment has been taken up by the Indian women's movement. If not, whether the women's movement would benefit and become more broad-based by taking up the issues that concern women of different caste and class. At the same time, whether the Indian environment movement would benefit by taking up a feminist perspective. (*Abstract from original source*)

Ress, Mary Judith. 2008. "Remembering Who We Are: Reflections on Latin American Ecofeminist Theology." *Feminist Theology* 16 (3): 383-96.

Abstract:

Since 1990 I have been deeply involved in the development of Latin American ecofeminist thought and its theological, ethical and spiritual perspectives as a founding member of the Con-spirando Collective, a team of women working in the areas of ecofeminist theology, ethics and spirituality in Santiago, Chile. This article describes the results of a research project I conducted based on interviews with twelve faith-based activist women who had historically aligned themselves with liberation theology and its practice and who now describe themselves as ecofeminists. The aim was to document the shift that took place in their identities and their growing ecofeminist awareness. This is made visible through the ways that these women perceive themselves in relation to the rest of the Earth community and to the Universe as a whole; in the way they re-image/re-name Ultimate Mystery; in their beliefs about death and rebirth; and in their spiritual and ethical practice. (*Abstract from original source*)

Keywords: ecofeminism; universe; liberation theology; intuition; feminist

Riley, Shamara Shantu. 2003. "'Ecology Is a Sistah's Issue Too: The Politics of Emergent Afrocentric Ecowomanism.'" In *This Sacred Earth: Religion, Nature, Environment*, edited by Roger S. Gottlieb, 368–81. Abingdon: Routledge.

No abstract available.

Summary:

“The extinction of species on our ancestral continent, the “mortality of wealth,” and hazardous-waste contamination in our backyards ought to be reasons enough for Black womanists to consider the environment as a central issue of our political agendas. However, there are other reasons the environment should be central to our struggles for social justice. The global environmental crisis is related to the sociopolitical systems of fear and hatred of all that is natural, nonwhite, and female that has pervaded dominant Western thought for centuries. I contend that the social constructions of race, gender, class and nonhuman nature in mainstream Western thought are interconnected by an ideology of domination. Specific instances of the emergent Afrocentric ecowomanist activism in Africa and the United States, as well as West African spiritual principles that propose a method of overcoming dualism, will be discussed in this paper” (Riley 2003, 369).

Rodríguez, Adriana Jiménez. 2016. “‘Strange Coupling’: Vegan Ecofeminism and Queer Ecologies in Theory and Practice. CHAPTER 1 A Brief Survey of the Field of Ecofeminism.” *Revista de Lenguas* 25: 381-94.

English Abstract:

The present paper is the first in a series of publications that aim to share the results of an ongoing research project that explores the interconnection possibilities, both in theory and application, of the fields of ecofeminism and queer ecologies. This particular chapter offers a brief survey of the first of these fields: ecofeminism. The author tries to provide a brief critical look into the main tenets and evolution of the field. (*Abstract from original source*)

Spanish Abstract:

Este artículo es el primero en una serie de publicaciones que busca socializar los resultados de un proyecto de investigación en curso, el cual explora las posibilidades de interconexión (tanto en la teoría como en su aplicación) de los campos del ecofeminismo y las ecologías queer. Este capítulo en particular ofrece una vista panorámica del primero de estos campos: el ecofeminismo. La autora presenta una perspectiva corta y crítica de las principales propuestas y de la evolución del campo. (*Abstract from original source*)

Rosser, Sue V. 1991. “Eco-Feminism: Lessons for Feminism from Ecology.” *Women’s Studies International Forum* 14 (3): 143–51.

Abstract:

For almost two decades feminists have successfully used the lens of gender to critique the extent to which androcentric bias has distorted the theory and practice of science. More recently ecofeminists have extended this critique to ecology, recognizing male domination and exploitation of both women and the environment. In this paper I pose the

question in the other direction, to explore what the science of ecology in its theories, methods, and practice might contribute to the critique of feminism. In their fusion as ecofeminism both theories can intertwine and complement to form a strong framework for praxis. (*Abstract from original source*)

Ruder, Sarah-Louise, and Sophia Sanniti. 2019. “Transcending the Learned Ignorance of Predatory Ontologies: A Research Agenda for an Ecofeminist-Informed Ecological Economics.” *Sustainability* 11 (5): 1-29.

Abstract:

As a necessarily political act, the theorizing, debating and enacting of ecological economies offer pathways to radical socio-economic transformations that emphasize the ecological and prioritize justice. In response to a research agenda call for ecological economics, we propose and employ an ecofeminist frame to demonstrate how the logics of extractivist capitalism, which justify gender biased and anti-ecological power structures inherent in the growth paradigm, also directly inform the theoretical basis of ecological economics and its subsequent post-growth proposals. We offer pathways to reconcile these epistemological limitations through a synthesis of ecofeminist ethics and distributive justice imperatives, proposing leading questions to further the field. (*Abstract from original source*)

Keywords: ecological economics; ecofeminism; gender; capitalist-patriarchy; intersectionality; post-growth; transformational change; systems thinking; complexity

Ruether, Rosemary Radford. 1975. *New Woman, New Earth: Sexist Ideologies and Human Liberation*. New York: Seabury Press.

No abstract available.

Summary:

First published in 1975, *New Woman, New Earth* explores the connections between sexism, racism, anti-Semitism, environmental destruction, and other forms of domination. Long ahead of its time, it remains an unparalleled introduction to women's studies and the feminist critique of religion. (*Summary from Google Books*)

Safitri, Myrna Asnawati. 2020. “Manifesting Ecofeminism in Peatland Restoration: Policies, Actions, and Challenges.” *Indonesian Feminist Journal* 25 (1).

Abstract:

Degradation of peatland ecosystems occurs as a result of excessive exploitation leading to peat drainage and fires. This was influenced by a masculinity perspective in resource tenure and utilization. Ecofeminism presents a different perspective on narratives and inter-relationships of human with nature, including the place of women in them. Injustice that befalls women occur due to unequal power relations in the control and utilization of

resources in the peatland ecosystem. This paper discusses the Government of Indonesia's efforts to reduce gender injustice through Peatland Restoration's policy. Two policies are discussed here, namely the Social Safety Safeguard and Peat Cares Village Program. It is concluded that women's participation must be able to resolve the imbalance of power relations among women as well as between gender. This requires sufficient time and everlasting education. (*Abstract from original source*)

Salazar, Marilú Rojas. 2010. "Experiences and Reflections on a Latin American Feminist Theology of Liberation Using an Ecofeminist Key Towards an Indigenous Women's Perspective: Experience and Reflections on a Latin American Feminist Theology of Liberation." *The Ecumenical Review* 62 (4): 411-22.

No abstract available.

Summary:

"Women have been present, supporting and building together praxis and a transforming commitment in places and scenarios in which many religious, political and social male "leaders" have been absent. Women's religious leadership in the churches has not been recognized, nor has their political and social leadership in Latin American societies. The same has happened in the sphere of theological reflection, where it seems that others have reflected or "theorized" about what women have practised. Women, who because of their commitment with the preferential option for the poor did not have access to academic-theological formation, are now starting to reflect from their praxis and are taking up their theological formation from a different perspective: their life experience.

The lack of academic-theological formation among women (which is not the case among men liberation theologians) is an element that shows what Latin American theologians have called "the feminization of poverty".³ This feminization of poverty uncovers the face of the injustice, exclusion and marginalization of Latin American women, who have suffered a triple exclusion: for being women, for being poor, and for being indigenous.⁴

Women in Latin America, besides having to overcome the patriarchal and machismo systems operating in society in general, must face constantly in the church the dominant clericalism and control over the theological thought by men. Despite these realities, women have made their Latin American feminist theological reflection from the parameters of liberation beginning from their own experiences of marginalization and exclusion, as we shall see now" (Salazar 2010, 412).

Salleh, Ariel. 1984. "Deeper Than Deep Ecology: The Eco-Feminist Connection." *Environmental Ethics* 6 (4): 339-45.

Abstract:

I offer a feminist critique of deep ecology as presented in the seminal papers of Naess and Devall. I outline the fundamental premises involved and analyze their internal coherence.

Not only are there problems on logical grounds, but the tacit methodological approach of the two papers are inconsistent with the deep ecologists' own substantive comments. I discuss these shortcomings in terms of a broader feminist critique of patriarchal culture and point out some practical and theoretical contributions which eco-feminism can make to a genuinely deep ecology problematic. (*Abstract from original source*)

Salleh, Ariel. 1990. "Living with Nature: Reciprocity or Control?" In *Ethics of Environment and Development*, edited by R. Engel and J. Engel. Tucson, AZ: University of Arizona Press.

No abstract available.

Salleh, Ariel. 1997. *Ecofeminism as Politics: Nature, Marx, and the Postmodern*. London: Zed Books.

No abstract available.

Summary:

This book explores the philosophical and political challenge of ecofeminism. It shows how the ecology movement has been held back by conceptual confusion over the implications of gender difference, while much that passes in the name of feminism is actually an obstacle to ecological change and global democracy. The author argues that ecofeminism reaches beyond contemporary social movements being a political synthesis of four revolutions in one: ecology is feminism is socialism is post-colonial struggle.

Informed by a critical postmodern reading of the Marxist tradition, Salleh's ecofeminism integrates discourses on science, the body, culture, nature, political economy. The book opens with a short history of the ecofeminism. Part two establishes the basis for its epistemological challenge while the third part consists of ecofeminist deconstructions of deep ecology, social ecology, eco-socialism and postmodern feminism. In the final section, Salleh suggests that a powerful way forward can be found in commonalities between ecofeminist and indigenous struggles. (*Summary from Amazon*)

Salleh, Ariel. 2003. "Ecofeminism as Sociology." *Capitalism, Nature, Socialism* 14 (1): 61-74.

Abstract:

Offers an ecofeminist consideration of knowledge, nature, & the social that endorses a critical realist understanding based on the social constructedness of languages & disciplines. Like dialectics, this approach depends on an assumption of overdetermination & flows constantly between the abstract & concrete. Such knowledge is identified as tacit when recognition of internally linked forces is not verbally articulated. Lay knowledge, often mistaken for tacit knowledge, is occasionally deemed to stay on the concrete level.

However, it is here argued from an ecofeminist perspective that political interests limit the further development of lay knowledge into discourse. (*Abstract from ProQuest*)

Salleh, Ariel. 2005. "Moving to an Embodied Materialism." *Capitalism Nature Socialism* 16 (2): 9–14.

No abstract available.

Salleh, Ariel. 2006. "Towards an Inclusive Solidarity on the Left: Editor's Introduction." *Capitalism, Nature, Socialism* 17 (4): 32–7.

No abstract available.

Salleh, Ariel, ed. 2009. *Eco-Sufficiency and Global Justice: Women Write Political Ecology*. London: Pluto Press.

Abstract:

As the twenty-first century faces a crisis of democracy and sustainability, this book attempts to bring academics and alternative globalisation activists into conversation. Through studies of global neoliberalism, ecological debt, climate change, and the ongoing devaluation of reproductive and subsistence labour, these uncompromising essays by internationally distinguished women thinkers expose the limits of current scholarship in political economy, ecological economics, and sustainability science. The book introduces groundbreaking theoretical concepts for talking about humanity-nature links and will be a challenging read for activists and for students of political economy, environmental ethics, global studies, sociology, women's studies, and critical geography. (*Abstract from original source*)

Table of Contents:

1. The Devaluation of Women's Labour – Silvia Federici
2. Who is the 'He' of He Who Decides in Economic Discourse? – Ewa Charkiewicz
3. The Diversity Matrix: Relationship and Complexity – Susan Hawthorne
4. Development for Some is Violence for Others – Nalini Nayak
5. Nuclearised Bodies and Militarised Space – Zohr de Ishtar
6. Women and Deliberative Water Management – Andrea Moraes and Ellie Perkins
7. Mainstreaming Trade and Millennium Development Goals? – Gig Francisco and Peggy Antrobus
8. Policy and the Measure of Woman – Marilyn Waring
9. Feminist Ecological Economics in Theory and Practice – Sabine U. O'Hara
10. Who Pays for Kyoto Protocol? Selling Oxygen and Selling Sex – Ana Isla
11. How Global Warming is Gendered – Meike Spitzner
12. Women and the Abuja Declaration for Energy Sovereignty – Leigh Brownhill and Terisa E. Turner

13. Ecofeminist Political Economy and the Politics of Money – Mary Mellor
14. Saving Women: Saving the Commons – Leo Podlashuc
15. From Eco-Sufficiency to Global Justice – Ariel Salleh

Salleh, Ariel. 2017a. *Ecofeminism as Politics: Nature, Marx and the Postmodern*. London: Zed Books.

No abstract available.

Summary:

Exploring the philosophical and political challenges of bridging feminist and ecological concerns, *Ecofeminism as Politics* argues that ecofeminism reaches beyond contemporary social movements as a political synthesis of four revolutions in one, taking in ecology, feminism, socialism, and postcolonial struggle.

Informed by a critical postmodern reading of Marxism, *Ecofeminism as Politics* integrates discourses on science, the body, culture, nature, and political economy. Highlighting the importance of finding commonalities between ecofeminist and indigenous struggles, Salleh offers a groundbreaking discussion of deep ecology, social ecology, eco-socialism, and postmodern feminism through the lens of an ecofeminist deconstruction. (*Summary from University of Chicago Press*)

Salleh, Ariel. 2017b. “Embodied Materialism in Action.” *Multitudes* No 67 (2): 37–45.

Abstract:

In this 2010 interview, Ariel Salleh presents her version of ecofeminism: an “embodied materialism” which refuses postmodernism—a servant of neoliberalism in her view—and which attempts to reconstruct the suspected notions of woman and nature. She unfolds the political implications of this position on various topics (ecological and post-colonial debts, agro-industry, etc.), and justifies her hope to see the class of “meta-industrial workers” launch a just and sustainable alternative to globalization. (*Abstract from Cairn International*)

Salleh, Ariel. 2018. “Ecofeminist Reason and the Politics of Life-on-Earth.” Paper presented at the 2018 Summer School of Political Ecology, University of Ljubljana, September.

No abstract available.

Salleh, Ariel. 2020. “A Materialist Ecofeminist Reading of the Green Economy: Or, Yes Karl, the Ecological Footprint is Sex-Gendered.” In *The Routledge Handbook of*

***Transformative Global Studies*, edited by James Goodman, Barry Gills, Sara C. Motta, and S. A. Hamed Hosseini, 299-311. New York: Routledge.**

No abstract available.

Summary:

“Sociologists use the materialist concept of ‘class’ to explain people’s relation to the means of production, their earnings, living conditions, social standing, capacities, and political identification. However, with the spread of economic globalization as an ‘imperial mode of living’ (Brand & Wissen, 2018), analyses that focus on the transnational ruling class and its industrial workers (Robinson & Harris, 2000) come to appear Eurocentric and masculinist. This chapter draws attention to a class that has not been recognized as such to this point; yet it is a class whose work plays a critical role in regenerating the metabolism of human societies with nature. Counterintuitive as it may seem, class is constituted internationally, by indigenous gatherers, peasant farmers, and family care givers. The labours of these ‘meta-industrial workers’ reveal a life-affirming rationality, grounded in a common epistemology (Salleh, 2009, 2012). The present materialist-ecological-feminist reading of the Green Economy stands on this premise. Meta-industrial agency in large part sustains, and indeed subsidises, the thermodynamic basis of capitalist patriarchal economies; but that fact is invisible to a colonizing global industrial culture. Ecofeminist historians like Merchant (1980) trace the modern economic system back to the 17th century ‘green revolution’ in agriculture; a form of development that has devastated Indian peasant lives by the imposition of petro-farming and genetically engineered commercial seed stock” (Salleh 2020, 299).

Salleh, Ariel, and Martin O’Connor. 1991. “Eco-socialism/Eco-feminism.” *Capitalism Nature Socialism* 2 (1): 129–37.

No abstract available.

Summary:

“Going back to its earliest issue, *Capitalism, Nature, Socialism* has contained references to “eco-feminism.” However, each use of the term has been clouded in misconceptions which beg to be dissolved. While working on what might be called another level of abstraction, the eco-feminist project parallels that of ecosocialism. The two political strands are complementary, and it is fairly clear that a self-consistent eco-socialist formulation will need to accommodate an eco-feminist analysis. Of course, the converse is equally true” (Salleh and O’Connor 1991, 129).

Salleh, Ariel, Mary Mellor, and Katharyn Farrell. 2013. “How Ecofeminists Use Complexity in Ecological Economics.” In *Beyond Reductionism: A Passion for Interdisciplinarity*, edited by Katharyn Farrell, Tommaso Luzzati, and Sybille van den Hove, 154–78. Abingdon: Routledge.

No abstract available.

Sandilands, Catriona. 1999a. *The Good-Natured Feminist: Ecofeminism and the Quest for Democracy*. Minneapolis: University of Minnesota.

No abstract available.

Summary:

Heroic mothers defending home and hearth against a nature deformed by multinationalist corporate practice: this may be a compelling story, but it is not necessarily the source of valid feminist or ecological critique. What's missing is the democratic element, an insistence on bringing to public debate all the relations of gender and nature that such a view takes for granted. This book aims to situate a commitment to theory and politics—that is, to democratic practice—at the center of ecofeminism and, thus, to move toward an ecofeminism that is truly both feminist and ecological.

The Good-Natured Feminist inaugurates a sustained conversation between ecofeminism and recent writings in feminist postmodernism and radical democracy. Starting with the assumption that ecofeminism is a body of democratic theory, the book tells how the movement originated in debates about “nature” in North American radical feminisms, how it then became entangled with identity politics, and how it now seeks to include nature in democratic conversation and, especially, to politicize relations between gender and nature in both theoretical and activist milieus. (*Summary from University of Minnesota Press*)

Sandilands, Catriona. 1999b. “Raising Your Hand in the Council of All Beings: Ecofeminism and Citizenship.” *Ethics and the Environment* 4 (2): 219-33.

No abstract available.

Summary:

“This paper is part of an ongoing conversation that I have had with (other) ecofeminists on the general theme of democracy and citizenship. Some of these conversations have been held in relative privacy; others have appeared in a variety of published fora. But they are—necessarily, as I suggest below—conversational utterances, designed more to open questions than to answer them, inspired more by a desire to include new voices and topics in the discussion than to establish my (tenured) place in an academic establishment. This paper should thus be read as an argument to a community. More than anything, this means that I insist on the “I” of its composition in order to highlight my public appearance as the bearer of these ideas (if not always their creative source) and as a citizen of this political community.

This conversational desire also means that I take certain tenets of our community conversation as established wisdom (if not as truth), and give them my own spin rather

than rely primarily on the original desires of the authors involved (which may get my in trouble, but that's the risk of appearance.). Thus, this article is not a good introduction to ecofeminism; there are plenty of these about. It is, however, an investigation designed to get us—and the broader community of environmental thinkers—to think more systematically about citizenship as a key tenet of ecological thought. As I said, this is a conversation (and one in which I owe particular thanks to Greta Gaard): from my doxa to yours, with the hope of mutual creation” (Sandilands 1999b, 219).

Sargisson, Lucy. 2001. “What’s Wrong with Ecofeminism?” *Environmental Politics* 10 (1): 52-64.

No abstract available.

Summary:

Where to begin? Ecofeminism is essentialist, biologist and it lacks political efficacy. Ecofeminism is inconsistent, intellectually regressive and it lacks rigour. Ecofeminism is the fluffy face of feminism. Challengers of this view of ecofeminism insist that ecofeminism is scientific, profound, and essential to human and non-human survival. Criticisms of ecofeminism, they insist, are inaccurate, infected by patriarchy and/or simply naïve. They tell us that ecofeminism is political [Salleh, 1997]; ecofeminism is practical [Sturgeon, 1997]; ecofeminism is complex [Birkeland, 1993]; ecofeminism is ethical science [Mies and Shiva, 1988]; and that ecofeminism is the salvation of the world [Spretnak, 1990; Plant, 1989]. Women are said to be closer to nature than men are, and so only they can save the planet [Starhawk, 1990].

Debates regarding the efficacy and rigour of ecofeminism are well established and I have little to add to them. Critiques like those offered by Janet Biehl are thorough and thoughtful [Biehl, 1991]. Such critiques of ecofeminism are on the whole accurate and appropriate but, I suggest, what’s really wrong with ecofeminism is that it denies its full potential. Ecofeminism is utopian in all senses of that term and it fails to acknowledge and exploit this. Understanding of this allows us to see both the value and the dangers of ecofeminist thought. Utopianism is both the beauty and the beast of ecofeminism.
(Summary from original source)

Schnabel, Landon. 2014. “The Question of Subjectivity in Three Emerging Feminist Science Studies Frameworks: Feminist Postcolonial Science Studies, New Feminist Materialisms, and Queer Ecologies.” *Women’s Studies International Forum* 44: 10-6.

Abstract:

This paper explores the question of subjectivity, of who or what counts as a subject, bringing three feminist science studies frameworks into dialogue: feminist postcolonial science studies, new feminist materialisms, and queer ecologies. As critical frameworks, each challenges Western modernity and marginalizing exceptionalisms, hierarchies, and binaries, calling for amore inclusive subjectivity. However, they diverge on whether they

seek to finish the humanist project and extend subjectivity to all humans or move to post-humanism and question the very notion of subjectivity. Feminist postcolonial science studies challenges the Western/Non-Western divide of subjectivity, queer ecologies challenges the human/non-human divide, and new feminist materialisms challenges the life/nonlife divide. In their calls for greater inclusivity, the frameworks move expansively from subjectivity located in all human life, to subjectivity in all life, to subjectivity—if there is such an individually located thing—in matter. I argue that bringing these perspectives into dialogue is useful methodologically and politically. (*Abstract from original source*)

Seager, Joni. 2003. “Rachel Carson Died of Breast Cancer: The Coming of Age of Feminist Environmentalism.” *Signs* 28 (3): 945–72.

Abstract:

To discuss the state of feminist environmentalism, discussion opens with an examination of ecofeminism. Arguing that debates surrounding ecofeminism have exhausted their intellectual & political returns, recent feminist environmental scholarship on animal rights, public health, & global political economy is reviewed. Some remarks are then offered on the "population question," particularly with respect to how environmental policy is underpinned by the blaming of poor, minority, & non-Euro-American women for global environmental ills; the critical feminist environmentalist literature on populationism is briefly touched on. (*Abstract from original source*)

Sempertegui, Andrea. 2019. “Indigenous Women’s Activism, Ecofeminism, and Extractivism: Partial Connections in the Ecuadorian Amazon.” *Politics & Gender*. doi:10.1017/S1743923X19000023.

No abstract available.

Summary:

Over the last two decades, Latin America has witnessed a massive expansion of resource extraction. One of the most significant countermovements to emerge out of this context in Ecuador features a strong base and leadership of indigenous women from the Amazon. In their collective effort to resist extractivism, Amazonian women have drawn from elements of ecofeminist discourse and, in the process, situated their own claims within the broader indigenous territorial struggle. Ecofeminism has been transformed through this allyship as well, becoming more inclusive of indigenous women’s perspectives. To shed light on these complex relationships, this article applies the framework of “partial connection” from feminist anthropology. It shows how postcolonial encounters between the state, missionaries, environmental activists, and indigenous communities in the Amazon carved out unique spaces for indigenous self-organization and politics. The historical analysis of such spaces, I argue, is crucial for grasping the allyship between Amazonian women and ecofeminists today. Rooted in a combination of positions that are partially, asymmetrically, and ambiguously connected, the allyship between Amazonian

women and ecofeminists is best understood as a form of partially connected relationship.
(Summary from original source)

Keywords: Indigenous women; ecofeminism; state extractivism; environmental movements; indigenous politics; Ecuadorian Amazon

Shantz, Jeffrey. 2002. "Judi Bari and 'The Feminization of Earth First!': The Convergence of Class, Gender, and Radical Environmentalism." *Feminist Review* 70 (2): 105-22.

Abstract:

This paper addresses feminist materialism as political practice through a case study of IWW-Earth First! Local 1, the late Judi Bari's organization of a radical ecology/timber workers' union in the ancient redwood forests of Northern California. Rejecting the Earth First! mythology of timber workers as 'enemies' of nature, Bari sought to unite workers and environmentalists in pursuit of sustainable forestry practices against the devastating approaches favoured by multinational logging corporations. In so doing, she brought a working-class feminist perspective to the radical ecology of Earth First! Bari's work provided a significant instance of community organizing in opposition to the masculinist, exclusionary practices and misanthropic posturing of Earth First!'s self-proclaimed 'eco-warriors' and 'rednecks for nature'. What is perhaps most interesting about the development of Local 1 is the articulation of feminist, environmentalist and labour discourses through a series of political actions. (Abstract from original source)

Keywords: ecofeminism; anarchism; syndicalism; Earth First!; industrial workers of the world; deep ecology

Shiva, Vandana. 1988. *Staying Alive: Women, Ecology and Development*. London: Zed Books.

No abstract available.

Summary:

Examining the position of women in relation to nature - the forests, the food chain and water supplies - the author links the violation of nature with the violation and marginalization of women in the Third World. One result is that the impact of science, technology and politics, along with the workings of the economy itself, are inherently exploitative. Every area of human activity marginalizes and burdens both women and nature. There is only one path, Vandana Shiva suggests, to survival and liberation for nature, women and men, and that is the ecological path of harmony, sustainability and diversity. She explores the unique place of women in the environment of India in particular, both as its saviours and as victims of maldevelopment. Her analysis is an innovative statement of the challenge that women in ecology movements are creating and she shows how their efforts constitute a non-violent and humanly inclusive alternative to the dominant paradigm of contemporary scientific and development thought. (Summary from Google Books)

Shiva, Vandana, ed. 1994. *Close to Home: Women Reconnect Ecology, Health, and Development Worldwide*. London: Routledge.

Abstract:

It is 20 years since environmental issues were first put on the international agenda at the Stockholm Conference, and concern for planetary survival has shifted from desertification to acid rain to ozone depletion to biodiversity. The official responses to all the various crises, however, has largely been one of offering technological and managerial 'fixes,' which often fail to address or solve the basic ecological issues. Genuine, viable improvements can only be implemented at ground level, by those most strongly affected by the problem. Because of their location 'on the fringes,' and their traditional role in providing sustenance, it is women who are often able to offer ecological insights that are deeper and richer than the technocratic recipes of international experts, or the responses of men in their own societies. *Close to Home* emphasises that the environment is not some distant concern, but one that affects the health and well-being of communities on a daily basis. For women, 'the environment' is the place in which we live. The contributions in this book, edited by Vandana Shiva, show how women worldwide are taking action at grass-roots level, battling toxic wastes, low-level radiation and biotechnology in the struggle for truly sustainable community development. *(Abstract from original source)*

Table of Contents:

1. Introduction: Women, Ecology and Health: Rebuilding Connections –Vandana Shiva
2. After the Forest: AIDS as Ecological Collapse in Thailand – Ann Danaiya Usher
3. Killing Legally with Toxic Waste: Women and the Environment in the United States – Penny Newman
4. Environmental Degradation and Subversion of Health – Mira Shiva
5. Using Technology, Choosing Sex the Campaign Against Sex Determination and the Question of Choice -- FASDSP Group
6. Legal Rights... and Wrongs: Internationalising Bhopal – Indira Jaising, C. Sathyamala
7. 'Green Earth, Women's Power, Human Liberation': Women in Peasant Movements in India – Gail Omvedt
8. Filipino Peasant Women in Defence of Life – Loreta B. Ayupan, Teresita G. Oliveros
9. Ethnic Conflict in Sri Lanka: Its Ecological and Political Consequences – Rita Sebastian
10. The Seed and the Earth: Biotechnology and the Colonisation of Regeneration – Vandana Shiva
11. The Re-greening of the Planet – Rosalie Bertell
12. Ecological Economics 1 – Marilyn Waring

Siwila, Lilian Cheelo. 2014. "Tracing the Ecological Footprints of Our Foremothers': Towards an African Feminist Approach to Women's Connectedness with Nature." *Studia Historiae Ecclesiasticae* 40 (2): 131–47.

Abstract:

Throughout church history, the subject of ecology has assumed prominence in church circles with resolutions constantly being reached on how the church can and has responded to the ecological crisis. For example, the early church fathers' experiences of connectedness to nature created another approach to the Christian concept of ecology of that time. A feminist approach to ecology shows that there has been a good amount of research on the subject matter, especially from an interventional perspective. Despite this positive response, this article argues that if ecofeminism is to be effective in responding to issues of ecology, discourses around African women's embedded ecological spiritualities need to be retrieved and transformed for the liberation of both women and nature. The article uses ecomaternalistic theory to argue for a need to promote the conceptualisation of the interconnectedness between women and nature. The article concludes by showing that discussions on ecofeminism can take different forms in different contexts. Thus in some African contexts this dualistic approach between women and nature also carries positive aspects that need to be identified as a tool for dialogue on African ecofeminism. (*Abstract from original source*)

Slicer, Deborah. 1995. "Is There an Ecofeminism–Deep Ecology 'Debate'?" *Environmental Ethics* 17 (2): 151–69.

Abstract:

I discuss six problems with Warwick Fox's "The Deep Ecology–Ecofeminism Debate and Its Parallels" and conclude that until Fox and some other deep ecologists take the time to study feminism and ecofeminist analyses, only disputes—not genuine debate—will occur between these two parties. An understanding of the six issues that I discuss is a precondition for such a debate. (*Abstract from Philosophy Documentation Center*)

Slicer, Deborah. 1998. "Toward an Ecofeminist Standpoint Theory: Bodies as Grounds." In *Ecofeminist Literary Criticism: Theory, Interpretation, Pedagogy*, edited by Greta Gaard and Patrick D. Murphy, 49–78. Urbana: University of Illinois Press.

No abstract available.

Spretnak, Charlene. 1993. "Critical and Constructive Contributions of Ecofeminism." *The Bucknell Review* 37 (2): 181–9.

No abstract available.

Summary:

In summary, ecofeminism is a movement that focuses attention on the historical linkage between denigration of nature and the female. It seeks to shed light on why Eurocentric societies, as well as those in their global sphere of influence, are now enmeshed in

environmental crises and economic systems that require continuing the ecocide and the dynamics of exploitation. Ecofeminism continues the progression within traditional feminism from attention to sexist to attention to all systems of human oppression (such as racism, classism, ageism, and heterosexism) to recognize that “naturism” (the exploitation of nature) is also a result of the logic of domination. Ecofeminism challenges environmental philosophy to abandon postures upholding supposedly gender-free abstract individualism and “rights” fixations and to realize that human relationships (between self and the rest of the world) are constitutive, not peripheral” (Spretnak 1993, 187-8).

Stevens, Lara, Peta Tait, and Denise Varney, eds. 2017. *Feminist Ecologies: Changing Environments in the Anthropocene*. London: Palgrave Macmillan.

No abstract available.

Summary:

This edited volume critically engages with ecofeminist scholarship. It tracks the ongoing dialogue between women’s issues and environmental change by republishing the work of pioneering scholars and activists in the field. Together with new essays by contemporary ecofeminist scholars, the book uncovers the dialectical relationship between environmental and feminist causes, the relational identities of feminists and ecofeminists, and the concept of ecofeminism as a rallying point for environmental feminism. The volume defines ecofeminism as a multidisciplinary project and will appeal to readers working within the field of Environmental Humanities. (*Summary from Palgrave MacMillan*)

Table of Contents:

1. Deeper than Deep Ecology: The Eco-Feminist Connection – Ariel Salleh
2. Relating to Nature: Deep Ecology or Ecofeminism? – Freya Mathews
3. Women and Nature Revisited: Ecofeminist Reconfigurations of an Old Association – Kate Rigby
4. Women and Land Claims – Deborah Bird Rose
5. Ecofeminist Analysis and the Culture of Ecological Denial – Val Plumwood
6. From the Female Eunuch to White Beech: Germaine Greer and Ecological Feminism – Lara Stevens
7. Climate Guardian Angels: Feminist Ecology and the Activist Tradition – Denise Varney
8. Thinking-Feminism-Place: Situating the 1980s Australian Women’s Peace Camps – Alison Bartlett
9. Performing Ghosts, Emotion and Sensory Environments – Peta Tait
10. You Are on Indigenous Land: Ecofeminism, Indigenous Peoples and Land Justice – Ambelin Kwaymullina
11. Feminist Ecologies in Religious Interpretation: Australian Influences – Anne Elvey
12. Australian Women in Mining: Still a Harsh Reality – Maryse Helbert
13. ‘In the Interest of All Mankind’: Women and the Environmental Protection of Antarctica – Emma Shortis

Sturgeon, Noël. 1997. *Ecofeminist Natures: Race, Gender, Feminist Theory and Political Action*. New York: Routledge.

No abstract available.

Summary:

Ecofeminist Natures is the first book-length historical treatment of ecofeminism as a social movement - from its development in the 1980's as an antimilitarist movement to an internationalist ecofeminism in the 1990's. (*Abstract from WorldCat*)

Sydee, Jasmin, and Sharon Beder. 2001. "Ecofeminism and Globalisation: A Critical Appraisal." *Democracy & Nature: The International Journal of Inclusive Democracy* 7 (2): 281–302.

Abstract:

Ecofeminism offers a useful yet limited framework through which to critique globalisation. Ecofeminism claims that the domination of women and of nature are intrinsically linked. Material ecofeminists, in particular, focus on the material conditions of women's lives locating the source of this twin domination in patriarchal capitalism. These ecofeminists provide insights into the impacts of globalisation on women but their analysis of the causes of globalisation are limited. They identify globalisation as an outgrowth of patriarchal capitalism, insisting on the primacy of gender as the determinant of social organisation and arguing that it is the dichotomy between production and reproduction that essentially defines capitalism. However, the rise of modern capitalism has been more convincingly described by those who focus on the domination of workers, the role of the market economy, and the enrolment of all sections of society through the propagation of the work ethic and the allure of consumerism. (*Abstract from original source*)

Tickner, J. Ann. 1993. "States and Markets: An Ecofeminist Perspective on International Political Economy." *International Political Science Review / Revue Internationale de Science Politique* 14 (1): 59–69.

Abstract:

This article examines the way in which the interaction between states and markets since the seventeenth century has depended on the exploitation of nature. The accumulation of wealth and power by the early modern state depended on the enlightenment ideology that saw nature as a resource to be exploited for human progress. An expansionary Eurocentric state system imposed this ideology on other cultures through imperialism and the globalization of capitalism. Feminists believe that this attitude toward nature has also been associated with the exploitation of women and other cultures. While environmentalists look to international regulation to solve ecological problems caused by

the development of the international system, feminists and social ecologists claim that not until all these forms of exploitation are ended can an ecologically secure future be achieved. (*Abstract from original source*)

Tomalin, Emma. 2018. "Gender and the Greening of Buddhism: Exploring Scope for a Buddhist Ecofeminism in an Ultramodern Age." *Journal for the Study of Religion, Nature & Culture* 11 (4): 455-80.

Abstract:

Despite its popularity and appeal for many, ecofeminism has been criticized for essentializing and romanticizing women's roles as close to nature, thereby reproducing colonialist and biologically determinist discourses that contribute to discrimination. In response there have been attempts to defend ecofeminism, arguing that such critiques are hyperbolic and that we need ecofeminism more than ever (Philips and Rumens 2016). In a climate of renewed interest in ecofeminism, I ask why is it that some faith traditions are represented to a far greater extent in ecofeminist literature than others? I pick up on this discrepancy within ecofeminism's engagement between different religions through examining Buddhist responses to gender and ecology. In the article I adopt a theory of ultramodern Buddhism, developed by Halafoff and Rajkopal (2015), to understand Buddhism in the contemporary era. Three main research questions are addressed: (1) to what extent has 'green Buddhism' been gendered?; (2) why has there been virtually no attempt to bring together feminist analysis with responses to Buddhism and environmentalism? Why have they been approached separately?; and (3) in what ways are Buddhist women (and men) combining gender analysis and environmentalism in practice in reference to or outside the framework of ecofeminism? To better understand why a Buddhist ecofeminism has not been named and claimed by Buddhists in either the West or Asia, there is a need for local-level empirical studies that examine subjective understandings of relationships between gender and environmentalism in the lives of ultramodern Buddhist practitioners rather than assuming a standard ecofeminist position as the primary reference point. (*Abstract from EBSCO*)

Trinlae, Bhikshuni L. 2015. "Is South Asia's Buddhist Leader the Gyalwang Grupka an Ecofeminist? Dialectical, Grounded Analysis of Eminent Feminist Theology Illuminates the Foundations for a Vajrayana Buddhist Ecofeminism." *International Journal of Dharma Studies* 3 (3): 1-14.

No abstract available.

Summary:

"Cross-cultural, cross-theological, and ethnic invariance of the constructs of feminism and ecofeminism remain unresolved, particularly in relation to dharma traditions primarily situated in Asia. One might assume that since feminism and women's studies disciplines have long been established in the academy, that therefore the conventional, popular acceptance of a personal or social identity embodying the ethic of ending gender-

based discrimination across multiple cultural, ethnic, and religions contexts is well known. However, neither universally-accepted definitions of feminism or ecofeminism constructs nor the functional dynamics underlying presumptions of such cross-cultural construct invariance have been established empirically among South Asian and Himalayan Vajrayāna Buddhist populations” (Trinlae 2015, 1).

Turner, Terisa E., and Leigh Brownhill. 2006. “Ecofeminism as Gendered, Ethnicized Class Struggle: A Rejoinder to Stuart Rosewarne.” *Capitalism Nature Socialism* 17 (4): 87–95.

Abstract:

Stuart Rosewarne’s comment on our essay “We Want Our Land Back,” underlines the need for clarification of the relationship between the exploited, both waged and unwaged, on the one hand, and between all within the hierarchy of the exploited and capital, on the other. Hence, our response addresses the fundamental struggle between classes over enclosures of the commons and the defense (and extension) of life-centered, subsistence relations.¹ To bridge the divide that Rosewarne identifies between ecosocialism and ecofeminism, we proceed by critiquing James O’Connor’s analysis of the “second contradiction of capitalism,” offering an alternative perspective*gendered, ethnicized class analysis. (*Abstract from original source*)

Vacoch, Douglas A., and Sam Mickey, eds. 2018. *Ecofeminism in Dialogue*. Lanham, MD: Lexington Books.

No abstract available.

Summary:

This anthology situates the cultural and literary theories of ecofeminism in an interdisciplinary and global dialogue. It brings ecofeminism into conversation with several areas of inquiry, including ecocriticism, postcolonialism, geography, environmental law, religion, geoengineering, systems thinking, family therapy, and environmental justice. (*Summary from WorldCat*)

Table of Contents:

1. Ecofeminist, Post-Colonial, and Anti-Capitalist Possibilities in Nalo Hopkinson’s *Brown Girl in the Ring* – Anna Bedford
2. “I Learnt All the Words and Broke Them Up / To Make a Single Word: Homeland”: An Eco-Postcolonial Perspective of Resistance in Palestinian’s Women’s Literature – Benay Blend
3. Pylons, Playgrounds, and Power Situations: Ecofeminism and Landscape in Women’s Short Fiction from Wales – Michelle Deininger
4. Angela Carter’s Postmodern Wolf Tales
5. “If Only I had Petals, my Situations Would be Different”: The Curious Case of Nature Reserves and Shelters for Battered Women – Edna Gorney

6. *Leaning into the Light: Toward an Ecofeminist Model of Family Therapy* – Gail Grossman Freyne
7. *Technofeminism and Ecofeminism: An Analysis of Geoengineering Research* – Tina Sikka
8. *Weaving Ecofeminisms and Spiritualities: Reflections from Latin American Women* – Ann Hidalgo
9. *Women, Water, and Ecofeminism: A Method to Respond to the Commodification of Water* – Rachel Hart Winter
10. *Hope Over Powerlessness: McFague's Meditation on the World as God's Body* – Rebecca Meier-Rao
11. *Dilemmas and Possibilities of Online Activism in a Gendered Space* – Jessica McLean
12. *Mapping and Misrecognition: Ecofeminist Insights into Chicana Feminist Aesthetics* – Christina Holmes
13. *Ecofeminist Potentials for International Environmental Law* – Kate Wilkinson Cross

Varona, Gema. 2020. "The Contribution of Critical Ecofeminism to the Criminological Debate in Spain: Debating All Rules of All Tribes." In *The Emerald Handbook of Feminism, Criminology and Social Change*, edited by Sandra Walklate, Kate Fitz-Gibbon, JaneMaree Maher, and Jude McCulloch, 119–36. Bingley, UK: Emerald Publishing Limited.

Abstract:

This chapter aims to rethink how gender inequality is related to interpersonal and structural asymmetries of power displayed in our relationships with ecosystems, questioning the classical concept of 'nature' as something 'out there', as pointed out by dark ecology. First, with the aim of offering a joint North–South critical perspective on equality and sustainability, critical ecofeminism, through the work of A. Puleo, will be explained as a Spanish feminist line of thought and movement. This author, rejecting some essentialist visions of deep ecology, sets her ideas in relation to general critical social theory. Second, contrasting perspectives (critical feminism and ecology) will be combined to offer a rich cross-fertilisation between different perspectives and traditional themes in criminology. A common denominator can be found in the exercise of criticism through questioning binary categories, underlying assumptions and social injustice in relation to the visibility of harms. Third, the relevance of ecofeminism for current criminological debates will be highlighted beyond the obvious connections with green victimology. Finally, ecofeminism will be interpreted as a new critical standpoint and as a more inclusive language for fostering the criminological and victimological imagination in order to help to rethink the rules of the criminal justice system. (*Abstract from original source*)

Keywords: ecofeminism; critical theory; green criminology; dark ecology; deep ecology; Spain

Vijayaraj, Bhuvaneswari. 2016. "A Comprehensive Study of Ecofeminism." *The Anthropologist* 1: 68-75.

Abstract:

Cartesian ontological belief has placed man over other beings and has separated humans from nature. This Cartesian hierarchical thinking has led to the destruction of the environment so much that our lives are at stake now. Man's anthropocentric behaviour has impelled him to a perilous situation where his very existence is threatened. Man's anthropocentric attitude is the root cause for this unprecedented climate change because the male supremacy believes that women as well as nature are entities that can be controlled. Ecofeminism, as a theory, challenges the existing patriarchal paradigms and holds that there is a strong connection between women and nature and they are inseparable. The objective of this paper is to present a comprehensive view of ecofeminism as an emerging theory of literary research by focusing on its origin, development, precepts, and proponents. (*Abstract from Taylor & Francis*)

Keywords: dualism; ecofeminism; ecocriticism; interconnectedness; patriarchy

Warren, Karen J. 1987. "Feminism and Ecology: Making Connections." *Environmental Ethics* 9 (1): 3-20.

Abstract:

The current feminist debate over ecology raises important and timely issues about the theoretical adequacy of the four leading versions of feminism-liberal feminism, traditional Marxist feminism, radical feminism, and socialist feminism. In this paper I present a minimal condition account of ecological feminism, or ecofeminism. I argue that if eco-feminism is true or at least plausible, then each of the four leading versions of feminism is inadequate, incomplete, or problematic as a theoretical grounding for eco-feminism. I conclude that, if eco-feminism is to be taken seriously, then a transformative feminism is needed that will move us beyond the four familiar feminist frameworks and make an eco-feminist perspective central to feminist theory and practice. (*Abstract from PhilPapers*)

Warren, Karen J. 1988. "Toward an Ecofeminist Ethic." *Studies in the Humanities* 15 (2): 140.

No abstract available.

Summary:

"An ecofeminist perspective is essentially a critique of domination. As such, ecofeminism challenges current conceptions of ethics in the mainstream, feminist, and environmental contexts to construct an ethic which reflects ecofeminist insights into the historical and conceptual connections between the oppressive treatment of women and of nature. According to ecofeminists, any ethic -- whether a mainstream, feminist, or environmental

ethic -- which fails to take seriously the interconnected systems of domination of women and nature is simply inadequate" (Warren 1988, 140).

Warren, Karen J. 1989. "Water and Streams: An Ecofeminist Perspective." *Imprint* (June): 5–7.

No abstract available.

Warren, Karen J. 1990. "The Power and the Promise of Ecological Feminism." *Environmental Ethics* 12 (2): 125–46.

No abstract available.

Summary:

Ecological feminism is the position that there are important connections-historical, symbolic, theoretical-between the domination of women and the domination of nonhuman nature. I argue that because the conceptual connections between the dual dominations of women and nature are located in an oppressive patriarchal conceptual framework characterized by a logic of domination, (1) the logic of traditional feminism requires the expansion of feminism to include ecological feminism and (2) ecological feminism provides a framework for developing a distinctively feminist environmental ethic. I conclude that any feminist theory and any environmental ethic which fails to take seriously the interconnected dominations of women and nature is simply inadequate. *(Summary from original source)*

Warren, Karen J., ed. 1994. *Ecological Feminism*. New York: Routledge

No abstract available.

Summary:

This anthology is the first such collection to focus on the exclusively philosophical aspects of ecological feminism. It addresses basic questions about the conceptual underpinnings of 'women-nature' connections, and emphasises the importance of seeing sexism and the exploitation of the environment as parallel forms of domination. Ecological Feminism is enriched by the inclusion of essays which take differing views of the importance and nature of ecofeminism. It will be an invaluable resource for courses on women's studies, environmental studies and philosophy. *(Summary from Routledge)*

Table of Contents:

Introduction – Karen J. Warren

1. Is Ecofeminism Feminist? – Victoria Davion

2. Wrongs of Passage: Three Challenges to the Maturing of Ecofeminism – Deborah Slicer

3. Rethinking Again: A Defense of Ecofeminist Philosophy – Douglas J. Buege
4. The Ecopolitics Debate and the Politics of Nature – Val Plumwood
5. Ecofeminism, Deep Ecology, and Human Population – Christine J. Cuomo
6. The Limits of Partiality: Ecofeminism, Animal Rights, and Environmental Concern – David Kenneth Johnson and Kathleen R. Johnson
7. Towards an Ecofeminist Moral Epistemology – Lori Gruen
8. Restructuring the Discursive Moral Subject in Ecological Feminism – Phillip Payne
9. Nature/Theory/Difference: Ecofeminism and the Reconstruction of Environmental Ethics – Jim Cheney
10. Toward an Ecofeminist Peace Politics – Karen J. Warren

Warren, Karen J., ed. 1997. *Ecofeminism: Women, Culture, Nature*. Bloomington, IN: Indiana University Press.

No abstract available.

Summary:

“During the past ten years, several journals, anthologies, and singleauthored books have been published on ecological feminism, or "ecofeminism." Ecological feminism is the position that there are important connections between how one treats women, people of color, and the underclass on one hand and how one treats the nonhuman natural environment on the other. Of these various publications, none has provided a multidisciplinary perspective on topics in ecofeminist scholarship. What this volume does is just that: it provides a critical examination of ecofeminism from a variety of cross-cultural and multidisciplinary perspectives. As such, it is an important addition to the literature on ecofeminism.

The book is divided into three parts. Part I, "Taking Empirical Data Seriously," explores reallife, experiential concerns which have motivated ecofeminism as a grassroots, womeninitiated movement around the globe. Part II, "Interdisciplinary Perspectives," presents the works of scholars in a variety of academic disciplines and vocational fields (e.g., anthropology, biology, chemical engineering, communication studies, education, environmental studies, literature, political science, recreation and leisure studies, sociology) on the application or appropriateness of ecofeminism to their research and to the peoples whose lives are touched by it. Part III, "Philosophical Perspectives," provides a critical examination of ecofeminism from professional philosophers on topics which range from the expected (e.g., challenges of ecofeminist philosophy to mainstream Western thought) to the unexpected (e.g., ecofeminism and Wittgenstein and Kant). Together these three parts provide a balanced crosscultural lens through which to begin to access the potential strengths and weaknesses of ecofeminism as a political movement and theoretical position” (Warren 1997, xi).

Table of Contents:

1. Taking Empirical Data Seriously: An Ecofeminist Philosophical Perspective – Karen J. Warren

2. Ecofeminism through an Anticolonial Framework – Andy Smith
3. Women of Color, Environmental Justice, and Ecofeminism – Dorceta E. Taylor
4. Women's Knowledge as Expert Knowledge: Indian Women and Ecodevelopment – Deane Curtin
5. Epistemic Responsibility and the Inuit of Canada's Eastern Arctic: An Ecofeminist Appraisal – Douglas J. Buege
6. Women and Power – Petra Kelly
7. Learning to Live with Differences: The Challenge of Ecofeminist Community – Judith Plant
8. "The Earth Is the Indian's Mother, Nhāndecy" – Elaine Potiguara (translated by Leland Robert Guyer; edited by Karen J. Warren)
9. Leisure: Celebration and Resistance in the Ecofeminist Quilt – Karen M. Fox
10. Ecofeminism and Work – Robert Alan Sessions
11. Ecofeminism and Children – Ruthanne Kurth-Schai
12. Ecofeminism and Meaning – Susan Griffin
13. Ecofeminist Literary Criticism – Gretchen T. Legler
14. Rhetoric, Rape, and Ecowarfare in the Persian Gulf – Adrienne Elizabeth Chistiansen
15. The Nature of Race: Discourse of Racial Difference in Ecofeminism – Noël Sturgeon
16. Ecofeminism in Kenya: A Chemical Engineer's Perspective – Joseph R. Loer
17. Keeping the Soil in Good Heart: Women Weeders, the Environment and Ecofeminism – Candice Bradley
18. Remediating Development through an Ecofeminist Lens – Betty Wells and Danielle Wirth
19. Scientific Ecology and Ecological Feminism: The Potential for Dialogue – Catherine Zabinski
20. Andocentrism and Anthropocentrism: Parallels and Politics – Val Plumwood
21. Revaluing Nature – Lori Gruen
22. Self and Community in Environmental Ethics – Wendy Donner
23. Kant and Ecofeminism – Holyn Wilson
24. Women-Animals-Machines: A Grammar for a Wittgensteinian Ecofeminism – Wendy Lee-Lampshire
25. Radical Nonduality in Ecofeminist Philosophy – Charlene Spretnak

Warren, Karen J. 2000. *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters*. Lanham, MD: Rowman & Littlefield Publishers.

No abstract available.

Summary:

How are the unjustified dominations of women and other humans connected to the unjustified domination of animals and nonhuman nature? What are the characteristics of oppressive conceptual frameworks and systems of unjustified domination? How does an ecofeminist perspective help one understand issues of environmental and social justice? In this important new work, Karen J. Warren answers these and other questions from a Western perspective. Warren looks at the variety of positions in ecofeminism, the

distinctive nature of ecofeminist philosophy, ecofeminism as an ecological position, and other aspects of the movement to reveal its significance to both understanding and creatively changing patriarchal (and other) systems of unjustified domination. (*Summary from Amazon*)

Warren, Karen J. 2002. "Feminist Theory: Ecofeminist and Cultural Feminist." In *International Encyclopedia of the Social and Behavioral Sciences*, 5495-9. Amsterdam: Elsevier.

No abstract available.

Summary:

Just as there are a variety of feminisms and feminist theories, there are a variety of ecofeminisms and ecofeminist theories. What distinguishes them as 'ecofeminist' is a twofold commitment to analyzing and undoing historical connections between the unjustified dominations of women (and other human subordinated groups) and nonhuman nature. This article explores the varieties of ecofeminist theories. It reveals similarities and differences among ecofeminist theories, and suggests directions for future ecofeminist theory and research. (*Summary from original source*)

Warren, Karen J. 2005. "Ecofeminism and Social Justice." In *Environmental Philosophy: From Animal Rights to Radical Ecology*, edited by Michael E. Zimmerman. Upper Saddle River, NJ: Pearson Education.

No abstract available.

Warren, Karen J., and Jim Cheney. 1991. "Ecological Feminism and Ecosystem Ecology." *Hypatia* 6 (1): 179-97.

Abstract:

Ecological feminism is a feminism which attempts to unite the demands of the women's movement with those of the ecological movement. Ecofeminists often appeal to "ecology" in support of their claims, particularly claims about the importance of feminism to environmentalism. What is missing from the literature is any sustained attempt to show respects in which ecological feminism and the science of ecology are engaged in complementary, mutually supportive projects. In this paper we attempt to do that by showing ten important similarities which establish the need for and benefits of on-going dialogue between ecofeminists and ecosystem ecologists. (*Abstract from original source*)

Yudina, Olga, and Bryan S. R. Grimwood. 2016. "Situating the Wildlife Spectacle: Ecofeminism, Representation and Polar Bear Tourism." *Journal of Sustainable Tourism* 24 (5): 715-34.

No abstract available.

Summary:

This paper presents a critical investigation of power relations circulating in promotional materials associated with polar bear tourism in Churchill, Manitoba, Canada. Drawing on precepts of ecofeminism, critical discourse analysis, and the content of cultural texts (websites, souvenirs) produced by tourism operators, businesses, and crown corporations, the study interprets how representations of polar bears re-inscribe regimes of truth that marginalize non-human animal others and are complicit with patriarchal ideologies. Focus in our analysis is placed first, on illustrating the portrayal of "performing spectacle bears" – a socially constructed subjectivity designed to serve the desires of wildlife tourism producers and consumers – and, second, on diagnosing the privileged discourses that work to maintain and normalize this construction, along with the interspecies dynamics they support. In effect, the paper sheds light on the complex and recurrent effects of anthropocentric and instrumentalist orientations in tourism, including their contingency upon masculine systems of value and rationality. The paper also points out the potential of ecofeminist ethics of care for enhancing interspecies relationships in sustainable tourism. *(Summary from original source)*

Keywords: wildlife tourism; polar bears; ecofeminism; discourse analysis; animal ethics; value systems

II. Non-Academic Sources

Agarwal, Bina. 2001. "A Challenge for Ecofeminism: Gender, Greening and Community Forestry in India." *Women & Environments International Magazine* 52/53: 12-5.

No abstract available.

Cappriccio, Megan. 2017. "What Is Ecofeminism?" *1 Million Women*, February 13. <https://www.1millionwomen.com.au/blog/what-ecofeminism/>.

No abstract available.

Summary:

How can I ensure my rights as a woman are upheld? How do I confirm that the sanctity of the planet is cared for? How can I guarantee that the rights of all living things are respected without diminishing or isolating other marginalised groups in the process? The answer lies within ecofeminism. (*Summary from 1 Million Women*)

Caputi, Jane, dir. 2015. *Feed the Earth: Feminist Voices for the Earth*. DVD. New York, NY: Women Make Movies.

No abstract available.

Summary:

FEED THE GREEN: FEMINIST VOICES FOR THE EARTH challenges the cultural imagination surrounding the destruction of the environment and its impact on femicide and genocide. This informative documentary, by Women, Gender and Sexuality Studies professor and scholar Jane Caputi, highlights an active global resistance movement and an alternative imagery communicating resistant green consciousness.

FEED THE GREEN features a variety of feminist thinkers, including ecological and social justice advocates Vandana Shiva, Starhawk and Andrea Smith, ecosexual activists Annie Sprinkle and Beth Stephens; ecofeminist theorist and disability rights activist Ynestra King, poet Camille Dungy, scholars and bloggers Janell Hobson and Jill Schneiderman and grass roots activist La Loba Loca. Their voices are powerfully juxtaposed with images from popular culture, including advertising, myth, art, and the news, pointing to the ways that an environmentally destructive worldview is embedded in popular discourses, both contemporary and historical.

Discussions include the parallels between men's violence against women and violence against Earth, the disastrous and continuing impacts of European colonization, and the ways that the ill effects of environmental damage are felt disproportionately by those who

face racial and socioeconomic inequalities. Required viewing for Women's and Environmental Studies as well as Pop Culture. (*Summary from Women Make Movies*)

Colle, Marijke. 2019. "Feminism and Ecology: The Same Struggle? – The Shaping of Ecofeminism." *CADTM*, May 13. <https://www.cadtm.org/Feminism-and-ecology-the-same-struggle-The-shaping-of-ecofeminism>.

No abstract available.

Summary:

The ecofeminist movement was born a few decades ago from the observation that there is an analogy between the exploitation of women and the exploitation of nature. In the current context of urgency and collapse and as the concept of the convergence of struggles resurfaces, interest in this feminist movement is resurfacing. For Marijke Colle, an ecofeminist from the first, who is better situated than women to become aware of the interconnection between nature and human life, and the urgency of action to stop the destruction of the planet? (*Summary from CADTM*)

Gruen, Lori. 2001. "Conflicting Values in a Conflicted World: Ecofeminism and Multicultural Environmental Ethics." *Women & Environments International Magazine*, 2001.

No abstract available.

Morse, Nicole, and Daniella Orias. 2020. "No One is Disposable: Ecofeminism and Climate Crisis." *Persistence is Resistance: Celebrating 50 Years of Gender, Women & Sexuality Studies*, 2020. https://uw.pressbooks.pub/happy50thws/chapter/no-one-is-disposable-ecofeminism-and-climate-crisis/?fbclid=IwAR0sdU2iEZK7e5FO1Nxg_j64KYQh_wMlvbB3wcTY4OOPCywFX2ziXEOctQ.

No abstract available.

Summary:

"Amid climate crisis, Gender, Women, and Sexualities Studies (GWSS) scholars can access crucial tools through cultivating the theory and practice of ecofeminism. Unfortunately, these resources are neglected when ecofeminism is narrowly imagined as essentialist and reductively stigmatized as lacking intellectual rigor (Gaard 2011). Through dialogue with Indigenous feminisms, Earth-based knowledge traditions, spiritualities from Europe, and many other philosophies, ecofeminism critiques the structures producing climate crisis, including *disposability*—the idea that beings, spaces, resources, and the Earth can literally be discarded.

At Florida Atlantic University (FAU), built on the lands of the Tequesta and Seminole nations in South Florida, our location demands that we attend continuously to the signs of climate change and to the effects of accelerating climate crisis—as well as to our role in the history of settler-colonialism. Both of us discovered ecofeminism through FAU's Center for Women, Gender & Sexuality Studies and its commitment to feminist environmental justice. We are two white, queer Jewish scholars, one an Assistant Professor (Nicole Morse, they/them), and the other a graduate student (Daniella Orias, she/her). We believe that white scholars on stolen land must challenge disposability, thereby fulfilling our responsibility to act as accomplices to Indigenous movements" (Morse and Orias 2020).

Our Changing Climate. 2019. "Is Ecofeminism Still Relevant?" April 26. Video. 7:00.
<https://www.youtube.com/watch?v=VBP0-XUe6bU>.

No abstract available.

Summary:

In this Our Changing Climate environmental video essay, I look at ecofeminism in relation to the environment and climate change. I specifically look at whether ecofeminism is a viable lens through which to understand our current environmental and gender-related circumstances. I dissect the thought of ecofeminist scholars and activists in order to understand how gender and the environment are intertwined. I make comparisons to the environmental justice movements and ultimately ask the questions, what is ecofeminism and is it a useful lens to understand feminism and environmentalism. (*Summary from YouTube*)

Peredo Beltrán, Elizabeth. 2017. "Ecofeminism." *Systemic Alternatives* (blog). March 27, 2017. <https://systemicalternatives.org/2017/03/27/ecofeminism-2/>.

No abstract available.

Summary:

"Ecofeminism is a critical theory, a philosophy and an interpretation of the world that seeks to transform it. It brings together two emerging currents of political theory and practice into one approach that aims to explain and transform the current system of domination and violence by focussing on the critique of patriarchy and the overexploitation of nature and their impacts on society, bodies and nature, all as part of the same phenomenon.

"In relation to alternatives to the system, ecofeminism's enormous value lies in the fact that it is a precursor of a dialogue between the proposals coming from the different social struggles and political theory of the past century. It allows for the interaction between two currents of thought and activism that have conceived an alternative society by questioning the main economic and cultural pillars of oppression and the crisis of the

modern world: human domination of nature and the violent domination of women by patriarchy” (Peredo Beltrán 2017).

Salleh, Ariel. 1992. “Marxism & Ecofeminism: An Exchange.” *Fifth Estate Magazine*, 1992.

No abstract available.

Summary:

The following exchange concerns an interview done by Ariel Salleh with German ecofeminist author-activist Maria Mies, titled “Patriarchy and Progress: A Critique of Technological Domination,” and printed in FE #338, Winter 1992. (*Summary from Fifth Estate*)

Salleh, Ariel. 2019. “Ecofeminist Sociology as a New Class Analysis.” *Global Dialogue: Magazine of the International Sociological Association*, 2019.
<https://globaldialogue.isa-sociology.org/ecofeminist-sociology-as-a-new-class-analysis/>

No abstract available.

Summary:

Ecological feminist analyses grow out of everyday life praxis, so they often question the taken-for-granted premises of social movements framed top-down by established political ideologies. For example, during the 1980s and 1990s, ecofeminists contested a lack of sex-gender awareness in the philosophy of “deep ecology.” It was not that the environmental aims of the program were rejected by ecofeminists; rather, as they argued, the planetary crisis had its origins in the rapidly globalizing system of capitalist patriarchal institutions and values. For this reason, crisis solutions must change “the culture of masculinist entitlement” supporting that system. This controversy, known as the “ecofeminism/deep ecology debate” ran for over a decade in the US journal *Environmental Ethics*. In a similar consciousness-raising exercise, ecological feminist theorists have engaged critically with Marxist scholarship. In the past decade, articles in *Capitalism Nature Socialism*, the *Journal of World-Systems Research*, and elsewhere, have broadened the public understanding of ecofeminism as a critical sociology. My position is that the contemporary global conjuncture calls for a new sociological class analysis. So what follows is a brief outline of the historical trajectory and claims of what I label “an embodied materialism.” (*Summary from original source*)

Singh, Purnima. 2019. “Is Ecofeminism Relevant Today?” *Feminism in India*, October 29.
<https://feminisinindia.com/2019/10/29/is-ecofeminism-relevant-today/>

No abstract available.

Summary:

If you aren't aware of the term 'ecofeminism', that's completely okay. Neither are most people. What emerged as a powerful activist as well as academic movement in the 1970s, gradually lost its relevance. But as more and more movements seeking climate action and justice gain momentum worldwide, so did the idea of ecofeminism. But what exactly is this feminist movement about? And is it of any relevance to today's climate discourse? Let's find out. *(Summary from Feminism in India)*

**Su, Tanli. 2018. "Ecofeminism." *Sierra Club Loma Prieta*, January 31.
<https://www.sierraclub.org/loma-prieta/blog/2018/01/ecofeminism>.**

No abstract available.

Summary:

"This connection between gender inequality and environmental degradation forms the basis of the idea of ecological feminism, or ecofeminism.

Ecofeminist scholars who coined the term "ecofeminism" in the 1970s argued that the system of capitalist patriarchy is the underlying source of both the exploitation of nature and the oppression of women. As stated in the book *Ecofeminism* by Maria Mies and Vandana Shiva, the desire for dominance over females has led men to oppress women through rape, violence, and sexism, while the desire for profit has led men to oppress nature through the exploitation of its resources and the destruction of ecosystems" (Su 2018).

**Thorpe, JR. 2016. "What Exactly Is Ecofeminism?" *Bustle*, April 22.
<https://www.bustle.com/articles/155515-what-exactly-is-ecofeminism>.**

No abstract available.

Summary:

Basically, ecofeminism sees a relationship between the serious environmental damage done to the earth and the repression of women. But that one relationship can take many forms, depending on what kind of ecofeminist you are. *(Summary from Bustle)*