

Ecologies of Social Difference Bibliography



This bibliography highlights academic research that investigates the ways that gender, race, class, caste, and sexuality affect and shape people's interactions with the environment. The purpose of this bibliography is to provide a resource for scholars interested in issues of social difference, inequality, and critical studies of nature/environment.

Citations have been compiled by searching various online databases. Searches were conducted using combinations of the following terms: gender, feminism, race, racism, class, caste, ethnicity, environment, political ecology, ecology. Abstracts were primarily pulled directly from journals or

online publishing resources. We welcome additions to the bibliography. Please email suggestions to esd.ubc@gmail.com. This bibliography is a project of the Ecologies of Social Difference Social Justice Thematic Network at the University of British Columbia. Please see our website for other resources and further details: <http://www.esd.ubc.ca>

Adams, C. 1990. *The sexual politics of meat: A feminist-vegetarian critical theory*. New York: Continuum.
Keywords: Animal welfare, patriarchy, social aspects, feminist theory, vegetarianism, animal rights

Abstract

Articulates the hidden connections between meat eating and patriarchy, and between vegetarianism and feminism.

Adams, C. 1994. *Neither Man nor Beast: feminism and the defense of animals*. New York: The Continuum Publishing Com.
Keywords: Animal welfare, feminism, feminist theory, vegetarianism, animal rights

Abstract

Neither Man Nor Beast represents Adam's collected reflections on animal rights, vegetarianism, and ecofeminism from the often difficult to locate sources in which many originally appeared, and includes two important and completely new chapters. More than a book of theory, Neither Man Nor Beast is an enlightened call to action. Topics covered include: animal experimentation and patriarchal culture; abortion rights and animal rights; responding to racism in a human-centered world; ecofeminism and the eating of animals; the need to integrate feminism, animal defense, and environmentalism; the interconnected abuse of women, children, and animals; institutional violence; feminist ethics, and vegetarianism; a beastly theology: the place of animals in God's universe.

Adamson, J. 2001. *American Indian Literature, Environmental Justice, and Ecocriticism: the Middle Place*. Tucson: University of Arizona Press.

Keywords: Literary criticism, environmental justice, race, Native Americans, ethnic minorities, wilderness, ontological difference

Abstract

Although much contemporary American Indian literature examines the relationship between humans and the land, most Native authors do not set their work in the "pristine wilderness" celebrated by mainstream nature writers. Instead, they focus on settings such as reservations, open-pit mines, and contested borderlands. Drawing on her own teaching experience among Native Americans and on lessons learned from such recent scenes of confrontation as Chiapas and Black Mesa, Joni Adamson explores why what counts as "nature" is often very different for multicultural writers and activist groups than it is for mainstream environmentalists. This powerful book is one of the first to examine the intersections between literature and the environment from the perspective of the oppressions of race, class, gender, and nature, and the first to review American Indian literature from the standpoint of environmental justice and ecocriticism.

Adamson, J., Evans, M. M., & Stein, R. (Eds.). 2002. *The Environmental Justice Reader: Politics, Poetics, and Pedagogy*. Tucson, AZ: University of Arizona Press.

Keywords: Environmental justice, race, ethnic minorities, literary criticism, pedagogy, ontological difference

Abstract

From the First National People of Color Congress on Environmental Leadership to WTO street protests of the new millennium, environmental justice activists have challenged the mainstream movement by linking social inequalities to the uneven distribution of environmental dangers. Grassroots movements in poor communities and communities of color strive to protect neighbourhoods and worksites from environmental degradation and struggle to gain equal access to the natural resources that sustain their cultures. This book examines environmental justice in its social, economic, political, and cultural dimensions in both local and global contexts, with special attention paid to intersections of race, gender, and class inequality. The first book to link political studies, literary analysis, and teaching strategies, it offers a multivocal approach that combines perspectives from organizations such as the Southwest Network for Environmental and Economic Justice and the International Indigenous Treaty Council with the insights of such notable scholars as Devon Peña, Giovanna Di Chiro, and Valerie Kuletz, and also includes a range of newer voices in the field. This collection approaches environmental justice concerns from diverse geographical, ethnic, and disciplinary perspectives, always viewing environmental issues as integral to problems of social inequality and oppression. It offers new case studies of native Alaskans' protests over radiation poisoning; Hispanos' struggles to protect their land and water rights; Pacific Islanders' resistance to nuclear weapons testing and nuclear waste storage; and the efforts of women employees of maquiladoras to obtain safer living and working environments along the U.S.-Mexican border. The selections also include cultural analyses of environmental justice arts, such as community art and greening projects in inner-city Baltimore, and literary analyses of writers such as Jimmy Santiago Baca, Linda Hogan, Barbara Neely, Nez Perce orators, Ken Saro-Wiwa, and Karen Yamashita—artists who address issues such as toxicity and cancer, lead poisoning of urban African American communities, and Native American struggles to remove dams and save salmon. The book closes with a section of essays that offer models to teachers hoping to incorporate these issues and texts into their classrooms. By combining this array of perspectives, this book makes the field of environmental justice more accessible to scholars, students, and concerned readers.

Agarwal, B. 1992. The gender and environment debate: Lessons from India. *Feminist Studies*, 18(1), 119-158.
Keywords: Gender, environment, agrarian livelihoods, India

Abstract

Argues that women, especially those in poor rural households in India, are victims of environmental degradation in gender-specific ways and that they have been active agents in movements of environmental protection and regeneration.

Agarwal, B. 1994. *A Field of One's Own: Gender and Land Rights in South Asia*. Cambridge: Cambridge University Press.
Keywords: Gender, rural livelihoods, natural resource management

Abstract

This is the first major study of gender and property in South Asia. In a pioneering and comprehensive analysis Bina Agarwal argues that the single most important economic factor affecting women is the gender gap in command over property. In rural South Asia, the most significant form of property is arable land, a critical determinant of economic well-being, social status, and empowerment. However, few women own land; even fewer have control over it. Drawing on a vast range of interdisciplinary sources and her own field research, and tracing regional variations across five countries, the author investigates the complex barriers to women's land ownership and control, and how they might be overcome. The book makes significant and original contributions to theory and policy concerning land reforms, 'bargaining' and gender relations, women's status, and the nature of resistance.

Agarwal, B. 2009. Gender and forest conservation: The impact of women's participation in community forest governance. *Ecological Economics*, 68(11), 2785-2799.
Keywords: Gender, community forestry, natural resource governance, India, Nepal

Abstract

This paper investigates whether enhancing women's presence in community institutions of forest governance would improve resource conservation and regeneration. Based on primary data on communities managing their local forests in parts of India and Nepal, the author statistically assesses whether the gender composition of a local forest management group affects forest conservation outcomes, after controlling for other characteristics of the management group, aspects of institutional functioning, forest and population characteristics, and related factors. It concludes that groups with a high proportion of women in their executive committee (EC)—the principal decision-making body—show significantly greater improvements in forest condition in both regions. Moreover, groups with all-women ECs in the Nepal sample have better forest regeneration and canopy growth than other groups, despite receiving much smaller and more degraded forests. Older EC members, especially older women, also make a particular difference, as does employing a guard. The beneficial impact of women's presence on conservation outcomes is attributable especially to women's contributions to improved forest protection and rule compliance. More opportunity for women to use their knowledge of plant species and methods of product extraction, as well as greater cooperation among women, are also likely contributory factors.

Agyeman, J. 1990. Black People in a White Landscape. Social and Environmental Justice. *Built Environment*, 16 (3), 232-236.
Keywords: Racism, white landscapes, barriers to countryside access, the UK

Agyeman, J. 2002. Constructing environmental (in)justice: Transatlantic tales. *Environmental Politics*, 11(3), 31-53.

Key words: Race, ethnic minorities, environmental justice, pollution, activism, civil rights movement, virtual activism, UK, USA

Abstract

In the US, there are two primary environmental justice arenas. One is activism, which draws on the skills of a wide range of community, academic and professional actors. This partnership between actors draws on the Civil Rights Movement and organises through the Internet. The other arena is the courtroom where environmental justice lawyers try to prove 'racial intent'. In the UK, there is a call for environmental justice, but there is no comparable Civil Rights movement, just a well organised but underrepresented environmental movement. However, in the UK, it is possible to discern at least three 'constructions' of environmental (in)justice: access to the countryside amongst those from ethnic minority groups; Friends of the Earth England, Wales and Northern Ireland's 'Pollution Injustice' campaign and Friends of the Earth Scotland's 'Campaign for Environmental Justice'. In the absence of a UK Civil Rights framework, there are indications that environmental and sustainability policy discourses are beginning to be re-framed around notions of justice, rights and equity. This is beginning to form a platform around which an embryonic environmental justice network is mobilising.

Agyeman, J. 2009. *Speaking For Ourselves: Environmental Justice In Canada*. Vancouver: UBC Press.

Keywords: Social justice, environmental justice, aboriginal activism, Canada

Abstract

Environmental justice as a concept has evolved over the past two decades to offer new, challenging directions for social movements, public policy, and public planning. Researchers worldwide now position social equity as a building block for sustainability. Yet the relationship between social equity and the environmental aspects of sustainability has been little considered in Canada, particularly in studies and discussions focused primarily on the environment. *Speaking for Ourselves* draws together scholars and activists - Aboriginal and non-Aboriginal, established and new - who bring equity issues to the forefront by considering environmental justice in specifically Canadian cases and contexts and from a variety of perspectives, including those of First Nations and women. The contributors expand notions of justice and the concepts involved in environmental justice beyond their European origins and limits to demonstrate new ways of working toward environmental sustainability and social justice.

Ahern, A. 2006. Preservation by "letting go": Buddhist impermanence (anicca) in Ruether's ecotheology. *Ecotheology*, 11(2), 212-232.

Keywords: Religion, ecofeminism, ecotheology, Buddhism, Christianity

Abstract

Christianity, Judaism and Buddhism contain rich teachings and motivational resources that pertain directly to the struggle for environmental justice in this age of what Engaged Buddhist leader Sulak Sivaraksa identifies as 'global militaristic capitalism'. Guided by the work of ecofeminist theologian Rosemary Ruether and Buddhist scholar Rita Gross, this paper explores meanings and symbols within Judaism, Christianity, and Buddhism that promote environmental values and practice. The paper begins with an overview of Ruether's interpretation of the covenantal and sacramental traditions in Judaism and

Christianity (1992 and 2000) followed by a close look at the dialogue between Gross and Ruether (2001) in which the relevance of the Buddhist teachings concerning impermanence (anicca) and interdependence for the environmental movement is unfolded. This article concludes by articulating a different interpretive strategy for accessing the Christian community than that provided by Ruether while at the same time building on her work.

Ahlers, R. and M. Zwartveen 2009. The water question in feminism: water control and gender inequities in a neo-liberal era. *Gender Place and Culture* 16(4), 409-426.

Keywords: Gender, water governance, feminism, neoliberalism

Abstract

The current neo-liberal moment in water policy appears to offer possibilities for realizing feminist ambitions. Several feminist scholars see the individualization and privatization of resource rights as offering possibilities for confronting gender inequalities rooted in, and reproduced by, historic and structural male favoured access to productive resources such as land and water. But we seriously doubt a progressive feminist potential of neo-liberal reforms in the water sector. We focus on water used for agricultural purposes, because neo-liberal water proposals are premised on taking water out of agriculture to uses with higher marginal economic returns. A first set of doubts involves water as a specific resource, largely because of its propensity to flow. Rights to water are less fixed and more prone to be contested at various levels and in different socio-legal domains than rights to other natural resources. The second set stems from our disagreement with the ideological underpinnings of the neo-liberal project. It reflects our concern about how water reforms articulate with wider political-economic structures and historical dynamics characterized by new ways of capitalist expansion. Furthermore, mainstream neo-liberal water policy language and concepts tend to hide precisely those issues that, from a critical feminist perspective, need to be questioned. Feminist reflections about tenure insecurity and social inequities in relation to water clash with the terms of a neo-liberal framework that invisibilizes, naturalizes and objectifies the politics and powers involved in water re-allocation. A feminist response calls for challenging the individualization, marketization and consumer/client focus of the neo-liberal paradigm.

Ahmed, S. 1993. Gender in the rural environment. *Development in Practice*, 3(3), 213-215.

Keywords: Gender, ecofeminism, environmental behaviour

Abstract

The Institute of Rural Management at Anand (IRMA) in Gujarat, India, convened a workshop in April 1993 involving social scientists, environmentalists and gender experts, from India and the UK. Discussions centred on the application of gender analysis to the relationship between women, men, and the environment, and its implications for development and environment practice. Participants felt that NGOs working on gender-aware development must first analyse their own internal structures.

Aitken, S. C., & Zonn, L. E. 1993. Weir(d) sex: representation of gender - environment relations in Peter Weir's Picnic at Hanging Rock and Gallipoli. *Environment and Planning D: Society and Space*, 11(2), 191-212.

Keywords: Gender, sexuality, nature, representation

Abstract

Soft images of pubescent women scaling the dizzy heights of a massive phallic rock in turn-of-the-

century rural Victoria, and young men matching physical prowess in the indomitable Western Australian desert as World War I rages in Europe, provide foci for two of Peter Weir's most successful early films, *Picnic at Hanging Rock* (1975) and *Galipoli* (1981). In both these films the physical landscape is simultaneously integrated with and contrasted to the passions of young men and women. The result is an aesthetic that takes the viewer beyond the immediate narrative to a place where masculinity and femininity find expression. In this paper, transactional and psychoanalytic perspectives are used to interrogate the gender images which are portrayed in both these movies, linking them to some concepts which find currency in ecofeminism. The concern is with the individual struggle between the powerful, complex, and yet less-than rational forces that are integral to the nature of our individual beings and the rational nature of prevailing societal values that supposedly provide us with guidance. A dynamic theory of contemporary film is implicit in our discussion of "images in motion over time through space with sequence". These elements -- along with an overlay of shape, size, scale, color, sound, and light -- are the cues that provide meaning for Weir's portrayal of woman-in-environment relations. Suggested in this paper is a broader narrative which speaks to a postmodern sexual order and its representations in social theory and contemporary cinema. Crucial questions are raised regarding the ways that cultural identity is grounded in class and gender.

Ajibade, I., McBean, G. & Bezner-Kerr, R. 2013. Urban flooding in Lagos, Nigeria: Patterns of vulnerability and resilience among women. *Global Environmental Change*, 23(6), 17-14.

Keywords: Gender, gendered experiences of floods, urban environmental change

Abstract

We report findings from a mixed method study of women's gendered experiences with flash floods in the coastal city of Lagos, Nigeria. Drawing on narrative accounts from 36 interviews, a survey (n = 453) and 6 focus group discussions, we investigate the impacts of floods in general and specifically the July 2011 flood event on women's lives, livelihoods, and health. We draw on complementary perspectives from feminist political ecology and social vulnerability theory to understand the ways in which such events are perceived, experienced and managed by women of different socio-economic classes, households, and geographic locations. Thematic and content analyses were used to examine women's perceptions of floods, while descriptive statistical analysis and chi-square test were employed to compare actual impacts. Results show that women in general expressed no concern about gendered vulnerability to flooding as most believed flood impacts were gender neutral. This dominant view however, was not supported by evidence in the post-July 2011 flooding as impacts varied among income groups and neighbourhoods, and gender differences were apparent. Women in the low-income neighbourhood recorded higher impacts and slower recovery compared to other social categories of women and men. All impacts reported were statistically significant between women in low and high income neighbourhoods but most were not significant between women in middle and high income neighbourhoods. Gender relations and roles intersecting with place, class, employment status, and healthcare, were mediating factors that placed low-income women at greater risk of impacts than others. With climate change likely to induce more extreme events, a case is made for collaborative and institutional efforts to systematically boost urban poor women's adaptive capacity through targeted programmes aimed at alleviating poverty and improving women's access to housing, health care and alternative sources of livelihoods.

Alkon, A. H. 2011. Reflexivity and Environmental Justice Scholarship: A Role for Feminist Methodologies, *Organization & Environment* 24(2), 130-49.

Keywords: Feminist methodologies, environmental justice

Abstract

This article explores the potential analytic and practical benefits that a reflexive, process-oriented approach to research and representation might hold for community-based environmental justice scholarship. Reflexive analysis can challenge the supremacy of positivist methods, illuminate the social production of knowledge, attend to the remaining influence of hierarchies of power and privilege, and aid academics and community members in developing realistic expectations of the collaborative research process. This article uses three vignettes from the author's ethnographic study of food justice and farmers' markets to demonstrate one model of what reflexive analysis of community-based environmental justice research might look like and to illustrate theoretical insights gained through this technique.

Alkon, A. H., & Agyeman, J. 2011. *Cultivating food justice: Race, class, and sustainability*. Cambridge, Mass: MIT Press.

Keywords: Food justice, sustainable agriculture, critical race theory

Abstract

Bringing together insights from studies of environmental justice, sustainable agriculture, critical race theory, and food studies, *Cultivating Food Justice* highlights the ways race and class inequalities permeate the food system, from production to distribution to consumption. The studies offered in the book explore a range of important issues, including agricultural and land use policies that systematically disadvantage Native American, African American, Latino/a, and Asian American farmers and farmworkers; access problems in both urban and rural areas; efforts to create sustainable local food systems in low-income communities of color; and future directions for the food justice movement. These diverse accounts of the relationships among food, environmentalism, justice, race, and identity will help guide efforts to achieve a just and sustainable agriculture.

Alkon, A. H. 2012. *Black White and Green: Race, Farmers Markets and the Green Economy*. Athens, GA: University of Georgia Press.

Keywords: Race, food justice, farmers' markets, green consumerism

Abstract

Black, White, and Green brings new energy to the topic of farmers markets by exploring dimensions of race and class as they relate to farmers markets and the green economy. With a focus on two Bay Area markets—one in the primarily white neighborhood of North Berkeley, and the other in largely black West Oakland—Alison Hope Alkon investigates the possibilities for social and environmental change embodied by farmers markets and the green economy. Drawing on ethnographic and historical sources, Alkon describes the meanings that farmers market managers, vendors, and consumers attribute to the buying and selling of local organic food, and the ways that those meanings are raced and classed. She mobilizes this research to understand how the green economy fosters visions of social change that are compatible with economic growth while marginalizing those that are not.

Arora-Jonsson, S. 2011. Virtue and vulnerability: Discourses on women, gender and climate change. *Global Environmental Change*, 21(2), 744-751.

Keywords: Gender, climate change, vulnerability, Nepal-South gender relations

Abstract

In the limited literature on gender and climate change, two themes predominate - women as vulnerable or virtuous in relation to the environment. Two viewpoints become obvious: women in the South will be affected more by climate change than men in those countries and that men in the North pollute more than women. The debates are structured in specific ways in the North and the South and the discussion in the article focuses largely on examples from Sweden and India. The article traces the lineage of the arguments to the women, environment and development discussions, examining how they recur in new forms in climate debates. Questioning assumptions about women's vulnerability and virtuousness, it highlights how a focus on women's vulnerability or virtuousness can deflect attention from inequalities in decision-making. By reiterating statements about poor women in the South and the pro-environmental women of the North, these assumptions reinforce North-South biases. Generalizations about women's vulnerability and virtuousness can lead to an increase in women's responsibility without corresponding rewards. There is need to contextualise debates on climate change to enable action and to respond effectively to its adverse effects in particular places.

Asfaw, T & Satterfield, T. 2010. Gender Relations in Local-Level Dispute Settlement in Ethiopia's Zeghie Peninsula. *Human Ecology Review*, 17(2), 160-174.

Keywords: Gender, property rights, Ethiopia

Abstract

Access to tenure security in dispute settlement contexts has become a serious concern in Ethiopia's rural areas, where eighty-five percent of the population resides, including Zeghie Peninsula. Intense struggles for land and property resulting from growing landlessness and female-only heads of households have rendered women's property rights a particularly contested terrain. Existing statutory laws and policies assigning rights to property and inheritance have done little to protect women from the theft of their crops, land, or tenure. This has left women with few options except those offered by civic courts and a local system known as the Shimgelina (a customary dispute settlement mechanism); yet both have been largely unfavorable to women. This paper examines these local legal and rule-based systems, and the enduring practices that reinforce inequality through imposed 'community harmony' where cultural and gendered expectations are invoked, and largely realized.

Asher, K. 2009. *Black and green Afro-Colombians, development, and nature in the Pacific lowlands*. Durham: Duke University Press.

Keywords: Race, environmental movements, black movements, women's movements, Colombia

Abstract

The author looks at development of Afro-Colombian communities after the passage of a 1991 law granting cultural rights and collective land ownership to the communities, arguing that social movements are often partially co-opted by market or state, but then use state resources.

Auyero, J. 2009. *Flammable: environmental suffering in an Argentine shantytown*. Oxford; New York: Oxford University Press.

Keywords: Race, environmental justice, social movements, pollution, Argentina

Abstract

Women are thought to have a multiplicity of roles as agents, victims and saviours in relation to environmental change. This paper takes an innovative approach to the study of gender and the environment by utilizing women's time use as a surrogate measure of changes in gender roles under conditions of environmental stress. Case studies are drawn from dryland areas of Sri Lanka, Burkina Faso, Ghana, the Sudan and the Caribbean. There is considerable evidence that women have shorter hours of rest than men, that gender roles are becoming more flexible and that environmental degradation increases women's workload.

Awumbila, M., & Momsen, J. H. 1995. Gender and the environment: Women's Time Use as a Measure of Environmental Change. *Global Environmental Change*, 5(4), 337-346.

Keywords: Gender, environmental change, time poverty

Abstract

Women are thought to have a multiplicity of roles as agents, victims and saviours in relation to environmental change. This paper takes an innovative approach to the study of gender and the environment by utilizing women's time as a surrogate measure of changes in gender roles under conditions of environmental stress. Case studies are drawn from dryland areas of Sri Lanka, Burkina Faso, Ghana, the Sudan and the Caribbean. There is considerable evidence that women have shorter hours of rest than men, that gender roles are becoming more flexible and that environmental degradation increases women's workload.

Baabereyir, A., Jewitt, S., & O'Hara, S. 2012. Dumping on the poor: the ecological distribution of Accra's solid-waste burden. *Environment and Planning-Part A*, 44(2), 297-314.

Keywords: Toxic waste, class inequalities, service provision, environmental justice, Ghana

Abstract

This paper investigates the 'ecological distribution' and associated environmental injustices of Accra's growing domestic-waste burden and examines how inequalities in the spatial distribution of waste-collection services and waste-disposal sites reflect the uneven distribution of power and wealth within Ghanaian society. Particular emphasis is placed on inequalities in municipal service provision associated with Accra's integration within the global economy, which are illustrated by opposing socioeconomic and spatial flows in the funds allocated for Accra's waste-collection services and the spaces occupied by the waste itself as it travels (or not) to its final dumping ground. Examples of injustice between high-income and middle-income residents are highlighted, as well as broader inequalities in ecological distribution between rich and poor.

Bailey, C. 2007. We are what we eat: Feminist vegetarianism and the reproduction of racial identity. *Hypatia: A Journal of Feminist Philosophy*, 22(2), 39-59.

Keywords: Vegetarianism, racism, speciesism, animal welfare

Abstract

This article analyzes the relationship between ethical vegetarianism (or the claim that ethical vegetarianism is morally right for all people) and white racism (the claim that white solipsistic and

possibly white privileged ethical claims are imperialistically or insensitively universalized over less privileged human lives). This plays out in the dreaded comparison of animals with people of color and Jews as exemplified in the PETA campaign and the need for human identification (or solidarity) with animals in ethical vegetarianism. To support the viability of ethical vegetarianism, the author resolves the dread of this comparison by locating ethical vegetarianism as a strategy of resistance to classist, racist, heterosexist, and colonialist systems of power that often rely on the assumptions of speciesism to ground these axes of oppression. The author carries out this argument to contextualize African American responses to animal welfarism and ethical vegetarianism.

Baker, K. & Jewitt, S. 2007. Evaluating 35 years of Green Revolution Technology in villages of Bulandshahr district, western UP, North India. *Journal of Development Studies*, 43(2), 312-339
Keywords: Green Revolution, agricultural technology, income, India

Abstract

This paper analyses the experiences of over 35 years of Green Revolution (GR) technology in villages of the Bulandshahr District, western UP. Fieldwork in three villages revealed that perceptions of GR were extremely positive because higher yields brought food security for all in the area, and financial security for many. Indirect benefits, such as urban development, have improved employment opportunities - which have benefited even the poorest - and rural electrification has transformed rural livelihoods, especially for women. Predictably, the benefits of GR technology are not equally spread: the poorest are better off, but the gap between rich and poor is now greater than ever. As gently declining yields are paralleled by growing populations, farmers are interested in further increasing land productivity.

Banerjee, D. & Bell M. 2007. Ecogender: Locating Gender in Environmental Social Sciences. *Society & Natural Resources*, 20(1), 3-19.
Keywords: Ecofeminism, gender

Abstract

Ecofeminism contends that there are important interconnections between the domination of women and the domination of the environment, a perspective that might be expected to attract the interest of environmental social scientists. However, environmental social scientists have largely ignored ecofeminism, despite feminism's increasing incorporation in general social science. This may be attributed to the common contention that ecofeminism suffers from a tendency to become more an ideological construct than an academic perspective. But despite a recent surge in cross-disciplinary research, especially in critical geography, political ecology, and poststructuralism, questions of gender remain rarely addressed within mainstream environmental social sciences. Given this neglect, we present an alternative conception, what we term "ecogender studies." "Ecogender studies" draws on those strands of ecofeminism that embrace a relational and dialogic conception of gender and its intersection with other inequalities, and departs from those ecofeminist strands that sacralize an essentialist "nature" and romanticize non-Western traditions.

Barad, K. 2003. Posthumanist performativity: Toward an understanding of how matter comes to matter. *Signs: Journal of Women in Culture and Society*, 28(3), 801-831.
Keywords: Metaphysics, representation, philosophy, social sciences, feminism

Abstract

The writer proposes a materialist, naturalist, and posthumanist elaboration of performativity that recognizes the contribution of matter as an active participant in the world's existence and continuity. She asserts that performativity is a contestation of the excessive power granted to language to determine what is real. Her posthumanist materialist account of performativity challenges the positioning of materiality as either a given or a mere effect of human agency. She contends that on an agential realist scale, materiality is an active force in the process of materialization, and nature is neither a passive surface looking for the mark of culture nor the end product of cultural performances.

Barad, K. 2011. Nature's queer performativity. *Qui Parle: Critical Humanities and Social Sciences*, 19(2), 121-158.

Keywords: Queer theory and criticism, performativity, nature

Abstract

This article entertains the possibility of the queerness of one of the most pervasive of all critters - atoms. These "ultraqueer" critters with their quantum quotidian qualities queer queerness itself in their radically deconstructive ways of being. Given that queer is a radical questioning of identity and binaries, including the nature/culture binary, this article aims to show that all sorts of seeming impossibilities are indeed possible, including the queerness of causality, matter, space, and time. What if queerness were understood to reside not in the breach of nature/culture, per se, but in the very nature of spacetime mattering? This article also considers questions of ethics and justice, and in particular, examines the ways in which moralism insists on having its way with the nature/culture divide. The author argues that moralism, feeds off of human exceptionalism, and, in particular, human superiority and causes injury to humans and nonhumans alike, is a genetic carrier of genocidal hatred, and undermines ecologies of diversity necessary for flourishing.

Barnes, J. 2013. Who is a Water User? The Politics of Gender in Egypt's Water User Associations. In L. Harris, J. Goldin & C. Sneddon (Eds.), *Contemporary Water Governance in the Global South: Scarcity, Marketization, and Participation*, (185-198) London: Routledge.

Keywords: Gender, water, governance

Bauman, W. A. 2007. The 'eco-ontology' of Social/ist ecofeminist thought. *Environmental Ethics*, 29(3), 279.

Keywords: Ecofeminism, socialist thought, eco-theology, ontological difference

Abstract

The epistemological and ontological claims of social/ist ecofeminist thought (a combination of social and socialist ecofeminism) are moving away from the dichotomy between idealism and materialism (both forms of colonial thinking about humans and the rest of the natural world). The social/ist ecofeminists have constructed a postfoundational "eco-ontology" of nature-cultures (Haraway) in which the ideal and the material are co-agents in the continuing process of creation. Given that contemporary public discourse in the United States on the topic of "environmental issues" is still heavily shaped by Christian theology and metaphors, changing or challenging this discourse must also mean speaking theologically. Based upon an understanding of social/ist ecofeminist "eco-ontology," a new understanding of God (ideal) and Creation (material) can be constructed which suggests that God is a human horizon that helps

reconnect (religion/religare) Christian humans with the rest of the natural world and with the many human "others" of different religious traditions.

Belkhir, J. A. A., & Adeola, F. O. 1997. Environmentalism, Race, Gender, & Class in Global Perspective. *Race, Gender & Class*, 5(1), 4-15.

Keywords: Environmental justice, race, class

Abstract

The environmental justice movement provides an ideal foundation for alliance building and a respectful unity-in-diversity because it understands that the very concept of dominating nature stems from the domination of human by human. The movement has linked the issues of neocolonialism, racism, sexism and classism as illustrated in this special issue. Most importantly, perhaps, is the fact that the environmental justice movement has redefined problems deeply embedded in the nation's social, political and industrial history, and contends that they cannot be solved through a piecemeal approach. Therefore, the connections made between race, class and gender differential environmental impact have resonated in the environmental justice movement. As most of the contributors demonstrate in this special issue, the environmental justice movement differs from the mainstream environmental movement in its attempt to link environmental principles with historical and contemporary social and economic justice struggles.

Bell, D. 2000. Farm Boys and Wild Men: Rurality, Masculinity, and Homosexuality. *Rural Sociology*, 65(4), 547-561.

Keywords: Gender, masculinity, sexuality, identity, rurality

Abstract

In this paper I explore cultural constructions of "rural gay masculinity," focusing first on the stereotype of the "rustic sodomite" seen in a number of Hollywood movies; second, on the construction of an idyllic Eden in the gay imaginary; and third, on gendered and sexualized performances among members of the men's movement and the "radical fairies." In doing so, I suggest how the rural/urban divide is meshed, in complex and distinct ways, with homosexual/heterosexual and masculine/feminine dichotomies in cultural texts and practices. Set against these representations, of course, are the lives of homosexual men born and raised in the country: I discuss accounts of the lives of "farm boys" as a way of contextualizing and complexifying the dominant modes of representation outlined. In all of these portrayals, "rural gay masculinity" is figured in distinct ways, especially in relation to urban effeminacy. I end by calling for further exploration of these issues in an effort to more fully theorize the cultural meanings and experiences of "rural gay masculinity."

Bell, M. 2004. *Farming for Us All: Practical Agriculture & the Cultivation of Sustainability*. University Park, PA: Pennsylvania State University Press.

Keywords: Gender, identity, agriculture, sustainability

Abstract

It is easy to feel overwhelmed and depressed by all the threats facing modern agriculture—threats to the environment, to the health and safety of our food, to the economic and cultural viability of farmers and rural communities. Hundreds of thousands of farmers leave their farms every year as the juggernaut of "big agriculture" plows across our rural landscape. But there are viable alternatives to big agriculture, as

many farmers and others involved in agriculture, including consumers, are discovering. In *Farming for Us All* Michael Mayerfeld Bell offers crucial insight into the future of a viable sustainable agriculture movement in the United States.

Bell, S. E., & Braun, Y. A. 2010. Coal, Identity, and the Gendering of Environmental Justice Activism in Central Appalachia. *Gender & Society*, 24(6), 794-813.

Keywords: Class, gender, race, masculinity, collective behaviour, community, social movements, mining

Abstract

Women generally initiate, lead, and constitute the rank and file of environmental justice activism. However, there is little research on why there are comparatively so few men involved in these movements. Using the environmental justice movement in the Central Appalachian coalfields as a case study, we examine the ways that environmental justice activism is gendered, with a focus on how women's and men's identities both shape and constrain their involvement in gendered ways. The analysis relies on 20 interviews with women and men grassroots activists working for environmental justice in the coalfields of Appalachia. We find that women draw on their identities as "mothers" and "Appalachians" to justify their activism, while the hegemonic masculinity of the region, which is tied to the coal industry, has the opposite effect on men, deterring their movement involvement. We explore the implications of these findings for understanding the relationship of gender to environmental justice activism.

Bennett, V., Dávila-Poblete, S., & Rico, N. (Eds.). 2005. *Opposing currents: the politics of water and gender in Latin America*. Pittsburgh: University of Pittsburgh Press.

Abstract

In every part of the world, looming or full-blown water crises threaten communities from the largest cities to the smallest rural towns. Over the past two decades, there has been increased attention at the global level to the devastating effects of water shortages and pollution, and policies and principles for implementing the sustainable management of water resources have proliferated. Scholars and activists are beginning to understand that top-down environmental policies are doomed to fail if they do not address local cultures and customary uses. The contributors to *Opposing Currents* illustrate that failure is most evident in the inability to recognize that women not only *should* become central to water management at the local level, but that, in fact, they already are. This volume focuses on women in Latin America as stakeholders in water resources management. It makes their contributions to grassroots efforts more visible, explains why doing so is essential for effective public policy and planning in the water sector, and provides guidelines for future planning and project implementation. In addition to an in-depth review of gender and water management policies and issues in relation to domestic usage, irrigation, and sustainable development, the book provides a series of case studies prepared by an interdisciplinary group of scholars and activists. Covering countries throughout the hemisphere, and moving freely from impoverished neighbourhoods to the conference rooms of international agencies, the book explores the various ways in which women are-and are not-involved in local water initiatives across Latin America. Insightful analyses reveal what these case studies imply for the success or failure of various regional efforts to improve water accessibility and usability, and suggest new ways of thinking about gender and the environment in the context of specific policies and practices.

Berman, T. 1993. Towards an integrative ecofeminist praxis. *Canadian Woman Studies/Les Cahiers De La Femme*, 13(3), 15-7.

Keywords: Ecofeminism, culture, gender, feminist philosophy

Abstract

Within the ecofeminist literature much confusion exists over the differences between radical, cultural, and 'nature' ecofeminists. Radical ecofeminism can be divided into two categories: the 'nature' ecofeminists who believe that women have a biological and spiritual link with the non - human world and are therefore 'closer to nature' than men, and radical ecofeminists who believe that women's oppression is rooted in women's reproductive roles and the sex/gender system. Radical feminists believe that, [P]atriarchy oppresses women in sex - specific ways by defining women as beings whose primary functions are either to bear and raise children (i. e., to be mothers) or to satisfy male sexual desires (i.e., to be sex objects) (Warren, 1987: 14). For radical ecofeminists, the liberation of both women and the non - human world lies in the dismantling of patriarchal systems and the end of male control over women's bodies and the earth. Radical ecofeminists focus on revaluing characteristics which have traditionally been associated with women and nature. The basis of this is that the cultural devaluation of natural processes within patriarchal society is a manifestation of masculine consciousness (Diamond and Orenstein, ix). By recognizing the value of the non - human world and revaluing women's culture and practices, radical ecofeminists believe that it is possible to break down the dualistic assumptions from which gender categories (not sex categories) are created. Traditionally, women have been associated with nature -- they are seen to have a biological link with the natural world. This association creates gender stereotypes that to be feminine is to be passive and intuitive, and to be masculine is to be strong, unemotional and rational (Jaggar). These gender roles have been socially and culturally constructed over time to value the 'masculine' side, and the feminine/nature category is less coveted. Radical ecofeminists, like socialist ecofeminists, believe that these dualistic assumptions must be broken down. However, radical ecofeminists believe that this can be done through embracing that which has been devalued. Nature ecofeminists embrace women's association with nature as a source of womanly power. Many nature ecofeminists celebrate ancient Goddess worship and rituals around the female menstrual and lunar cycles. They seek to develop a women - centred culture and alternative institutions. Many ecofeminist and feminist theorists find this essentialist women/nature connection degrading, as well as detrimental to social change. They argue that the domination of women and nature stems from the dualism which biological determinism reinforces. A replacement of the patriarchy with a similarly hierarchical matriarchy would do little to solve the problems. Critics of ecofeminism believe that the ecofeminist movement could be forcing women back into traditional gender stereotypes. Even though they are moving into the public sphere, women are still 'cleaning up'. Recognizing this danger, however, does not negate the importance of having women's voices heard on these issues. Without women's participation in the environmental movement many issues and solutions will continue to be defined within a patriarchal framework. It is essential for feminist theory and practice to include an ecological perspective and conversely, for solutions to ecological problems to include a feminist perspective (Warren, 5). Ecofeminism brings recognition to policy development that our relationships with each other are reflected in our relationships with the non - human world. We cannot separate our politics from that which sustains us, and that to which we are connected through our mind, body and spirit.

Bettini, G. 2013. Climate Barbarians at the Gate? A critique of apocalyptic narratives on "climate refugees."

Geoforum, 45, 63-72.

Keywords: Race, climate refugees, discourse theory, climate security, migration, post-politics

Abstract

Climate-induced migration, and particularly the issue of climate refugees, is subject to growing attention in global climate governance. The debate on the topic sees the convergence of conflicting discourses (ranging from those of conservative European governments to southern NGOs) onto apocalyptic narratives that forecast massive, abrupt and unavoidable flows of climate refugees. Such dystopian narratives, either framed within humanitarian or 'national security' agendas, relegate the concerned populations to the status of victims (either to protect or to fear). This article, applying elements of poststructuralist discourse theory, analyzes the narratives via a set of influential reports on climate-induced migration and argues that apocalyptic narratives on climate refugees, although not totalizing or uncontested, represent a case of the depoliticization of global climate governance. The convergence into such narratives favours the drive towards a post-political discursive configuration, which, by supplanting politics with governance, leaves underlying power relations untouched and (re)produces present forms of representational and material marginalization. It therefore argues that such narratives, although often employed with the aim of attracting attention to a pressing issue, are detrimental for an emancipatory approach to climate change.

Biehl, J. 1991. *Finding Our Way: Rethinking Ecofeminist Politics*. New York: Black Rose Books.

Keywords: Ecofeminism, ecology, sociology, environmental ethics

Abstract

The author offers social ecology as an alternative framework to Ecofeminism, as more liberating for both men and women and more promising as a solution for the ecological crisis.

Blackford, M. G. 2004. Environmental Justice, Native Rights, Tourism, and Opposition to Military Control: The Case of Kaho'olawe. *The Journal of American History*, 91(2), 544-571.

Keywords: Environmental movements, environmental justice, militarization, ontological difference, Hawaii, USA

Abstract

This paper discusses environmental movements organized by Hawaiians against the use of the Kaho'olawe Island in Hawaii as a bombing target range by the U.S. Navy and their struggles to restore the island from the 1960s to 1970s.

Blaser, M. 2009. The Threat of the Yrmo: The Political Ontology of a Sustainable Hunting Program. *American Anthropologist*, 111(1), 10-20.

Keywords: Indigenous knowledge, indigenous people, ontological difference, multiculturalism, Paraguay

Abstract

Various misunderstandings and conflicts associated with attempts to integrate Indigenous Knowledges (IK) into development and conservation agendas have been analyzed from both political economy and political ecology frameworks. With their own particular inflections, and in addition to their focus on issues of power, both frameworks tend to see what occurs in these settings as involving different

epistemologies, meaning that misunderstandings and conflicts occur between different and complexly interested perspectives on, or ways of knowing, the world. Analyzing the conflicts surrounding the creation of a hunting program that enrolled the participation of the Yshiro people of Paraguay, in this article I develop a different kind of analysis, one inspired by an emerging framework that I tentatively call "political ontology." I argue that, from this perspective, these kinds of conflicts emerge as being about the continuous enactment, stabilization, and protection of different and asymmetrically connected ontologies.

Blaser, M. 2010. *Storytelling Globalization from the Chaco and Beyond*. Durham, NC: Duke University Press.
Keywords: Indigenous people, globalization, conservation, knowledge politics, ontological difference, Paraguay

Abstract

In this ethnography of the encounter between modernizing visions of development, the place-based "life projects" of the Yshiro, and the agendas of scholars and activists, Blaser argues for an understanding of the political mobilization of the Yshiro and other indigenous peoples as part of a struggle to make the global age hospitable to a "pluriverse" containing multiple worlds or realities. Most knowledge about the Yshiro produced by non-indigenous "experts" has been based on modern Cartesian dualisms separating subject and object, mind and body, and nature and culture. Such thinking differs profoundly from the relational ontology enacted by the Yshiro and other indigenous peoples. Attentive to people's unique experiences of place and self, the Yshiro reject universal knowledge claims, unlike Western modernity, which assumes the existence of a universal reality and refuses the existence of other ontologies or realities. In *Storytelling Globalization from the Chaco and Beyond*, Blaser engages in storytelling as a knowledge practice grounded in a relational ontology and attuned to the ongoing struggle for pluriversal globality.

Bord, R. J., & O'Connor, R. E. 1997. The Gender Gap in Environmental Attitudes: The case of perceived vulnerability to risk. *Social Science Quarterly*, 78(4), 830-840.
Keywords: Gender, vulnerability, risk, hazard, environmental perception

Abstract

Surveys demonstrate somewhat consistent gender differences in environmental concern, but there is no consensus on reasons for these differences. This research makes the case that differences in perceived vulnerability to risk explain the gender gap found in environmental surveys and other, quite distinct, areas of potential risk as well. Two national surveys, administered simultaneously and each involving very different environmental risks (hazardous waste sites and global warming), are analyzed in terms of gender differences. Results. In both surveys, in every question that involves reactions to a specific risk, women are more concerned than men. Standard deviations also are consistently smaller for women. When health-risk perceptions enter equations accounting for environmental concerns, however, the gender gap disappears. Questionnaire items that imply specific risks tend to produce significant gender differences. These types of survey results can be construed as communication events in which respondents who feel vulnerable answer in ways that urge caution on policymakers.

Braun, Y. A. 2011. Gendering sustainability: Reframing sustainable development as gender justice. *Development*, 54(2), 209-211.

Keywords: Gender, gender mainstreaming, sustainability, the World Bank

Abstract

Sustainability has become a widely appropriated concept in international development, as illustrated by the World Bank's stated commitment to environmental mainstreaming. For some, the wide applicability of sustainability in development discourse is celebrated as a significant achievement in mainstreaming environmental awareness and responsibility. Similar to sustainability, gender mainstreaming and gender equality have become central currency within the development discourse. Significant achievements have been made in regards to gender and development, including the integration of an office of Women in Development, three United Nations Conferences focusing on the status of women, and the new UN Women, the United Nations Entity for Gender Equality and the Empowerment of Women. Despite these advances, gender mainstreaming remains unclear.

Brechin, G. 1996. Conserving the Race: Natural Aristocracies, Eugenics, and the U.S. Conservation Movement. *Antipode*, 28(3), 229-245.

Keywords: Eugenics, Conservation, WWII, Germany, America, social construction

Abstract

The article begins by examining the ties between the U.S. and German eugenics movements prior to the Second World War. The author suggests that much was deleted from the historical record when the death camps were opened in 1945. The Eugenics in the United States was closely linked with the fledgling conservation movement, particularly through the writings and activities of Henry Fairfield Osborn at the American Museum of Natural History and his close friend Madison Grant. In America, as in Germany, both movements were sponsored by the elite and served to justify aristocracy, and both derived much of their legitimacy from a social construction of nature, which increasingly replaced Divine Law.

Breton, M. J. 1998. *Women pioneers for the environment*. Boston: Northeastern University Press.

Keywords: Gender, environmental activism, social movements

Abstract

Mary Joy Breton provides absorbing sketches of these and other women activists in the Americas, Eastern and Western Europe, Africa, and Asia. Breton interweaves her accounts with narrative on the ecological hazards that drove these women to spearhead various environmental campaigns, examining why and how they challenged, and often defeated, the power structures of government and industry. Although these remarkable women come from various geographical regions and represent a wide range of economic, ethnic, and political backgrounds, they share insights, values, and a particular sensitivity to the Earth that led them to change the course of history. Their courageous efforts illuminate the crucial role of women in the environmental movement, and provide inspiration for a new generation of activists.

Briggs, J., Sharp, J., Hamed, N., & Yacoub, H. 2003. Changing women's roles, changing environmental knowledges: evidence from Upper Egypt. *The Geographical Journal*, 169(4), 313-325.

Keywords: Gender, environmental knowledge, Bedouin, Egypt

Abstract

The aim of this paper is to investigate the ways in which changing gender roles in a Bedouin community in Upper Egypt, brought about by settlement over the last 20 years on the shores of Lake Nasser, have impacted on the accumulation and development of indigenous environmental knowledges by Bedouin women. The research was carried out among four groups of Ababda Bedouin in the Eastern Desert of Egypt and involved in-depth monthly conversations carried out over a period of 12 months. The main conclusions of the study are that the women of the study area have had to develop new knowledges which, in some cases, are now different from those held by men because of the different economic circumstances in which many find themselves; that these knowledges are fluid, dynamic and ever-changing with their own internal dynamism; and that socially constructed notions of gender are vital in the development process, notions that are sensitive to both men's and women's interests and their interrelationships.

Brown, K. & Lapuyade, S. 2001. Changing gender relationships and forest use. In: C. J. P. Colfer and Y. Byron, *People Managing Forests: The Links between Human Well-being and Sustainability*, (90-115). Resources for the Future and CIFOR, Washington DC

Keywords: Forest use, forest resource access, gender

Abstract

Women constitute the majority of both the leadership and the membership of local toxic waste activist organizations; yet, gender and the fight against toxic hazards are rarely analyzed together in studies on gender or on environmental issues. This absence of rigorous analysis of gender issues in toxic waste activism is particularly noticeable since many scholars already make note that women predominate in this movement. This article is an attempt to understand how women activists transcend private pain, fear, and disempowerment and become powerful forces for change by organizing against toxic waste in their communities. This article systematically looks at these connections by examining data from survey research and case studies. The authors are particularly interested in the transformation of self of these women, with an emphasis on "ways of knowing." They also examine the potential of existing social movement theories to explain women's activism against toxic waste.

Brown, P., & Ferguson, F. I. T. 1995a. "Making a Big Stink": Women's Work, Women's Relationships, and Toxic Waste Activism. *Gender and Society*, 9(2), 145-172.

Keywords: Gender, toxic waste, activism, social movements, community

Abstract

Women constitute the majority of both the leadership and the membership of local toxic waste activist organizations; yet, gender and the fight against toxic hazards are rarely analyzed together in studies on gender or on environmental issues. This absence of rigorous analysis of gender issues in toxic waste activism is particularly noticeable since many scholars already make note that women predominate in this movement. This article is an attempt to understand how women activists transcend private pain, fear, and disempowerment and become powerful forces for change by organizing against toxic waste in their communities. This article systematically looks at these connections by examining data from survey research and case studies. The authors are particularly interested in the transformation of self of these women, with an emphasis on "ways of knowing." They also examine the potential of existing social movement theories to explain women's activism against toxic waste.

Brown, R. 2004. Righting ecofeminist ethics: The scope and use of moral entitlement. *Environmental Ethics*, 26(3), 247.

Keywords: Ecofeminism, women's rights, non-human nature, non-human rights

Abstract

Rights have been criticized as incorporating features that are antithetical to ecofeminism: rights are allegedly inherently adversarial; they are based on a conception of the person that fails to reflect women's experience, biased in an illegitimate way toward humans rather than nonhumans, overly formal, and incapable of admitting the importance of emotion in ethics. Such criticisms are founded in misunderstandings of the ways in which rights operate and may be met by an adequate theory of rights. The notions of entitlement and immunity that flow from a conception of rights have great use and potential in environmental ethics. Nonetheless, our understanding of moral rights must be revised in order to realize this potential. The usual attribution of moral rights is structurally arbitrary because obligations arising from others' rights are unjustifiably distinguished from other sorts of obligations for which the same sorts of justificatory bases obtain. Once this arbitrariness is recognized, there remains little reason not to extend a continuous framework of entitlement toward nonhuman animals and nature more generally. Reassessing moral rights according to a basic principle of respect delivers an integrated account of our moral obligations toward one another, and a satisfactory basis from which to account for our diverse obligations toward nonhuman animals and the environment

Brownhill, L. 2009. *Land, food, freedom: Struggles for the gendered commons in Kenya, 1870 to 2007*. African World Press.

Keywords: The commons, gender, ethnicity and class, social movements, environmental history

Abstract

This study contributes to demonstrating how capital has organized, united and disciplined the exploited, both waged and unwaged, to resist their exploitation; and how, in the instances presented, peasant women have been at the forefront of these persistent, and increasingly global movements against capitalist enclosure. Kenyan commoners' world historic struggles provide critical examples for activists, scholars, commoners and others, of the reconstruction and defense of a life-centred subsistence political economy.

The dynamics of popular struggles for the gendered commons in Kenya between 1870 and 2007 are traced through an analysis of fifteen instances of struggle, including short-lived uprisings and long-term social movements. Special attention is paid to the gendered and ethnicized class character of Kenyan social movements and to the subsistence content of the relationships being wrought in the process of 'globalization from below.' This approach reveals: (1) the ways in which Kenyan peasant women have contributed to the mobilization of social movements for subsistence over the long twentieth century; (2) the ways 'gendered class alliances' and the creative amalgams of indigenous and exogenous 'social forms,' developed and used in the course of struggle, have been able to break the 'male deals' that channeled the fruits of Kenyans' fertility into the commodified marketplace, and (3) the potential of the subsistence-oriented demands of 21st century Kenyan social movements for strengthening Kenyan and global movements for the gendered commons.

Buckingham-Hatfield, S. 1999. Gendering agenda 21: Women's involvement in setting the environmental agenda. *Journal of Environmental Policy & Planning*, 1(2), 121-132.

Keywords: Environmental governance, policy, United Nations, gender

Abstract

The Agenda 21 programme agreed at the United Nations Conference on Environment and Development (UNCED) made explicit provision for fully participatory environmental decision-making. Specifically, this was to include women, along with children and 'indigenous peoples'. Research conducted into women's participation in environmental programmes in the UK suggests that very little specific effort has been made to encourage women to participate in the formulation of Local Agenda 21 (LA21) programmes. Moreover, research into reactions to environmental problems, and into local government strategies for dealing with such, reveals that there is both a distinctive set of environmental concerns and an approach to these which arguably could be assigned to gender. This paper argues that LA21 represents an ambiguous area of policy formation, falling, as it does, between the public space of formal politics and the intermediate space of the neighbourhood or community. Whilst this will affect all who engage in the process, it has particular implications for women who are active in the informal community, but who lack visibility in formal politics. The monitoring of the LA21 process in one West London borough is examined in order to observe women's participation. Whilst no generalizations can, or should, be made from these observations, reflections on this monitoring suggest areas which current environmental decision-makers might like to consider if they seriously intend participation to become a less gender-blind and a more democratic procedure.

Buckingham, S. 2000. *Gender and environment* (1st ed.). New York; London: Routledge.

Keywords: Gender, environmentalism, feminist political ecology

Abstract

An analysis of how gender relations affect the natural environment and of how environmental issues has a differential impact on women and men. Using case studies from the developed and developing worlds, this text covers gendered roles in the family, community and international connections, conception, giving birth, western practices, the body and the self.

Buckingham, S. 2004. Ecofeminism in the twenty-first century. *The Geographical Journal*, 170(2), 146-154.

Keywords: Ecofeminism, gender mainstreaming, environmental discourse, environmental justice

Abstract

This paper considers the influence of ecofeminism on policy concerning gender (in)equality and the environment during the past 20 years. It reviews the broad contours of the ecofeminist debate before focusing on the social construction interpretation of women's relationship with the environment. It will argue that there have been substantial policy shifts in Europe and the UK in both the environmental and equalities fields, and that this is in part a result of lobbying at a range of scales by groups informed by ecofeminist debates. Nevertheless, the paper cautions that these shifts are largely incremental and operate within existing structures, which inevitably limit their capacity to create change. As policy addresses some of the concerns highlighted by ecofeminism, academic discourse and grass roots activity have been moving on to address other issues, and the paper concludes with a brief

consideration of contemporary trajectories of ecofeminism and campaigning on issues that link women's, feminist and environment concerns.

Buckingham, S., Reeves, D., & Batchelor, A. 2005. Wasting women: The environmental justice of including women in municipal waste management. *Local Environment*, 10(4), 427-444.

Keywords: Policy, waste management, gender, United Kingdom

Abstract

This paper explores the opportunities for and the benefits of considering gender in municipal waste management (MWM) policy. Two case studies in Ireland and the UK are presented. These show that the structural mechanisms for achieving a more consistent and coherent approach to ensuring that MWM policy is sensitive to gender differences and inequalities are still weak. They also show that political structures and champions for gender equality and equal opportunities make a difference to the way in which women are involved and considered in MWM policy making. The research is set within the broader context of environmental justice which, to date, has been more concerned with race, ethnicity and wealth inequalities than with gender inequalities.

Buckingham, S. & Kulcur, R. 2009. Gendered Geographies of Environmental Injustice, *Antipode* 41(4), 659-83.

Keywords: Gender, environmental justice, policymaking, grassroots organizing

Abstract

As environmental justice concerns become more widely embedded in environmental organizations and policymaking, and increasingly the focus of academic study, the gender dimension dissolves into an exclusive focus on race/ethnicity and class/income. While women often dominated grassroots campaigning activities, in the more institutionalized activities of organizations dominated by salaried professionals, gender inequality is neglected as a vector of environmental injustice, and addressing this inequality is not considered a strategy for redress. This paper explores some of the reasons why this may be so, which include a lack of visibility of gendered environmental injustice; professional campaigning organizations which are themselves gender blind; institutions at a range of scales which are still structured by gender (as well as class and race) inequalities; and an intellectual academy which continues to marginalize the study of gender—and women's—inequality.

Buechler, S., & Hanson, A. S. 2015. *A political ecology of women, water, and global environmental change*. Abingdon, Oxon; New York, NY: Routledge.

Keywords: Feminist political ecology, water, livelihoods, vulnerability

Abstract

This edited volume explores how a feminist political ecology framework can bring new and exciting insights to the study of livelihoods dependent on vulnerable rivers, watersheds, wetlands and coastal environments. Bringing together political ecologists and feminist scholars from multiple disciplines, the book develops solution-oriented advances to theory, policy and planning to tackle the complexity of these global environmental changes

Bull, J. 2009. Watery Masculinities: Fly Fishing and the Angling Male in the Southwest of England. *Gender, Place, and Culture* 16(4), 445-465.

Keywords: Masculinity, rivers, leisure, UK

Abstract

This article examines the masculinities evident through fly fishing for salmon and trout in the South West of England. It identifies the way that many accounts of rural masculinities focus on particularly macho traits such as strength, resilience and domination and particular relationships with nature and the environment. Such macho traits are evident in the masculinities of angling – the angler regularly discusses issues of competition and duelling with nature. The trophies of such encounters become significant as they are used to summon life to stories and become crucial in narrating masculinity. However alongside these macho traits are numerous additional masculinities which are in tension with the more macho elements. These ‘additional masculinities’ become evident in the watery landscapes of angling; as such these waterscapes can be considered as liminal spaces as they enable masculinities to slip and reform. Therefore what emerges is a cadence to masculinity with different subject positions becoming significant in different spaces.

Byfield, J. 2012. Gender, justice, and the environment: Connecting the dots. *African Studies Review*, 55(1), 1-12

Keywords: African women’s activism, environmental activism, Nigeria

Abstract

In this paper I attempt to connect several dots, specifically my research on African women's activism, environmental justice, and climate change. The book on which I am currently working is tentatively entitled “‘The Great Upheaval’: Women, Taxes and Nationalist Politics in Abeokuta (Nigeria), 1945-1951.” The study examines the struggles of Nigerian women to shape the nationalist agenda and their setbacks as the country moved decisively toward independence. At its core lies an analysis of a tax revolt launched by women in Abeokuta in 1947. The Abeokuta Women's Union (AWU), under the leadership of Funmilayo Ransome-Kuti (the mother of the late musician Fela Kuti), began a protracted protest against a tax increase. This revolt is well known in Nigerian popular history, and many people outside of Nigeria were introduced to it in Wole Soyinka's memoir, *Ake: The Years of Childhood* (1981:164-218).

Byrne, J. 2012. When green is White: The cultural politics of race, nature and social exclusion in a Los Angeles urban national park. *Geoforum*, 43(3), 595-611.

Keywords: Race, urban parks, exclusion, focus groups, cultural politics, Latinos, USA

Abstract

Scholars have attributed park (non)use, especially ethno-racially differentiated (non)use, to various factors, including socio-cultural (e.g. poverty, cultural preferences, etc.) and socio-spatial determinants (e.g. travel distance, park features, etc.). But new geographic research is proposing alternative explanations for park (non)use, employing a ‘cultural politics’ theoretical lens. The cultural politics frame offers fresh insights into how practices of socio-ecological exclusion and attachment in parks may be undergirded by political struggles over the making and ordering of racialized identities. Challenging partial and essentialist explanations from leisure research, some cultural politics scholars have recently argued that ethno-racial formations, cultural histories of park-making (e.g. segregated park systems), and land-use systems (e.g. zoning and property taxes) can operate to circumscribe park access and use for some people of color. Using the cultural politics frame, this paper documents the ethno-racial and nativist barriers Latino focus group participants faced in accessing and using some Los Angeles parks.

Participants reported feeling 'out of place', 'unwelcome' or excluded from these parks. They identified the predominantly White clientele of parks; the ethno-racial profile of park-adjacent neighbourhoods; a lack of Spanish-language signs; fears of persecution; and direct experiences of discrimination as exclusionary factors. These findings have implications for future research and for park planning and management.

Campbell, A. 2008. *New Directions In Ecofeminist Literary Criticism*. Newcastle: Cambridge Scholars.
Keywords: Ecofeminism, literary criticism

Abstract

As ecofeminism continues to gain attention from multiple academic discourses, the field of literary criticism has been especially affected by this philosophy/social movement. Scholars using ecofeminist literary criticism are making new and important arguments concerning literature across the spectrum and issues of environment, race, class, gender, sexuality, and other forms of oppression. The essays in *New Directions in Ecofeminist Literary Criticism* highlight the intersections of these oppressions through the works of different authors including Barbara Kingsolver, Ruth Ozeki, Linda Hogan and Flora Nwapa, and demonstrate the expansion of ecofeminist literary criticism to a more global scale as well as important connections with the field of environmental justice.

Carney, J. 1992. Peasant Women and Economic Transformation in The Gambia. *Development and Change*, 23(2), 67-90.
Keywords: Social Conflict, Gambia, agricultural development, gender, conflicts

Abstract

Contemporary agricultural development strategies in The Gambia are centred on irrigated rice and vegetables—crops traditionally cultivated by women. Irrigated agriculture, however, is opening up new avenues to capital accumulation at the national, regional and household levels. This article examines the contradictions for women of donor-funded schemes that combine gender equity with productivity objectives. The gender conflicts rife in Gambian irrigation projects point to the significance of female labour for contemporary patterns of agrarian transformation as well as the linkage between women's access to land for independent farming and forms of project participation.

Carney, J. 1993. Converting the wetlands, engendering the environment: the intersection of gender with agrarian change in the Gambia. In R. Peet and M. Watts (Eds.), *Liberation Ecologies*, (165-187). London, UK: Routledge.
Keywords: Gender, agrarian change, Gambia, Africa

Abstract

In this paper, I examine how agricultural diversification and food security are transforming wetland environments in The Gambia. With irrigation schemes being implemented in lowland swamps to encourage year-round cultivation, agrarian relations are rife with conflict between men and women over the distribution of work and benefits of increased household earnings. Economic change gives rise to new claims over the communal tenure systems prevalent in lowland environments and allows male household heads to enclose wetlands and thereby control female family labor for consolidating their strategies of accumulation. The forms of female resistance are detailed in this paper.

Carney, J. A. 1988. Struggles over crop rights and labour within contract farming households in a Gambian irrigated rice project. *Journal of Peasant Studies*, 15(3), 334-349.

Keywords: Gender, contract farming, agriculture, labour, Gambia, Africa

Abstract

Contract farming schemes based on smallholders are expanding in Africa. Peasant household production is being restructured by the process. Research carried out in the Jahaly Pacharr irrigated rice scheme in The Gambia examines the changes that developed with the genesis of 'contract farming of the dietary staple, rice. The production routine generated conflicts and struggles within project households over access to and control of female labor. These have led to new labor processes in the project area, which are shaping producers' abilities to comply with contract farming production structures.

Carney, J. 1999. Bitter Rice: Patterns of Women's Collective Action in Gambian Irrigation Schemes, *Plurimondi*, 1(2), 235-252.

Keywords: Agriculture, Gambia, water, gender

Abstract

One of the tragic consequences of irrigated rice development projects in The Gambia is how little they improved the lives of the very people they presumed to help. Promoted by international development assistance, Gambian irrigation projects sowed seeds of discord, leaving a peasantry disillusioned with its hollow promises, rural men and women in conflict, and wetlands environmentally degraded. A country that has cultivated rice for millennia now imports three-quarters of its annual needs. This paper focuses on the country's 'rice bowl,' the fertile wetlands of central Gambia, where projects have repeatedly failed. The intent is to examine the effects of international governance policies on Gambian agriculture, domestic production, and import dependency.

Carney, J. A. 2004. 'With grains in her hair': Rice in colonial Brazil. *Slavery & Abolition*, 25(1), 1-27.

Keywords: Agriculture, colonialism, Brazil, slavery, Africa,

Abstract

This paper explores the possibility of transference of rice production to colonial Brazil by African slaves. Oral tradition relates that a slave woman hid rice seeds in her hair on the transatlantic voyage to Brazil, thereby retaining the Africans' traditional diet for their own subsistence. It thereafter became a commodity crop. By comparison, Brazil's rice production predated its introduction to South Carolina in the late 17th century by one hundred years. Portuguese slavers often bought supplies of rice in West Africa to feed the slaves during the voyage. Women slaves hand-milled the rice onboard, using their traditional mortar-and-pestle '(pilão)' system. Although Brazilian rice plantations later used South Carolina varieties and mechanized mills, it was originally the slaves' expertise in raising and milling rice, which was crucial to rice's diffusion in the New World.

Carney, J. 2008. Reconsidering sweetness and power through a gendered lens. *Food and Foodways*, 16(2), 127-134.

Keywords: Sugar production, capitalism, political economy, slavery, globalization

Abstract

The growth of English capitalism in the 16th century was driven by the exploitation of sugar as a dietary staple among the labor forces, among both Caribbean slaves and the English working class. Women, forced to work and without time for traditional food preparation, began depending on sugar for the calories needed to work the long hours demanded of them. One of three articles in this special issue exploring how Sidney Mintz's 'Sweetness and Power' (1985) might have been different had it been published in 2007.

Carter, E. D. 2014. Environmental Justice 2.0: new Latino environmentalism in Los Angeles. *Local Environment: The International Journal of Justice and Sustainability*.

Keywords: Environmental justice, environmental movements, race, USA, Latinos

Abstract

This paper presents the results of ethnographic research conducted with several environmental justice (EJ) organisations in Latino communities of Los Angeles, California. Traditional EJ politics revolves around research and advocacy to reduce discriminatory environmental exposures, risks, and impacts. However, I argue that in recent years there has been a qualitative change in EJ politics, characterised by four main elements: (1) a move away from the reaction to urban environmental "bads" (e.g. polluting industries) in the city towards a focus on the production of nature in the city; (2) strategies that are less dependent on the legal, bureaucratic, and technical "regulatory route"; (3) the formation of a distinctive "Latino environmental ethic" that offers a more complex consideration of the place of race in EJ organising; and (4) a spatial organisation of EJ politics that moves away from hyperlocal, vertical organisation towards diversified city-wide networks that include EJ organisations, mainstream environmental groups, nonprofits, foundations, and entrepreneurs. This shift in EJ movement politics is shaped by broader political-economic changes, including the shift from post-Fordist to neoliberal and now green economy models of urban development; the influence of neoliberal multiculturalism in urban politics; and the increasingly prominent role of Latinos in city, state, and national politics. New spaces of Latino EJ also reflect the ambitions of Los Angeles as a global city, with urban growth increasingly framed in an international discourse of sustainability that combines quality of life, environmental, and economic development rationales.

Checker, M. 2005. *Polluted Promises : Environmental Racism and the Search for Justice in a Southern Town*. New York, NY, USA: New York University Press (NYU Press).

Keywords: Race, environmental justice, pollution, USA

Abstract

Over the past two decades, environmental racism has become the rallying cry for many communities as they discover the contaminations of toxic chemicals and industrial waste in their own backyards. Living next door to factories and industrial sites for years, the people in these communities often have record health problems and debilitating medical conditions. Melissa Checker tells the story of one such neighborhood, Hyde Park, in Augusta, Georgia, and the tenacious activism of its two hundred African American families. This community, at one time surrounded by nine polluting industries, is struggling to make their voices heard and their community safe again. *Polluted Promises* shows that even in the post-civil rights era, race and class are still key factors in determining the politics of pollution.

Christie, M. E. 2008. *Kitchenspace: Women, fiestas, and everyday life in central Mexico*. Austin, Texas: University of Texas Press.

Keywords: Kitchens, Mexico, social networks, women, customs

Abstract

To give the kitchen the prominence and respect it merits, Maria Elisa Christie here offers a pioneering ethnography of kitchenspace in three central Mexican communities, Xochimilco, Ocoteppec, and Tetecala. Christie coined the term "kitchenspace" to encompass both the inside kitchen area in which everyday meals for the family are made and the larger outside cooking area in which elaborate meals for community fiestas are prepared by many women working together. She explores how both kinds of meal preparation create bonds among family and community members. In particular, she shows how women's work in preparing food for fiestas gives women status in their communities and creates social networks of reciprocal obligation. In a culture rigidly stratified by gender, Christie concludes, kitchenspace gives women a source of power and a place in which to transmit the traditions and beliefs of older generations through quasi-sacramental food rites.

Cole, L., & Foster, S. 2000. *From the Ground Up: Environmental Racism & the Rise of the Environmental Justice Movement*. New York, NY, USA: New York University Press.

Keywords: Race, environmental justice, social movements, environmental policy, USA

Abstract

The authors effectively use social, economic and legal analysis to illustrate the historical and contemporary causes for environmental racism. Environmental justice struggles, they demonstrate, transform individuals, communities, institutions and even the nation as a whole.

Collard, R. 2012. Cougar figures, gender, and the performances of predation. *Gender, Place & Culture*, 19(4), 518-540.

Keywords: Posthumanism, animals, gender, figures, cougars

Abstract

This article considers how nonhuman animals are enrolled in the construction of gendered identities. Specifically, I interrogate two gendered figures with which I was repeatedly confronted over the course of researching cougar-human relationships on Vancouver Island, home to what is estimated to be North America's densest population of cougars. The first figure, Cougar Annie, was a woman 'settler' on western Vancouver Island, reputed to have killed over 100 cougars in her lifetime and now celebrated as a strong, independent female. The second figure is a contemporary trope, an older woman who expresses interest in younger men, known in slang speech as a 'cougar'. Both figures are intimately bound to a third figure, the animal cougar, *Puma concolor*, whose material-semiotic relationship to humans both performs and is performed by 'cougars' and Cougar Annie. Haraway's conception of figures as embodied and performative mappings of power is central to this article's discussion, which lies at the intersection of animal studies, more-than-human geographies, posthumanism, and feminist science studies. Methodologically, I draw on interviews and archival research to trace the historical and contemporary specificities of these two figures - Cougar Annie and 'cougars' - revealing how they are informed by, and simultaneously produce, uphold, and perform, gendered understandings of the relationship between humans and cougars, predator and prey, humans and animals, and culture and

nature.

Collard, R., J. Dempsey, and J. Sundberg, 2015. A Manifesto for Abundant Futures. *Annals of the Association of American Geographers*, 105(2), 322-330.

Keywords: Biodiversity, conservation, Anthropocene, decolonization, abundance, environment, conservation, environmental policy, geological time

Abstract

The concept of the Anthropocene is creating new openings around the question of how humans ought to intervene in the environment. In this article, we address one arena in which the Anthropocene is prompting a sea change: conservation. The path emerging in mainstream conservation is, we argue, neoliberal and postnatural. We propose an alternative path for multispecies abundance. By *abundance* we mean more diverse and autonomous forms of life and ways of living together. In considering how to enact multispecies worlds, we take inspiration from Indigenous and peasant movements across the globe as well as decolonial and postcolonial scholars. With decolonization as our principal political sensibility, we offer a manifesto for abundance and outline political strategies to reckon with colonial-capitalist ruins, enact pluriversality rather than universality, and recognize animal autonomy. We advance these strategies to support abundant socioecological futures.

Corbridge, S., Jewitt, S. & Kumar, S. 2004. *Jharkhand: environment, development and ethnicity*. New Delhi: Oxford University Press

Keywords: Ethnicity, development, India, environmental politics, environmental institutions

Abstract

This collection of essays on Jharkhand deals with the general theme of environment and development and a variety of specific issues, such as forest policies and practices, environmental protection and conservation, forest management, gender question and displacement. The book focuses on the critical issues confronting the fledgling state in bringing about a sustained and all-round development of the region without forfeiting its ethnic and environmental concerns.

Crow, B. and Carney, J. 2013. Commercializing Nature: Mangrove Conservation and Female Oyster Collectors in The Gambia. *Antipode*, 45(2), 275-293.

Keywords: mangrove conservation; oysters; Gambia; women; WWF

Abstract

Taking a political ecology approach, this paper offers a critical evaluation of conservation efforts undertaken in Gambia's Tanbi Wetland National Park (TWNP), a "wetland of international importance" as designated by the Ramsar Convention. Focusing on the oyster commercialization component of the World Wildlife Fund's Gambia-Senegal Sustainable Fisheries Program (GSFP) in the TWNP mangrove forests, we identify oystering practices that promote mangrove conservation and others that conflict with sustainable management. The project, which aims to commercialize oyster culture through local women, is entirely production oriented, ignoring the ways in which oysters are prepared for market. As a result, degradation of the very mangrove forests the GSFP aims to conserve may be accelerated. The project selectively engages with local environmental knowledge and fails to consider the implications of expanding the value chains for oysters and their shells. Unless the World Wildlife Fund addresses these

issues, its conservation objectives and potential socioeconomic benefits may be compromised.

Crow, B., & Sultana, F. 2002. *Gender, Class, and Access to Water: Three Cases in a Poor and Crowded Delta. Center for Global, International and Regional Studies.*

Keywords: Class, gender, water conflict, aquaculture, irrigation, arsenic, Bangladesh

Abstract

Water plays a pivotal role in economic activity and in human well-being. Because of the prominence of water in production (primarily for irrigation) and in domestic use (drinking, washing, cooking), conflict over water and the effects of gender-influenced decisions about water may have far-reaching consequences on human well-being, economic growth, and social change. At the same time, social conflicts and social change are shaped and mediated, often in unexpected ways, by the natural conditions in which water occurs. The social relations of water are poorly understood. This article introduces a framework for disaggregating conditions of access to water and uses it to examine three pressing questions in Bangladesh. First, extraction of groundwater for irrigation has made many drinking-water hand pumps run dry. Second, increasing use of groundwater for drinking has been associated with the poisoning of at least 20 million people through naturally occurring arsenic in groundwater. Third, the article examines some of the ways access to water has been changed by the rise of shrimp aquaculture for export. This article highlights new directions for the analysis of interactions among water, class, and gender. The existing literature has tended to focus on the implications of gender analysis for government policy, especially development projects and water resources management, and for women's organization. In this article we begin to sketch some questions that arise from a concern to understand the broader context of social change.

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

Keywords: Human ecology, feminist theory, ecofeminism, sociology, social studies, ecology, nature

Abstract

Presenting a rethinking of the ecofeminist movement, this text acknowledges the importance of postmodern feminist arguments against ecofeminism whilst presenting a strong case for ecofeminism. The author traces the emergence of ecofeminism from the ecological and feminist movements before clearly discussing the weakness of some ecofeminist positions. Exploring the dualisms of nature/culture and masculine/feminine that are the bulwark of many contemporary ecofeminist positions and questioning traditional feminist analyses of gender and caring, the book asks whether women are essentially closer to nature than men and whether we are right to link the oppression of women and minority groups to the degradation of nature. The author addresses these key issues by drawing on recent work in feminist ethics as well as the work of diverse figures such as Aristotle, John Dewey and Donna Haraway.

DeLuca, K. 1999. In the shadow of whiteness: the consequences of constructions of nature in environmental Politics. In T. Nakayama & J. Martin (Eds.), *Whiteness: The Communication of Social Identity* (217-246). Thousand Oaks, CA: Sage.

Keywords: Environmental justice, activism, racism,

Abstract

Although the environmental movement and the environmental justice movement would seem to be natural allies, conflict and division have often characterized their relationship over the years. The environmental justice movement has charged the mainstream environmental movement with racism and elitism and has criticized its activist agenda on the grounds that it values wilderness over people. Environmental justice advocates have called upon environmental organizations to act on environmental injustice and address racism and classism in their own hiring and organizational practices, lobbying agenda, and political platforms. This book examines the current relationship between the two movements in both conceptual and practical terms and explores the possibilities for future collaboration

Dalmiya, V. 2002. Cows and others: Toward constructing ecofeminist selves. *Environmental Ethics*, 24(2), 149.

Keywords: Ecofeminism, environmental ethics, postcolonial literary criticism

Abstract

I examine the kind of alliances and ironic crossing of borders that constitute an ecofeminist subjectivity by appeal to a postcolonial literary imagination and ahistorical philosophical argumentation. I link the theoretical insights of a modern short story "Bestiality" with a concept of "congenital debt" found in the ancient Vedic corpus to suggest a notion of ecological selfhood that transforms into the idea of a "gift community" to encompass nonhumans as well as people on the fringes of society, but without the usual problems associated with such a two-pronged extensionism

Deckha, M. 2012. Toward a Postcolonial, Postfeminist Theory: Centralizing Race and Culture in Feminist Work on Nonhuman Animals. *Hypatia*, 27(3), 527-545.

Keywords: Animals, feminism, politics, postcolonialism, posthumanism, race

Abstract

Posthumanist feminist theory has been instrumental in demonstrating the salience of gender and sexism in structuring human-animal relationships and in revealing the connections between the oppression of women and of nonhuman animals. Despite the richness of feminist posthumanist theorizations it has been suggested that their influence in contemporary animal ethics has been muted. This marginalization of feminist work—here, in its posthumanist version—is a systemic issue within theory and needs to be remedied. At the same time, the limits of posthumanist feminist theory must also be addressed. Although posthumanist feminist theory has generated a sophisticated body of work analyzing how gendered and sexist discourses and practices subordinate women and animals alike, its imprint in producing intersectional analyses of animal issues is considerably weaker. This leaves theorists vulnerable to charges of essentialism, ethnocentrism, and elitism despite best intentions to avoid such effects and despite commitments to uproot all forms of oppression. Gender-focused accounts also preclude understanding of the importance of race and culture in structuring species-based oppression. To counter these undesirable pragmatic and conceptual developments, posthumanist feminist theory needs to engender feminist accounts that centralize the structural axes of race and culture.

Dey, S., Resurreccion, B. P., & Doneys, P. 2013. Gender and environmental struggles: voices from Adivasi Garo community in Bangladesh. *Gender, Place & Culture*, 21(8), 945-962.

Keywords: Gender, race, indigenous people, rural livelihoods, forest management

Abstract

Based on an ethnographic field investigation conducted on the matrilineal-matrilocal Garo community

of Bangladesh, this article provides a historical account of local environmental struggles to draw attention to the interconnections between gender, environment and sustainable resource management. From a feminist political ecology perspective, the article argues that interacting with traditional culture, forest ecology and changing processes of centric resource governance, gender remains a salient variable in environmental issues. Local contexts of gender dynamics help configuring local people's mode of participation in environmental struggles as well as being the consequence of those struggles. Findings suggest that Garo women and men have sustained gender specific roles and interests through their struggles to ensure control over forest lands and tree resources. Furthermore, they have developed a class-based relationship with forest ecology which must be acknowledged in forest policies.

Di Chiro, G. 2008. Living environmentalisms: coalition politics, social reproduction, and environmental justice. *Environmental Politics*, 17(2), 276-298.

Keywords: Environmental justice, environmentalism, class

Abstract

This paper examines the intersectional, coalition politics forged by activists in US environmental justice and women's rights organisations. This coalitional politics articulates environmental and feminist concerns and rejects the limitations of a narrow-focused politics in favour of a more strategic, relational vision of social and environmental change. Framed by the Marxist-feminist concept of 'social reproduction', the analysis addresses the complex ways that globalised capitalism has transformed state and corporate responsibilities for social reproduction. The neoliberal policies of privatisation and deregulation have eroded the assurance of a liveable wage, affordable healthcare, decent education, breathable air, and clean water. Drawing on several examples from grassroots movements and community-based organisations, the essay discusses how diverse women activists conceptually link environmental justice and reproductive rights issues in their communities' struggles to sustain everyday life (or, to accomplish 'social reproduction'). The innovative coalition politics of organisations such as Asian Communities for Reproductive Justice and the Environmental Justice and Climate Change Coalition are generating dynamic 'living environmentalisms' with enough political vision and community 'groundedness' to build broadly-based social-environmental collaborations that stand a chance at compelling people to take stronger action to curb problems as big as global warming.

Diamond, I. & Orenstein, G. (Eds). 1990. *Reweaving The World: The Emergence Of Ecofeminism*. San Francisco, CA: Sierra Club Books.

Keywords: Human ecology, Feminist critique

Abstract

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.

Dietz, T., Kalof, L., & Stern, P. C. 2002. Gender, Values, and Environmentalism. *Social Science Quarterly*, 83(1),

353-364.

Keywords: Gender, environmentalism, economic analysis, environmental psychology

Abstract

The social psychological values altruism, self-interest, traditionalism, and openness to change are key correlates of environmental concern and pro-environmental behavior. We investigate the relationship between gender and these values to better understand gender differences in environmentalism. We consider both gender differences in value priorities (differences in mean response on value scales) and differences in the meaning of values (differences in the factor structure of values) as well. Methods. Our analysis is based on data from a random-digit dialed national telephone survey of U.S. adults conducted in 1994. We examine differences in factor structure of values for a group of 145 white men and 200 white women using confirmatory factor analysis and differences in mean value scores using multivariate analysis of variance. Results. We find no substantial differences in value factor structure, but differences in value priorities, with women ranking altruism as more important than men. Conclusions. Our analysis supports work that focuses on mean differences in environmentalism across genders without examining gender differences in factor structure, although further examination of gender differences in factor structure is warranted. Our results also highlight the importance of gender differences in altruism as a basis for gender differences in environmentalism

Donatuto, J. L., Satterfield, T. A., & Gregory, R. 2011. Poisoning the body to nourish the soul: Prioritising health risks and impacts in a Native American community. *Health, Risk & Society*, 13(2), 103-127.

Keywords: Native American environmental health, seafood toxicity, multi-dimensional health

Abstract

Current United States government risk assessment and management regulations fail to consider Native American definitions of health or risk. On the invitation of the Coast Salish Swinomish Indian Tribal Community of Washington State, this study examines local meanings of health in reference to seafood where contamination of their aquatic natural resources has been found. By conducting two series of interviews with Swinomish seafood consumers, experts and elders, the study allowed interviewees to provide a more complete picture of the implications of seafood contamination alongside consumption habits within the community. Study results demonstrate that seafood represents a symbolic, deeply meaningful food source that is linked to a multi-dimensional 'Swinomish' concept of health. A health evaluation tool using descriptive scaled rankings was devised to clarify non-physiological health risks and impacts in relation to contaminated seafood. Findings demonstrate that food security, ceremonial use, knowledge transmission, and community cohesion all play primary roles in Swinomish definitions of individual and community health and complement physical indicators of health. Thus, to eat less seafood (as prescribed on the basis of current physiological measures) may actually be detrimental to the Swinomish concept of health. Adapted from the source document.

Ekers, M. 2009. The political ecology of hegemony in depression-era British Columbia, Canada: Masculinities, work and the production of the forestscape. *Geoforum*, 40(3), 303-315.

Keywords: Masculinity, labour, forestry, production of nature, Antonio Gramsci, Canada

Abstract

This article attempts to empirically demonstrate how the struggle for bourgeois hegemony in

depression-era British Columbia, Canada, was fought for through the production of new natures. Bringing together Antonio Gramsci's conceptualization of hegemony with marxist understandings of political ecology, I examine how the legitimacy of particular groups' dominance over subordinate groups and the survival of specific social relations was built and contested through the (re)making of the material-symbolic landscape. However, I also take seriously Stuart Hall's argument that we must take note of the multi-dimensional character of hegemony by paying attention to the entanglement of class, gender and ecological relations during the 1930s. In order to demonstrate these arguments I examine the economic, social, moral and ecological crisis that rippled across the socionatural fabric of B.C. during the depression years. I detail how the federal and provincial states responded to the interlaced crises of class, gender and ecological relations through launching a series of public works programs and training programs. These projects were intended to modernize the forestry industry and remake unemployed men in body and soul. In doing so, I demonstrate how ideologies regarding nature come to be both enrolled in the struggle for hegemony and materialized in the making of the forestscape. By weaving theoretical insights through the socionatural history of British Columbia, I demonstrate how a gramscian sensibility pushes us to take seriously the relationality of socionatural processes and the embeddedness of concepts in material histories.

Elias, M., & Carney, J. 2006. Revealing gendered landscapes: Indigenous female knowledge and agroforestry of African shea. *Canadian Journal of African Studies*, 40(2), 235-267.
Keywords: Agroforestry, gender, political economy, Africa

Abstract

This paper examines the indigenous knowledge surrounding shea (*Vitellaria paradoxa*) agroforestry in the Sudano-Sahelian area of West Africa. Emphasis is placed on the female expertise that guides the transformation of shea nuts into oil and the significance of the knowledge held by women for the tree's management and selection. First, the paper presents a historical overview that traces the processing, management and significance of 'V. paradoxa' in West Africa since the 14th century. Second, it details the gendered management of shea parklands, which involves the selection and conservation of trees with desired characteristics, the sociocultural conventions that mediate access to and conservation of 'V. paradoxa', as well as the female knowledge entailed in nut processing. Finally, the paper looks at shea's current incorporation into the global economy, especially the role of development assistance in promoting shea butter exports. Fieldwork was conducted in Burkina Faso in 2001, and additional fieldwork took place in Gambia in 2004

Elias, M., & Carney, J. 2007. African shea butter: A feminized subsidy from nature. *Africa*, 77(1), 37-62.
Keywords: Economics, geography, environment, agroforestry, globalization, political economy, commodity, gender

Abstract

The shea tree (*Vitellaria paradoxa*) is indigenous to Africa's Sudano-Sahelian region and crucial to savanna ecosystems and peoples. African women have long collected, marketed and transformed shea nuts into a multipurpose butter. The growing global trade in shea butter destined for the Western food and cosmetics industries thus represents an opportunity to bolster impoverished female incomes. However, such international sales are also prompting changes in the west African shea landscape. This article examines the role of shea as a female heritage in Burkina Faso, West Africa's largest shea

exporter. It focuses on the knowledge systems informing the management, conservation and processing of shea. It also considers the effects of global shea commercialization on the maintenance of traditional agroforestry practices, tenure rights, and butter-making techniques. In so doing, the article illuminates the cultural and botanical heritage of shea as well as the significance of this species in biodiversity protection, African natural heritages and female knowledge systems.

Elmhirst, R. 1998. Reconciling Feminist Theory and Gendered Resource Management in Indonesia. *Area*, 30(3), 225-235.

Keywords: Gender, policy, development, Indonesia

Abstract

This paper considers the difficulties in reconciling a fluid and ambiguous conceptualization of gender difference with policy-based efforts to define women as 'target groups' in development interventions. The issue is explored with reference to gender issues in a transmigration resettlement area in Indonesia, where the instability of gender identities is particularly marked, and where gendered resource use and control are particularly blurred.

Elmhirst, R. 2011. Introducing new feminist political ecologies. *Geoforum*, 42(2), 129-132.

Keywords: Feminist political ecology, neoliberalization, nature

Abstract

Political Ecology is firmly established as an important area of enquiry within Geography that attends to many of the most important questions of our age, including the politics of environmental degradation and conservation, the isation of nature and ongoing rounds of accumulation, enclosure and dispossession, focusing on access and control of resources, and environmental struggles around knowledge and power, justice and governance. This short introductory paper considers how feminists working in this field of enquiry consider the gender dimension to such issues, and how political ecologies might intersect with a feminist objectives, strategies and practices: a focus for early iterations of a promising sub-field, labelled Feminist Political Ecology. It considers a number of epistemological, political and practical challenges that together may account for the relatively limited number of works that self-identify as feminist political ecology. Whilst this has made it difficult for Feminist Political Ecology to gain purchase as a sub-field within the political ecology cannon, this introductory piece highlights fruitful new ways that developments in feminist thinking enrich work in this field, evident in a flowering of recent publications.

Elmhirst, R. 2011. Migrant pathways to resource access in Lampung's political forest: Gender, citizenship and creative conjugality. *Geoforum*, 42(2), 173-183.

Keywords: Gender, feminist political ecology, governmentality, resource access, migration, Indonesia

Abstract

An important theme in studies of enclosure and resource access in Southeast Asian hinges on the concept of the 'political forest', a particular constellation of power constituted by ideas, practices and institutions that seek to regulate peoples' access to resources, providing recognition and legitimacy to some, whilst excluding and criminalizing others. Whilst issues of class and 'race' underpin work in this vein, in Indonesia, much less attention has been directed towards the ways in which gender inheres in the regularisation of land and livelihood, and the ordering of upland spaces. Drawing on recent feminist

and queer theorizing of the links between citizenship, recognition and hetero-normativity, and on analyses of the social relationships through which resource access is negotiated and realized, the paper presents a feminist political ecology of the gender dynamics inherent in the power plays of resource access as land-poor rural migrants negotiate a shifting landscape of enclosure in Lampung province. Through an analysis of three periods of resource governance and control in the province, the paper shows how the negotiation of resource access is simultaneously a process of self-regulation and subject-making that draws on particular ideas about family and conjugal partnership, inculcating gendered and hetero-normative ideologies of the "ideal citizen". Through particular representational strategies - positionings - necessary to qualify for resource access, and through the material practices necessary to realize the benefits of resource access, conjugal partnership is reiterated and remade as an important social relationship through which resource access may be realised, for men as well as for women.

Emel, J. 1995. Are you man enough, big and bad enough? Ecofeminism and wolf eradication in the USA. *Environment and Planning D: Society and Space*, 13(6), 707-734.

Keywords: Ecofeminism, wildlife, ecology

Abstract

There is much to be gained and little to be lost by understanding and articulating our thinking about who 'we' and 'they' are. In this regard, the usual pattern of labeling, judging, and acting nearly always leads to taxonomizing or classification of people or things—sometimes resulting in benefits for the classified 'other', sometimes just the opposite. In this paper, the representations of the wolf in the USA during the historical period of its near extinction at the hands of private citizens and government hunters are examined. From an ecofeminist position, it is argued that indulgence in the practices of representation in those particular forms exhibited during that historical period were not only devastating to the wolf and other animals but also the same practices that perpetuated racism and sadism in the treatment of other people who were purportedly below European-American males on the hierarchy of beings. The argument contained within this paper cautions us to beware of admonitions of 'necessity' that creep into our thinking about the way the world must be (that is, there is no way to coexist with 'savagery') and encourages the examination of both cultural and economic determination of human and nonhuman animal relations.

Escobar, A. 2008. *Territories of difference: place, movements, life, redes*. Durham, NC, Duke University Press.

Keywords: Social movements, Blacks, politics, government, regionalism

Abstract

In *Territories of Difference*, Arturo Escobar, author of the widely debated book *Encountering Development*, analyzes the politics of difference enacted by specific place-based ethnic and environmental movements in the context of neoliberal globalization. His analysis is based on his many years of engagement with a group of Afro-Colombian activists of Colombia's Pacific rainforest region, the Proceso de Comunidades Negras (PCN). Escobar offers a detailed ethnographic account of PCN's visions, strategies, and practices, and he chronicles and analyzes the movement's struggles for autonomy, territory, justice, and cultural recognition.

Faber, D. J. 1998. *The struggle for ecological democracy: environmental justice movements in the United States*. New York: Guilford Press

Keywords: Environmentalism, environmental justice, environmental policy

Abstract

Corporate America increasingly relies on environmentally unsustainable forms of production, and not all Americans bear their costs equally. People of color are 47 percent more likely than whites to live near a hazardous waste facility. Fifty-seven percent of whites live in areas with poor air quality, compared to 80 percent of Latinos. Nationwide, nearly a thousand farm workers die of pesticide poisoning each year. Illuminating manifold connections between the exploitation of nature and the exploitation of vulnerable communities, a new wave of grassroots environmentalism is building in the United States. Groups that have traditionally been at the periphery of mainstream environmentalism--poor people, working people, and people of color--are fusing the fight for a healthy environment with historical struggles for civil rights and social justice. This timely book brings together leading scholars and activists to provide an ecosocialist perspective on the goals, strategies, and accomplishments of the environmental justice movement, and to explore the emerging principles of ecological democracy that undergird it.

Faria, C., & Mollett, S. 2014. Critical feminist reflexivity and the politics of whiteness in the 'field'. *Gender, Place & Culture*, 23(1), 79-93.

Keywords: Postcolonial geography, emotions, gender, feminism

Abstract

Feminist geographic commonsense suggests that power shapes knowledge production, prompting the long-standing reflexive turn. Yet, often such reflexivity fixes racial power and elides more nuanced operations of difference - moves feminist scholars have, in fact, long problematized. To counter this, we revisit Kobayashi's (1994) 'Coloring the Field' ['Coloring the Field: Gender, "Race", and the Politics of Fieldwork,' *Professional Geographer* 46 (1): 73-90]. Twenty years on, and grounded in our fieldwork in South Sudan and Honduras, we highlight how colonial and gender ideologies are interwoven through emotion. Decentering a concern with guilt, we focus on the way whiteness may inspire *awe* while scholars of color evoke *disdain* among participants. Conversely, bodies associated with colonizing pasts or presents can prompt *suspicion*, an emotive reaction to whiteness not always fixed to white bodies. These feelings have significant repercussions for the authority, legitimacy, and access afforded to researchers. Our efforts thus disrupt notions that we, as researchers, always wield power over our participants. Instead we argue that the positioning of 'subjects of color' in the global south, racially and in their relationships with us, is historically produced and socioculturally and geographically contingent. Rethinking the field in this way, as a site of messy, affective, and contingent racialized power, demonstrates the insights offered by bringing together feminist postcolonial and emotional geographies.

Finney, C. 2010. This land is your land, this land is my land: People and public lands redux. *The George Wright Forum*, 27(3), 247.

Keywords: African Americans, environmental stewardship, policy, public lands, natural resources

Abstract

Like Woody Guthrie's song This Land is Your Land, the issues between people and public lands have been talked about and fought over since the "founding" of America. Here, Finney revisits the relationship between people and public lands and challenge everyone to "seed a new conversation." In

revisiting that relationship, she first takes a look back at her own history, analyzing how difference, race, identity, representation, and privilege mediate the way individuals and communities are able to participate in environmental decision-making.

Finney, C. 2014. *Black faces, white spaces: Reimagining the relationship of African Americans to the great outdoors*. Chapel Hill: The University of North Carolina Press.

Keywords: Human ecology, African Americans, human geography, racial politics, sociology, ecology

Abstract

Bridging the fields of environmental history, cultural studies, critical race studies, and geography, Finney argues that the legacies of slavery, Jim Crow, and racial violence have shaped cultural understandings of the "great outdoors" and determined who should and can have access to natural spaces. Drawing on a variety of sources from film, literature, and popular culture, and analyzing different historical moments, including the establishment of the Wilderness Act in 1964 and the aftermath of Hurricane Katrina, Finney reveals the perceived and real ways in which nature and the environment are racialized in America. Looking toward the future, she also highlights the work of African Americans who are opening doors to greater participation in environmental and conservation concerns.

Finney, C. 2014. Brave new world? Ruminations on race in the Twenty-first century. *Antipode*, 46(5), 1277-1284.

Keywords: resilience, nature, race, praxis

Abstract

What if we "renovated" race as a concept to reflect new configurations, possibilities and disruptions? In this essay, I consider how we might "do" race differently in our theorizing and praxis by interrogating the framings and the language we use to understand and engage race in all its permutations. I encourage us to see "informal moments of intervention" in the public sphere as resilience central to informing our theory. By engaging multiple sites of production and placing our intellectual and creative selves at the center of those relationships, we can potentially uncover/discover/recover race as an emergent concept that more accurately depicts and articulates where and who we are in the present.

Fischer, H. W., & Chhatre, A. 2013. Environmental citizenship, gender, and the emergence of a new conservation politics. *Geoforum*, 50, 10-19.

Keywords: Gender, citizenship, feminist environmentalism, conservation, common pool resource management, environmental values

Abstract

Vibrant protests against restrictions imposed by the Dhauladhar Wildlife Sanctuary (DWLS) in Himachal Pradesh, India have galvanized area residents to protect local forests. In this paper, we examine how local opposition has become entangled with environmental values and practice, culminating in the decision of a women's group to embark on a local management system for forests inside the sanctuary. We use this case to highlight two key themes that will likely transform the practice of conservation in the coming years. First, greater enfranchisement of marginal groups, especially women, within democratic politics will activate new channels to agitate against restrictive conservation regimes and, in some instances, may engender space to envision more democratic forms of resource management. Second, the increasing valence of environmental values within society is generating new forms of environmental

awareness among resource users. Together, these two factors will give rise to a new conservation politics through the production and performance of environmental citizenship. In the case of DWLS, political action against restrictive conservation has harnessed local agency toward a collective decision to protect and manage forest resources.

Foltz, R. 2005. *Environmentalism in the Muslim World*. New York, NY: Nova Science Publishers, Inc.

Keywords: Environmentalism, environmental ethics, religion, Islamic countries

Gaard, G. C. 1993. *Ecofeminism: Women, Animals, Nature*. Philadelphia: Temple University Press.

Keywords: Ecofeminism, gender, socialism, animal rights, non-human nature

Abstract

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.

Gaard, G. C., & Murphy, P. 1998. *Ecofeminist Literary Criticism: Theory, Interpretation, Pedagogy*. Urbana: University of Illinois Press

Keywords: Theory, history, critique, nature, human ecology, gender, feminism

Abstract

Ecofeminist Literary Criticism explores both how ecofeminism can enrich literary criticism and how literary criticism can contribute to ecofeminist theory and activism. Ecofeminism is a practical movement for social change that discerns interconnections among all forms of oppression: the exploitation of nature, the oppression of women, class exploitation, racism, and colonialism. Against binary divisions such as self/other, culture/nature, man/woman, humans/animals, and white/non-white, ecofeminist theory asserts that human identity is shaped by more fluid relationships and by an acknowledgment of both connection and difference.

Gaard, G. C. 2001. Women, water, energy: An ecofeminist approach. *Organization & Environment*, 14(2), 157-172

Keywords: Ecofeminism, water pollution, energy production, environmental sexism, environmental racism, environmental classism

Abstract

How can an ecofeminist perspective help us understand and respond to the problems of water pollution and energy production that we face today? Using contemporary examples ranging from the Arrowhead-Weston Project to Manitoba Hydro, Sumas Energy 2, and the Columbia River dams, this article exposes the corporate appropriations of water power from the people and from the land. Ecofeminism illuminates the way in which gendered, cultural assumptions about water, power, and human relations

have led to creating a water-power infrastructure that perpetuates environmental sexism, environmental racism, and environmental classism. As an alternative, an ecofeminist approach to water justice advocates strategies for bringing about an ecological democracy, an ecological economics, and a partnership culture in which water and energy flow freely.

Gandy, M. 2012. Queer ecology: Nature, sexuality, and heterotopic alliances. *Environment and Planning D: Society and Space*, 30, 727-747.

Keywords: Queer ecology, urban political ecology, non-human nature

Abstract

This paper explores the interdisciplinary terrain of 'queer ecology' by using the example of an urban cemetery in North London as an empirical and conceptual starting point. Though the term 'queer ecology' has cropped up a few times it has yet to be addressed directly in order to consider how the seemingly disparate fields of queer theory and urban ecology might benefit from closer interaction. It will be suggested that the theoretical synthesis represented by queer ecology serves to expand the conceptual and material scope of both fields: queer theory is revealed to have only a partially developed engagement with urban nature whilst critical strands of urban ecology such as urban political ecology have yet to connect in a systematic way with queer theory, posthumanism, or new conceptions of complexity emerging from within the science of ecology itself. It is concluded that queer ecology may enrich our understanding of both urban materiality and the role of metaphors in urban theory. In particular, the idea of queer ecology illuminates the possibility for site-specific 'heterotopic alliances' in the contemporary city.

Keywords: Abney Park Cemetery, queer ecology, queer theory, urban ecology, urban political ecology, urban nature, heterotopia, posthumanism

Ge, J., Resurreccion, B. P., & Elmhirst, R. 2011. Return migration and the reiteration of gender norms in water management politics: Insights from a Chinese village. *Geoforum*, 42(2), 133-142.

Keywords: Gender, water, water policy, collective action, migration, remittances, China

Abstract

Recent work on return migration in China suggests return migrants bring with them new knowledge, skills, and potentially beneficial relationships accumulated during their sojourns, enabling them to introduce new forms of leadership and community action. Social remittances of this kind could be read as carrying the potential to enhance collective action in support of sustainable local natural resource-based livelihoods. This study of the links between return migration, leadership and collective action in water management sounds a more cautionary note, demonstrating that home communities may respond to return migrants in ways that repeatedly mark and reiterate gender and kinship norms, reiterating gender, generational and clan-based social hierarchies. The paper draws on and contributes to recent feminist political ecology approaches to show how migrant returnees' 'social remittances' translate into leadership in collective action in a rural Chinese village in ways that reinforce existing gender hierarchies and social positions within the community, thus questioning the extent to which any influx of new ideas, relationships and practices acquired from migrant experiences necessarily destabilizes power and authority in the village in any meaningful way.

Gillespie, K. 2014. Sexualized violence and the gendered commodification of the animal body in Pacific Northwest US dairy production. *Gender, Place and Culture*, 21(10), 1321-1337.

Keywords: Agriculture, dairy, animal geographies, body, gender, violence

Abstract

This article draws on a case study of bovine life in the US dairy industry to observe the power relations and violent networks of commodification involved. I use the terms *gendered commodification* and *sexualized violence* to understand the lives of animals in the industry and the discourses that are employed to reproduce its practices. Focusing on sex and gender, concepts which have long been classic in feminist geography, this article explores the sexually violent commodification of both female and male animals in dairy production. In addition to the ways in which both are exploited for their productive and reproductive capacities, male animals are also discursively conceptualized as perpetrators of the violence against the females. This article engages with geographies of the body and animal geographies in order to extend geographies of the body to other-than-human bodies and in order to feature the body more prevalently in animal geographies. This attention to the animal body ultimately reveals the pervasiveness of sexual violence and the consequences of gendered commodification for both nonhuman and human others.

Gillespie, K. & Collard, R. 2015. *Critical animal geographies: Politics, intersections, and hierarchies in a multispecies world*. Abingdon, Oxon; New York, NY: Routledge.

Keywords: Animals, critical race theory, human geography, geographies of violence, animal geographies,

Abstract

Critical Animal Geographies provides new geographical perspectives on critical animal studies, exploring the spatial, political, and ethical dimensions of animals' lived experience and human-animal encounter. It works toward a more radical politics and theory directed at the shifting boundary between human and animal. Chapters draw together feminist, political-economic, post-humanist, anarchist, post-colonial, and critical race literatures with original case studies in order to see how efforts by some humans to control and order life - human and not - violate, constrain, and impinge upon others. Central to all chapters is a commitment to grappling with the stakes - violence, death, life, autonomy - of human-animal encounters. Equally, the work in the collection addresses head-on the dominant forces shaping and dependent on these encounters: capitalism, racism, colonialism, and so on. In doing so, the book pushes readers to confront how human-animal relations are mixed up with overlapping axes of power and exploitation, including gender, race, class, and species.

Goebel, A. 2002. Gender, environment and development in southern Africa. *Canadian Journal of Development Studies*, 23(2), 293-316.

Keywords: Ecofeminism, feminist political ecology, crisis narratives, Zimbabwe

Abstract

Using data from research in a Zimbabwean resettlement area, this paper argues that considering the environment enriches gender analysis in Southern Africa. The paper also provides an overview of various feminist approaches to the study of women and the environment in Southern Africa over the past two decades. Ecofeminist approaches are found to be problematic, particularly the theoretical position

that women are somehow closer to nature than men are. The paper argues that a feminist political ecology approach that calls for careful consideration of the cultural, ideological and institutional context under study works well to reveal important gendered social dynamics and relations regarding the environment. Finally, through challenging the "crisis narrative" that runs through environmental studies, including feminist political ecology, the paper argues for a new dimension in gender and environment research.

Goodyear-Ka'ōpua, N., Hussey, I., & Wright, E. K. 2014. *A nation rising: Hawaiian movements for life, land, and sovereignty*. Narrating Native Histories series. Durham: Duke University Press.

Keywords: Food sovereignty, GMOs, demilitarization, agrarian change, indigenous cultural rights, social movements, Hawaii, USA

Abstract

A Nation Rising chronicles the political struggles and grassroots initiatives collectively known as the Hawaiian sovereignty movement, raising issues that resonate far beyond the Hawaiian archipelago, issues such as Indigenous cultural revitalization, environmental justice, and demilitarization.

Gottlieb, R. S. 2006. *Greener Faith : Religious Environmentalism and Our Planet's Future*. Cary, NC, USA: Oxford University Press, USA.

Keywords: Religion, environmentalism, Christian stewardship

Abstract

The successes and significance of religious environmentalism are manifest in statements by leaders of virtually all the world's religions, in new and "green" prayers and rituals, and in sophisticated criticisms of modern society's economy, politics, and culture. From the Evangelical Environmental Network to the Buddhist prime minister of Mongolia, the National Council of Churches to tree-planting campaigns in Zimbabwe, religious environmentalism has become a powerful component of the world environmental movement. In *A Greener Faith*, Roger S. Gottlieb chronicles the promises of this critically important movement, illuminating its principal ideas, leading personalities, and ways of connecting care for the earth with justice for human beings. Gottlieb contends that a spiritual perspective applied to the Earth provides the environmental movement with a uniquely appropriate way to voice its dream of a sustainable and just world. Equally important, it helps develop a world-making political agenda that far exceeds interest group politics applied to forests and toxic incinerators. Rather, religious environmentalism offers an all-inclusive vision of what human beings are and how we should treat each other and the rest of life.

Gray, C. L. 2010. Gender, natural capital, and migration in the southern Ecuadorian Andes. *Environment and Planning A*, 42(3), 678-696.

Keywords: Gender, natural capital, gendered migration

Abstract

This paper investigates the roles of gender and natural capital (defined as land and associated environmental services) in out-migration from a rural study area in the southern Ecuadorian Andes. Drawing on original household survey data, I construct and compare multivariate event history models of individual-level, household-level, and community-level influences on the migration of men and women. The results undermine common assumptions that landlessness and environmental degradation

universally contribute to out-migration. Instead, men access land resources to facilitate international migration and women are less likely to depart from environmentally marginal communities relative to other areas. These results reflect a significantly gendered migration system in which natural capital plays an important but unexpected role.

Green, C., Joekes, S. & Leach, M. 1998. Questionable Links: Approaches to gender in environmental research and policy. In C. Jackson and R. Pearson (Eds.), *Feminist Visions of Development: Gender Analysis and Policy*, 259-283. London, New York, Routledge.

Keywords: Gender, environmental policy, research methods

Abstract

The purpose of this chapter is to examine the extent and ways that environmental policies and programmes have attempted to incorporate a concern for gender, drawing on certain strands of research while ignoring others. Focusing on four contrasting policy areas - forestry, water resources management, urban environmental management, and cross-sectoral legal and institutional reforms - we illustrate the lack of success to date. This outcome, we argue, can be attributed in large part to flaws in the conceptualisation of social relations of gender and their relation to environmental change underlying the measures used. Those measures stemmed from the recommendations advanced by two linked schools of thought: the 'women as environmental managers' or women, environment and development school (WED), and (certain strands of) ecofeminism. Both of these schools have elements in common with the women in development (WID) approach, so that the failings of attempts at gender-sensitivity in the environmental field parallel the failings of policies based on the WID approach in other development sectors.

Guha, R. 1989. Radical American Environmentalism and wilderness preservation: a third world critique. *Environmental Ethics*, 1(11), 71-83.

Keywords: Environmentalism, North-South dialectics, the Global South

Abstract

I present a Third World critique of the trend in American environmentalism known as deep ecology, analyzing each of deep ecology's central tenets: the distinction between anthropocentrism and biocentrism, the focus on wilderness preservation, the invocation of Eastern traditions, and the belief that it represents the most radical trend within environmentalism. I argue that the anthropocentrism/biocentrism distinction is of little use in understanding the dynamics of environmental degradation, that the implementation of the wilderness agenda is causing serious deprivation in the Third World, that the deep ecologist's interpretation of Eastern traditions is highly selective, and that in other cultural (e.g., West Germany and India) radical environmentalism manifests itself quite differently, with a far greater emphasis on equity and the integration of ecological concerns with livelihood and work. I conclude that despite its claims to universality, deep ecology is firmly rooted in American environmental and cultural history and is inappropriate when applied to the Third World.

Gururani, S. 2002. Forests of Pleasure and Pain: Gendered Practices of Labor and Livelihood in the Forests of the Kumaon Himalayas, India. *Gender, Place & Culture*, (9)3, 229-43.

Keywords: Gender, labour, rural livelihoods, memory, India

Abstract

This article examines the dominant gender and environment discourse in India and argues that, so far, analyses of gender and environment have pursued a utilitarian and mechanistic understanding of the nature-society relationship. By focusing on gendered practices of livelihood, narrated memories, and oral accounts of embodied pain and pleasure in the forests of the Kumaon Himalayas, India, the author discusses the conceptual limitations that inform this discourse and argues for a culturally and geographically embedded understanding of nature-society relationships. It is argued that places of nature are not just biophysical entities, isolated from local, regional, and global relations of power, but are dialectically constituted by local politics of place, history, and ecology and are constitutive of social relations. In Kumaon, the identities of women are constituted through, always entwined with, everyday practices in the forest, and culturally specific notions of proper behavior, 'good mothers,' and 'dutiful wives' are mapped in the overlapping domains of village and forests. Such a view of the nature-society dynamic, it is argued, is critical for a grounded and locally meaningful understanding of how gendered relations are operationalized in nature and for insights into thinking about policy issues.

Guthman, J. 2008. Bringing good food to others: Investigating the subjects of alternative food practice. *Cultural Geographies*, 15(4), 431-447.

Keywords: urban food security, food deserts, transcommunitality, alternative food practice, racism, whiteness, organic food, sociology, social activism, African Americans, health promotion

Abstract

Under the banner of food justice, the last few years has seen a profusion of projects focused on selling, donating, bringing or growing fresh fruits and vegetables in neighborhoods inhabited by African Americans -- often at below market prices -- or educating them to the quality of locally grown, seasonal, and organic food. The focus of this article is the subjects of such projects -- those who enroll in such projects 'to bring good food to others,' in this case undergraduate majors in Community Studies at the University of California at Santa Cruz who do six-month field studies with such organizations. Drawing on formal and informal communications with me, I show that they are hailed by a set of discourses that reflect whitened cultural histories, such as the value of putting one's hands in the soil. I show their disappointments when they find these projects lack resonance in the communities in which they are located. I then show how many come to see that current activism reflects white desires more than those of the communities they putatively serve. In this way, the article provides insight into the production and reproduction of whiteness in the alternative food movement, and how it might be disrupted. I conclude that more attention to the cultural politics of alternative food might enable whites to be more effective allies in anti-racist struggles.

Guthman, J. 2008. "if they only knew": Color blindness and universalism in California alternative food institutions. *The Professional Geographer*, 60(3), 387-397.

Keywords: community-supported agriculture, alternative food institutions, racism, whiteness, agriculture

Abstract

This article takes on the cultural politics of "if they only knew" as it relates to alternative food practice. It draws on surveys and interviews of managers of two kinds of alternative food institutions--farmers' markets and community-supported agriculture--to illustrate the color-blind mentalities and universalizing impulses of alternative food discourse. The ways in which these discourses instantiate whiteness may have a chilling effect on people of color who tend not to participate in these markets proportionate to

whites. Minor exclusionary practices may have profound implications for shaping projects of agro-food transformation.

Guthman, J. 2011. Bodies and accumulation: Revisiting labour in the 'production of nature'. *New Political Economy*, 16(2), 233-238.

Keywords: Materiality, capitalism, development economics, human body, political economy

Abstract

This commentary on Neil Smith's Uneven Development revisits his production of nature thesis and uses it as a jumping off point to explore how human bodies matter in contemporary capitalism. It argues that human bodies are increasingly subsumed within capitalism in ways that go beyond the roles of humans as labourers and purchasers of goods and services in a system of commodities producing commodities. Bodies are also treated as property, transportation and as conditions of production within circuits of capitalisms. Bodies also absorb the externalities and excesses of production and provide new spaces of accumulation in their degradation.

Guthman, J. 2011. *Weighing in: Obesity, food justice, and the limits of capitalism*. Berkeley: University of California Press.

Keywords: Obesity, social aspects

Abstract

This book takes on the "obesity epidemic," challenging many widely held assumptions about its causes and consequences. The author examines fatness and its relationship to health outcomes to ask if our efforts to prevent "obesity" are sensible, efficacious, or ethical. She also focuses the lens of obesity on the broader food system to understand why we produce cheap, over-processed food, as well as why we eat it. She takes issue with the currently touted remedy to obesity, promoting food that is local, organic, and farm fresh. While such fare may be tastier and grown in more ecologically sustainable ways, this approach can also reinforce class and race inequalities and neglect other possible explanations for the rise in obesity, including environmental toxins. Arguing that ours is a political economy of bulimia, one that promotes consumption while also insisting upon thinness, she offers a complex analysis of our entire economic system.

Guthman, J. 2012. Opening up the black box of the body in geographical obesity research: Toward a critical political ecology of fat. *Annals of the Association of American Geographers*, 102(5), 951.

Keywords: science studies, obesity, environmental toxins, political ecology, exercise, biomedical research, urban areas

Abstract

Geographic treatments of the etiology of obesity tend to turn on the obesogenic environment thesis and investigate the relationship between urban form and obesity. With their emphasis on environmental features that mediate eating and exercise activities, these explorations fundamentally rest on behavioral models of obesogenesis. As such, they tend to black-box the biological body as the site where excess calories are putatively metabolized into fat and made unhealthy. Drawing on critical political ecology, this article discusses the limitations of this dominant approach. First it provides some anomalies not well explained by the energy balance model. Then it reports on emerging biomedical research regarding the role of the endocrine system and endocrine-disrupting chemicals in transforming body ecologies to

make them more susceptible to adiposity, regardless of caloric intake. This research also points to the active role of adipose tissue in regulating fat. In light of this evidence, the article argues for a rethinking of current geographical approaches to obesity and health more generally, with due attention to the ecologies of bodies as well as the interpretation of science.

Guthman, J. 2014. Doing justice to bodies? Reflections on food justice, race, and biology. *Antipode*, 46(5), 1153-1171.

Keywords: obesity, epigenetics, food justice, race

Abstract

The food justice concept takes disproportionate prevalence of obesity and Type 2 diabetes among people of color as evidence of injustice. Yet several measurements of obesity are based on norms derived from white bodies, which can also be a source of injustice. Part of the conceptual problem lies with reticence to discuss questions of material bodily difference as it relates to race given the legacy of racial science. Noting the distinction between racialism and racism, this article explores ways to think about biological difference in raced bodies, without reducing it to genetics. It draws on insights from Foucauldian notions of race and the new science of epigenetics to suggest that biological difference is more an effect of racism than a cause. Several pathways to obesity exist that have less to do with current day food access or genetic inheritance than with differential exposures that are somatized epigenetically.

Guthman, J. 2015. Binging and purging: Agrofood capitalism and the body as socioecological fix. *Environment and Planning A*, 47(12), 2537.

Keywords: Food crops, marketing, capitalism, analysis, nutritional aspects

Abstract

Theorizations of the spatial fix classically look to geographical expansion as the fix for capitalism's perennial crises of overaccumulation. Recent scholarship, evident in this theme issue, extends this thinking to the socioecological, recognizing that many 'fixes' these days involve appropriating or reconfiguring nature anew. This paper extends this yet further, by considering the body as a site of socioecological fixes. In recognition of Harvey's original notion of the spatial fix being always in relation to limits, this theorization puts a finer point on scholarship on the body as an accumulation strategy which has not always acknowledged the dialectical elements of this strategy. The body as a site of both limits and fixes is traced through the case of food marketing and processing strategies designed to overcome the obstacle to capitalist accumulation enshrined in Engel's law. These have in part contributed to the so-called obesity epidemic; and they are also involved in the commodified cures designed to resolve it—metabolism-defying diet foods being the example par excellence. These are designed to overcome particular limits of accumulation but, in doing so, produce new problems that are only partially resolved. Although the examples provided in this paper are limited to obesity and its putative cures, the larger point is to shed light on capitalism's potential to significantly rework bodily processes and spaces in ways conducive to ongoing accumulation, as immanent in the bioeconomy.

Hanson, S. 2010. Gender and mobility: New approaches for informing sustainability. *Gender, Place & Culture*, 17(1), 5-23.

Abstract

Feminists have long known that gender and mobility are inseparable, influencing each other in profound and often subtle ways. Tackling complex societal problems, such as sustainability, will require improved understandings of the relationships between gender and mobility. In this essay I propose new approaches to the study of mobility and gender that will provide the knowledge base needed to inform policies on sustainable mobility. Early in the essay I survey the large literature on gender and mobility, teasing out what I see as two disparate strands of thinking that have remained badly disconnected from each other. One of these strands has informed understandings of how mobility shapes gender, while the other has examined how gender shapes mobility. Work on how mobility shapes gender has emphasized gender, to the neglect of mobility, whereas research on how gender shapes mobility has dealt with mobility in great detail and paid much less attention to gender. From this overview of the literature, I identify knowledge gaps that must be bridged if feminist research on gender and mobility is to assist in charting paths to sustainable mobility. I argue for the need to shift the research agenda so that future research will synthesize these two strands of thinking along three lines: (1) across ways of thinking about gender and mobility, (2) across quantitative and qualitative approaches, and (3) across places. In the final part of the essay I suggest how to achieve this synthesis by making geographic, social and cultural context central to our analyses.

Haraway, D. 1989. *Primate Visions: Gender, Race, and Nature in the World of Modern Science*. New York: Routledge.

Keywords: Gender, race, non-human nature, knowledge politics

Abstract

Haraway's discussions of how scientists have perceived the sexual nature of female primates opens a new chapter in feminist theory, raising unsettling questions about models of the family and of heterosexuality in primate research.

Haraway, D. J. 1991. *Simians, cyborgs, and women: The reinvention of nature*. New York: Routledge.

Keywords: Sociobiology, human behavior, primates, feminist criticism

Abstract

Simians, Cyborgs and Women is a powerful collection of ten essays written between 1978 and 1989. Although on the surface, simians, cyborgs and women may seem an odd threesome, Haraway describes their profound link as "creatures" which have had a great destabilizing place in Western evolutionary technology and biology. Throughout this book, Haraway analyzes accounts, narratives, and stories of the creation of nature, living organisms, and cyborgs. At once a social reality and a science fiction, the cyborg--a hybrid of organism and machine--represents transgressed boundaries and intense fusions of the nature/culture split. By providing an escape from rigid dualisms, the cyborg exists in a post-gender world, and as such holds immense possibilities for modern feminists. Haraway's recent book, *Primate Visions*, has been called "outstanding," "original," and "brilliant," by leading scholars in the field.

Haraway, D. J. 1997. *Modest.Witness@Second.Millennium.FemaleManMeets@OncoMouse™: Feminism and Technoscience*. New York: Routledge.

Keywords: Computers, civilization, feminist theory, science, feminist criticism, technology

Abstract

Modest_Witness@Second_Millennium.FemaleMan_Meets_OncoMouse explores the roles of stories, figures, dreams, theories, facts, delusions, advertising, institutions, economic arrangements, publishing practices, scientific advances, and politics in twentieth-century technoscience. The author questions technoscience and the artificiality of dualisms between humans and animals, culture and nature, and science and technology.

Haraway, D. J. 2003. *The companion species manifesto: Dogs, people, and significant otherness*. Chicago, IL: Prickly Paradigm.

Keywords: Pet owners, Dogs, Human-animal relationships, Psychology

Abstract

The Companion Species Manifesto is about the implosion of nature and culture in the joint lives of dogs and people, who are bonded in "significant otherness." In all their historical complexity, Donna Haraway tells us, dogs matter. They are not just surrogates for theory, she says; they are not here just to think with. Neither are they just an alibi for other themes; dogs are fleshly material-semiotic presences in the body of technoscience. They are here to live with. Partners in the crime of human evolution, they are in the garden from the get-go, wily as Coyote. This pamphlet is Haraway's answer to her own *Cyborg Manifesto*, where the slogan for living on the edge of global war has to be not just "cyborgs for earthly survival" but also, in a more doggyish idiom, "shut up and train."

Haraway, D. 2008. *When species meet*. Minneapolis: University of Minnesota Press.

Keywords: Human-animal relationships, humanism, literary theory and criticism, animals

Abstract

Donna J. Haraway contemplates the interactions of humans with many kinds of critters, especially with those called domestic. From designer pets to lab animals to trained therapy dogs, she deftly explores philosophical, cultural, and biological aspects of animal-human encounters. In this deeply personal yet intellectually groundbreaking work, Haraway develops the idea of companion species, those who meet and break bread together but not without some indigestion.

Haraway, D. 2012. Awash in urine: DES and premarin® in multispecies response-ability. *Women's Studies Quarterly*, 40(1/2), 301.

Keywords: Pharmaceuticals, feminist literary theory, cyborg theory, animal-human relations, bioethics,

Haraway, D. 2015. Anthropocene, Capitalocene, Plantationocene, Chthulucene: Making kin. *Environmental Humanities*, 6, pp. 159-165

Keyword: Environment, posthumanism, multispecies, capitalocene

Harcourt, W., & Nelson, I. L. (Eds.). 2015. *Practising feminist political ecologies: Moving beyond the 'green economy'*. London, UK: Zed Books.

Keywords: Political ecology, ecofeminism, feminist theory

Abstract

The volume features the latest analysis of the post-Rio+20 debates with a nuanced reading of the impact of the current ecological and economic crisis on diverse women and their communities and ecologies. It answers the call from a wide audience that wants to know and understand the new thinking on feminist political ecology today.

Harris, L. 2005. "Negotiating Inequalities: Democracy, Gender, and the Politics of Difference in Water User Groups of Southeastern Turkey". In M. Arsel and F. Adaman (Eds.), *Turkish Environmentalism: Between Democracy and Development*, (185-200). Aldershot, UK: Ashgate.

Keywords: Inequality, democracy, water governance, Turkey, gender

Abstract

This chapter considers the potential of newly established water user groups in Turkey in areas of southeastern Turkey newly irrigated as part of the large state-led Southeastern Anatolia Project (GAP). Mirroring ambitious goals of the project on the whole, planners expect that water user groups will serve a diverse set of goals—from realizing efficiencies in water management and irrigation delivery, to promoting sustainability of irrigation resources over time, and to fostering democracy and strengthened state-society relations in the southeastern Anatolia region. Based on field work in the region, this chapter considers the varied effects of the groups, with particular emphasis on key exclusions from the groups of women, impoverished, or the landless in the region. As such, the work builds on the notion of 'participatory exclusions' by Bina Agarwal (2001) and traces the intersections of difference of importance for the operation and function of these water user groups (or irrigation unions, *sulama birligi*).

Harris, E. 2009. Neoliberal subjectivities or a politics of the possible? Reading for difference in alternative food networks. *Area*, 41(1), 55-63.

Keywords: Food politics, neoliberalism, governmentality, alternative food networks, localism, geography

Abstract

Recent research on alternative food networks has highlighted the centrality of place-embeddedness as a strategy in constructing alternatives to conventional agri-industrial food systems, and has illustrated the political nature of these strategic localisms. Recently, critical human geographers and sociologists have drawn on relational theory to criticise the localism of alternative food networks as representing a politics of place which is unreflexive or defensive. Furthermore, some readings of alternative food networks argue that they reproduce the very neoliberal subjectivities that they seek to oppose. This article argues that agri-food scholars should be aware of the ways in which their readings of alternative food networks can guide and reproduce alternative food network practice. Drawing on Gibson-Graham's technique of 'reading for difference', I argue for a reading of alternative food networks that sees difference beyond the discursive field of neoliberalism. The article explores recent debates around governmentality as the mechanism through which neoliberal subjectivities are reproduced, and draws on a preliminary discussion of the alternative food network practice of the 100 Mile Diet in order to illustrate the arguments made.

Harris, L. 2006. Irrigation, Gender, and Social Geographies of Waterscape Evolution in Southeastern Turkey. *Environment and Planning D: Society and Space*, 24(2), 187-213.

Keywords: Gender, ethnicity, postcolonial theory, Kurdish separatism, the European Union, Turkey

Abstract

Most theorists understand gender geographies as highly differentiated and shifting, in terms of both time and space. If gender is historically and geographically contingent then the analysis of gender should be attentive to the particular conditions that materialize the very idea of gender, giving it the appearance of being fixed and natural. The physical landscape, or waterscape in the case of

southeastern Turkey, is potentially central to the ways that gender is invoked and lived in particular settings, with important effects. Using case-study work on irrigation-related changes in southeastern Turkey, I consider gender in relation to livelihoods and work practices, landholdings, and ethnicity revealing that, in addition to conditioning differential outcomes for residents of the plain, these categories of social difference are themselves fundamentally renegotiated and recast in relation to waterscape change. I argue that explicit consideration of environmental conditions and practices is central to understanding the operation of gender in certain contexts, as well as to understanding the lived experiences of women and men, providing insights for gender theory and politics.

Harris, L. 2008. Water Rich, Resource Poor: Intersections of Gender, Poverty and Vulnerability in Newly Irrigated Areas of Southeastern Turkey. *World Development*, 36(12), 2643-2662.
Keywords: Gender, irrigation, drinking water, differentiated vulnerabilities, Turkey

Abstract

The provision of water for drinking and irrigation is often assumed to alleviate poverty, though results are likely to be mixed for different individuals. This paper examines the intersections of gender poverty, livelihoods, landlessness, and related considerations in the context of large-scale water development in Turkey's Southeastern Anatolia region, particularly exploring what such an analysis allows for an understanding of variable and differentiated effects of ongoing changes. Findings suggest that certain populations experience enhanced vulnerabilities, and considerable losses, in addition to any gains and benefits of ongoing changes (particularly the landless, poor, some women, and those who previously engaged in animal husbandry). This discussion contributes to a growing gender and water literature, arguing for an intersectional analysis that understands gender as necessarily conditioned by poverty, livelihoods, and other factors. Further, I argue for the need to further enrich analyses of differentiated benefits and vulnerabilities of water-related changes through consideration of geographic, spatial, and place-specific dimensions.

Harris, L. 2009. Gender and Emergent Water Governance: Comparative Overview of Neoliberalized Natures and Gender Dimensions of Privatization, Devolution, and Marketization. *Gender, Place and Culture*, 16(4), 387-408.
Keywords: Gender, water governance, neoliberalization

Abstract

This article provides a critical reading of some of the gendered dimensions of emergent water governance regimes, specifically those related to the privatization, marketization and devolution of water resources management. After first providing an overview of recent nature-society contributions related to neoliberalization processes, the article comparatively evaluates insights with respect to the gender dimensions of recent shifts in water governance. I make several arguments at the intersection of relevant literatures. First, there is a need for gender theorists interested in water resources and nature-society debates to engage more with issues, theories and processes associated with neoliberalization. Second, there is a need for more attention to gender, feminist theory and approaches to inequality and socio-spatial difference in discussions of neoliberalized natures. Third, reading these literatures together reveals that there is a need to be self-reflexive and critical of elements of the gender and water literature that implicitly endorse foundational elements of the neoliberal turn in resource governance. Finally, there are particularities with respect to gender theory and politics, and water materialities that hold

importance for understanding recent water governance shifts in the broader context of political and economic changes associated with neoliberalization.

Harris, L. 2014. "Imaginative geographies of green: Difference, postcoloniality, and affect in environmental narratives in contemporary Turkey." *Annals of the Association of American Geographers*, 104(4), 801-815.

Abstract

Analyzing everyday environmental imaginaries from contemporary Turkey through the lenses of postcolonial, emotional-affective, and nature-society geographies, this article offers insights into shifting nature-society relations and possibilities. Based on a series of interviews and focus groups conducted in four sites (Istanbul, Ankara, Diyarbakir, and Sanliurfa), the concept of imaginative geographies of green is offered to highlight social and spatial differences as central to the articulation of green visions and movements. The research foregrounds several social and spatial gradients specific to the Turkish context, including east-west divides both within and beyond Turkey (i.e., Kurdish-Turkish and eastern-western Turkey, as well as notions of Turkishness and Europeaness). The work also suggests that environmental imaginaries have deeply emotional, ambivalent, and power-laden associations. Apart from the implications of the work for enriched understandings of emergent environmental possibilities in this context, the conclusion touches on ramifications for European Union accession debates as well as new directions for work on environmental citizenship and movements in the global south.

Harris, L., Kleiber, D., Goldin, J., Darkwah, A., & Morinville, C. 2015. "Intersections of Gender and Water: Comparative approaches to everyday gendered negotiations of water access in underserved areas of Accra, Ghana and Cape Town, South Africa." *Journal of Gender Studies*.

Keywords: Ghana, South Africa, gender, water, methods, triangulation, intersectionality

Abstract

A large and growing body of literature suggests that women and men often have differentiated relationships to water access, uses, knowledges, governance, and experiences. From a feminist political ecology perspective, these relationships can be mediated by gendered labour practices (within the household, at the community level, or within the workplace), socio-cultural expectations (e.g. related to notions of masculinity and femininity), as well as intersectional differences (e.g. race, income, and so forth). While these relationships are complex, multiple, and vary by context, it is frequently argued that due to responsibility for domestic provision or other pathways, women may be particularly affected if water quality or access is compromised. This paper reports on a statistical evaluation of a 478 household survey conducted in underserved areas of Accra, Ghana and Cape Town, South Africa in early 2012. Interrogating our survey results in the light of the ideas of gender differentiated access, uses, knowledges, governance, and experiences of water, we open up considerations related to the context of each of our study sites, and also invite possible revisions and new directions for these debates. In particular, we are interested in the instances where differences among male and female respondents were less pronounced than expected. Highlighting these unexpected results we find it helpful to draw attention to methods –in particular we argue that a binary male-female approach is not that meaningful for the analysis, and instead, gender analysis requires some attention to intersectional differences (e.g. homeownership, employment, or age). We also make the case for the importance of combining qualitative and quantitative work to understand these relationships, as well as

opening up what might be learned by more adequately exploring the resonances and tensions between these approaches.

Harris, L., Phartiyal, J., Scott, D., Peloso, M. 2015. "Women Talking about Water: Feminist Subjectivities and Intersectional Understandings." *Canadian Women's Studies Journal, Les Cahiers de la Femme*, Special Issue on Women and Water, 30(2/3), 15-24.

Keywords: Environment, environmental aspects, gender studies, social aspects, water

Abstract

This article suggests that water enables and foregrounds key points of connection between our bodies and our environments, and between all living things. Given that we are mostly water, and our bodies are fundamentally altered by the water we intake, focusing on water is analytically and politically useful to understand the deep connections that bind us to each other, and to the broader natural world. This understanding, Neimanis argues, allows for a reinvigorated feminist subjectivity that is attuned to the intricate interconnections between our bodies and our surroundings, and the ways that we are embedded in complex social, political, and ecological systems and relationship

Harvey, D. 1996. *Justice, Nature, and the Geography of Difference*. Cambridge, MA: Blackwell Publishers.

Keywords: Class, race, gender, environmental justice

Abstract

This book engages with the politics of social and environmental justice, and seeks new ways to think about the future of urbanization in the twenty-first century. It establishes foundational concepts for understanding how space, time, place and nature - the material frames of daily life - are constituted and represented through social practices, not as separate elements but in relation to each other. It describes how geographical differences are produced, and shows how they then become fundamental to the exploration of political, economic and ecological alternatives to contemporary life. The book is divided into four parts. Part I describes the problematic nature of action and analysis at different scales of time and space, and introduces the reader to the modes of dialectical thinking and discourse which are used throughout the remainder of the work. Part II examines how "nature" and "environment" have been understood and valued in relation to processes of social change and seeks, from this basis, to make sense of contemporary environmental issues. Part III, is a wide-ranging discussion of history, geography and culture, explores the meaning of the social "production" of space and time, and clarifies problems related to "otherness" and "difference". The final part of the book deploys the foundational arguments the author has established to consider contemporary problems of social justice that have resulted from recent changes in geographical divisions of labor, in the environment, and in the pace and quality of urbanization. *Justice, Nature and the Geography of Difference* speaks to a wide readership of students of social, cultural and spatial theory and of the dynamics of contemporary life. It is a convincing demonstration that it is both possible and necessary to value difference and to seek a just social order.

Hausermann, H. E. 2014. Unintended Developments: Gender, Environment, and Collective Governance in a Mexican Ejido. *Annals of the Association of American Geographers*, 104(4), 784-800.

Keywords: Gender, neoliberalism, land reform, political subjectivity

Abstract

This article examines the unintended outcomes of a neoliberal program designed to privatize Mexico's

communal lands. Although postrevolutionary agrarian law excluded women from official landholding and leadership positions, steps toward land privatization inadvertently increased women's access to land, government resources, and political power. Using ethnographic and survey data collected in a Veracruz ejido, I demonstrate how Mexico's agrarian counterreforms triggered novel subjectivities and practices. While men acted as self-imagined private property owners and decreased participation in traditional governance institutions, women became registered land managers and leaders for the first time in the ejido's history. These interlocking processes stopped the land-titling program in its tracks and reinvigorated collective governance. Even state actors charged with carrying out ejido privatization were implicated in the empowerment of rural women and failure to fully privatize land. This research contributes to nature-society debates by arguing neoliberalism does not always end economic self-determination and communal governance in agrarian contexts. Rather, I demonstrate the ways in which processual policy, subjectivity, authority formation, objects, and environmental narratives combine to produce new political trajectories with positive implications for rural women and the environment.

Hawkins, R. 2012. Shopping to save lives: Gender and environment theories meet ethical consumption. *Geoforum*, 43(4), 750-759.

Keywords: Gender, North-South tensions, ethical consumption

Abstract

Much of the current work in the field of 'gender and environment' has been developed around case studies of environmental roles, rights and responsibilities at the community or household scale in the South. This paper asserts that the theoretical insights developed through these case studies can be of great use when examining issues of gender and environment in the North, particularly when it comes to issues of ethical consumption. In this paper I examine the promotional discourses of two cause-related marketing (CRM) campaigns (where consumption of a CRM product triggers a donation to a development cause) using two such insights: (i) the mutual constitution of gendered subjectivities and environments and (ii) a gender and environment approach to questioning neoliberalization. This approach highlights the ways in which - through consumption - gender is constituted transnationally at the same time that it is constituted in relation to environments. This approach also emphasizes a series of questions about the neoliberal aspects of CRM campaigns that are usually hidden behind discourses of motherhood and responsibility. Overall, I argue that bringing gender and environment and ethical consumption research together allows us to advance both areas of study in critical and insightful ways.

Hawkins, R., & Ojeda, D. 2011. Gender and environment: critical tradition and new challenges. *Environment and Planning D: Society and Space*, 29(2), 237-253.

Keywords: Gender, theory, methods, review paper

Abstract

This paper is part of an ongoing conversation about the current state and future directions of gender and environment theory and practice. Inspired by the panel session "Gender and Environment: Critical Tradition and New Challenges" that took place on April 14, 2010, as part of the Annual Meeting of the Association of American Geographers in Washington, DC, this paper highlights the current questions present in the gender and environment literature within geography. Drawing directly from this panel discussion of leading scholars, it explores the ways in which the boundaries of the field are being redefined through the inclusion of new ways of understanding gender, the environment, and their

relation to one another, allowing for a more thorough understanding of the spatial practices that interweave gender, sexuality, nature and environmental politics. What follows is a collaborative effort in which panelists' interventions, their responses to one another, and our own thoughts are all put into conversation. Throughout this discussion three main themes emerge and are elaborated on: The importance of moving beyond men and women; the need to be attentive to entangled connections through scales, sites and struggles; and the need to honestly interrogate the politics of knowledge production.

Hayes-Conroy, J. & A. Hayes-Conroy. 2013. "Veggies and viscerality: A political ecology of food and feeling." *Emotion, Space and Society*, (6), 81-90.

Keywords: Political ecology, emotions, alternative food, bodies, health, education

Abstract

The 'alternative food' movement (encompassing both organic and local foods) has been critiqued for its racial and economic homogeneity, as well as its focus on individual choice and 'correct' knowledge. Nevertheless, the movement continues to gain in popularity within certain segments of the North American population (especially among white, middle class residents). In recent years, alternative food has also made its way into public schools - most notably through the guise of healthy eating. School Garden and Cooking Programs (SGCPs) are one way in which a more diverse demographic can become exposed to the claims, practices and tastes of alternative food. Program advocates claim that such exposure equalizes the student body, by giving all students access to healthy food. This paper examines this claim through a political ecology of the body (PEB) framework. Particularly, we use theories of the material, emotional body to explore how motivation to eat 'healthy' and 'alternative' food is a matter of affective relation, emerging differentially from a rhizome of structural and haphazard forces. By relating alternative food and healthy eating to research on emotion and affect, we expand upon the traditions of political ecology in ways that help to stretch the field into issues of bodies and health.

Hessing, M. 1993. Women and sustainability: Ecofeminist perspectives. *Alternatives*, 19(4), 14-21.

Keywords: Ecofeminism, sustainability

Abstract

The relationship between feminism and environmental protection is one of the most important bonds that can influence how all human beings relate to their natural environment. It is no small coincidence that the abuse of resources and the powerlessness of women are connected.

Holmes, S. M. 2013. *Fresh fruit, broken bodies: Migrant farmworkers in the United States*. Berkeley: University of California Press.

Keywords: Social conditions, migrant agricultural laborers, United States, anthropology

Abstract

Fresh Fruit, Broken Bodies provides an intimate examination of the everyday lives and suffering of Mexican migrants in our contemporary food system. An anthropologist and MD in the mold of Paul Farmer and Didier Fassin, Holmes shows how market forces, anti-immigrant sentiment, and racism undermine health and health care. Holmes's material is visceral and powerful. He trekked with his companions illegally through the desert into Arizona and was jailed with them before they were deported. He lived with indigenous families in the mountains of Oaxaca and in farm labor camps in the

U.S., planted and harvested corn, picked strawberries, and accompanied sick workers to clinics and hospitals. This "embodied anthropology" deepens our theoretical understanding of the ways in which social inequalities and suffering come to be perceived as normal and natural in society and in health care.

Houde, L. J., & Bullis, C. 1999. Ecofeminist pedagogy. *Ethics and the Environment*, 4(2), 143-174.

Keywords: Ecofeminism, critical pedagogy, social change, British Columbia

Abstract

For ecofeminists within academic contexts, the classroom is another "contested terrain" where transformative eco-cultural work should be integrated. In our case, we are a part of communication studies and try to adopt ecofeminist insight as a position for questioning dominant discourses and practices. To do this, we "incorporate popular culture as a serious object of politics and analysis" (Giroux 1997, 148). It is our hope that popular culture can be used as an ecofeminist tool for interrupting hegemonic power relations and encouraging critical-relational consciousness.

Hovorka, A. J. 2012. Women/chickens vs. men/cattle: Insights on gender-species intersectionality. *Geoforum*, 43(4), 875-884.

Keywords: Gender, non-human nature, post-humanism, Botswana

Abstract

This paper is conceptually grounded in feminist-posthumanist intersectionality, offering an empirical case study that is geographic in scope, balances discursive and material elements, focuses on gender-species relations, and details dynamics of othering and privileging. It is empirically situated in a case study featuring women and chickens, men and cattle in the southern African nation of Botswana. It considers their symbolic associations with certain social realms, their spatial placements into and within particular locales, and the resulting context-specific dynamics that occur and shape their daily lives and interrelations with one another. Such socio-spatial practices are the means through which men, women, chickens and cattle become privileged and/or othered within dominant gender-species hierarchical arrangements. The paper also explores emerging urban and commercial agriculture spaces in contemporary Botswana, which empower women and chickens through increased access to land and productive activities, and increased visibility, status and value. Such empowerment remains bounded, however, given significant material, discursive and ethical implications of re-positioning within dominant structures.

Ishiyama, N. 2003. Environmental Justice and American Indian Tribal Sovereignty: Case Study of a Land-Use Conflict in Skull Valley, Utah. *Antipode*, 35(1), 119-139.

Keywords: Race, indigenous people, colonialism, self-determination, land reform, Native Americans, USA

Abstract

This paper examines environmental justice in the context of questions of American-Indian tribal sovereignty through an analysis of a land-use dispute over the Skull Valley Band of Goshute Indians' decision to host a high-level radioactive waste facility on their reservation in Tooele County, Utah. The case study entails a far more intricate story than that presented in the majority of existing literature, which is dominated by analytical frameworks of environmental racism and distributive environmental

justice. By elucidating the historical geography of Skull Valley and politics of tribal sovereignty, I argue that a prolonged process of historical colonialism has produced a landscape of injustice in which the tribe's choices have been structurally limited. The historical colonialism, intertwining with the capitalist political economy, has geopolitically isolated the tribe to suffer procedural environmental injustice. At the same time, the tribe has struggled to pursue self-determination through the retention of sovereignty and Goshute identity in the arenas of tribal environmental management and the environmental-justice movement. Conflict over the definition and practice of tribal sovereignty at different geographical scales reveals the social, historical, and political-economic complexity of environmental justice.

Jackson, C. 1993. Environmentalisms and Gender Interests in the Third World. *Development and Change* 24, 649-677.

Keywords: Gender, environmentalism, North-South tensions

Abstract

Much environment and development discourse assumes that women are the 'natural' constituency for conservation interventions. This article attempts to illuminate this assumption with the lens of a gendered critique of environmentalisms (technocentric, ecocentric and non-western). How do the intellectual roots of Western environmentalisms influence the positions, or non-positions, of contemporary environmentalism with regard to gender? What does research on environmental perceptions in non-Western societies imply about gender differentiation in environmental relations? The article concludes that there are no grounds for assuming an affinity between women's gender interests and those of environments and that such a view is symptomatic of the gender blind, ethnocentric and populist character of western environmentalisms. By contrast the application of gender analysis to environmental relations involves seeing women in relation to men, the disaggregation of the category of 'women', and an understanding of gender roles as socially and historically constructed, materially grounded and continually reformulated. The issue of how far women's gender interests and environmental interests go hand in hand leads us to pose a broader question of the degree to which environmental conservation is premised upon social inequality

Jackson, C. 1993. Women/Nature or Gender/History? A Critique of Ecofeminist Development. *Journal of Peasant Studies* 20(3), 389-419.

Keywords: Gender, ecofeminism, environmental histories

Abstract

This article examines the women and environment linkage which characterises not only ecofeminist thought but, increasingly, also development discourse and practice -from NGOs to the World Bank. It suggests that gender analysis of environmental relations leads to very different conclusions, of potentially conflicting rather than complementary agendas, for gender struggles and environmental conservation.

Jackson, C. 1995. Radical Environmental Myths: A Gender Perspective. *New Left Review*, (210), 124-140.

Keywords: Gender, environmental activism, environmental justice, non-human nature, post-humanism, bioethics

Abstract

Radical environmentalist movements have relied on feminist criticism of western economy, science and technology to support their view that environmentalism should be essentialist and not materialist in nature. Essentialism emphasizes religious and social ritual as the best way to relate to natural processes. At the same time it upholds women's supposedly nurturing capabilities without examining all maternal practices in a cross-cultural context.

Jain, S. 1984. Women and people's ecological movements: a case-study of women's role in the Chipko movement in Uttar Pradesh. *Economic and Political Weekly* 19, 1788-1794.

Keywords: Gender, women's movements, Chipko movement, India

Abstract

In the Chipko Movement, which is concerned with preservation of forests and maintenance of the ecological balance in the sub-Himalayan region, an important role has been played by women of Garhwal region. The author contends that women's participation not only played often a decisive role, but that considering the specific existential conditions in the hill region it was easier for women to perceive the need for preserving the ecological balance in the area. However, the mobilisation of women for the cause of preserving forests has brought about a situation of conflict regarding their own status in society-demand for sharing in the decision-making process-and men's opposition to this and to women's support for Chipko movement. The study is based on investigation in Chamoli district in Garhwal division.

Jaquette Ray, S. 2009. Risking bodies in the wild: The "Corporeal unconscious" of American adventure culture. *Journal of Sport & Social Issues*, 33(3), 257-284.

Keywords: disability, America, wilderness, bodies, environment, culture, environmental ethics

Abstract

At the heart of American adventure sports is the appeal of personal challenge that has roots in 19th-century "wilderness cults." Preserving wilderness and testing oneself against it were part of a search for moral, physical, and even national purity. But, as critics have begun to argue, racism, expansion, and exclusion underpin the wilderness movement. Although these exclusions have been identified, there has been less attention to these exclusions in contemporary adventure culture and environmental thought, which borrow values from the early wilderness movement and suggest that an environmental ethic arises from risking the body in the wild. By examining adventure culture through disability studies, this article exposes the relationship between environmentalism and ableism. It argues that disability is the category of "otherness" against which both environmentalism and adventure have been shaped and revises environmental thought to include all kinds of bodies.

Jarosz, L. 2011. Nourishing women: Toward a feminist political ecology of community supported agriculture in the United States. *Gender, Place and Culture*, 18(3), 307.

Keywords: Political ecology, care ethics, sustainable agriculture, gender

Abstract

This article examines the motivations of women farmers actively involved in community supported agriculture. Drawing from interviews with farmers situated in a metropolitan region of the USA, it argues that these women's motivations are expressive of an ethics of care that defines their work as centered

upon nourishing themselves and others. Women came to this work as a conscious choice to change their life-work. These choices are shaped by the urban context of their farming practices and also by their race and middle class status. These motivations and choices express a care ethics centered in self-care. Drawing from Foucault's ethics of self-care, these motivations express a liberatory transformation of self that is also radically responsible to others and expressive of a post-capitalist politics. These ethically informed agricultural practices correspond to the development of a post-capitalist politics that challenges neoliberal subject formation in food production and consumption. Feminist care ethics contributes to feminist political ecology by focusing upon the social relations of caring practice, and also revealing how self-care is ethically embodied and politically transformative in the case of middle class urban farmers active in community supported agriculture.

Jarosz, L., Lawson, V., & Bonds, A. 2010. Articulations of place, poverty, and race: Dumping grounds and unseen grounds in the rural American northwest. *Annals of the Association of American Geographers*, 100(3), 655-677.

Keywords: poverty, American Northwest, race, comparative studies, demographics

Abstract

This project extends poverty research by addressing the lack of knowledge about place and race differences in poverty processes (Blank 2005). Rural places experience a range of modes of articulation within the global division of rural labor and we observe three distinct modes of articulation in the American Northwest: "playgrounds," "dumping grounds," and "unseen grounds." We attend to the recursive relations between political-economic restructuring and the discursive production of social difference across class and race lines. Poverty is produced in the reciprocal relations among local historical, ecological, and social processes and the articulation of those places with new rounds of capital accumulation under neoliberal restructuring. Our empirical investigation focuses on white and Latino poverty across nonmetropolitan counties of the American Northwest (Washington, Oregon, Idaho, Montana). We first map county-level patterns of white and Latino poverty in relation to county-level economic restructuring during the 1990s across the region. We then employ in-depth comparative case study research to explore the intersections of specific forms of neoliberal restructuring with place-based historical, ecological, and social processes to understand rural white and Latino poverty in the region.

Jewitt, S. 2000. Mothering earth? Gender and environmental protection in the Jharkhand, India. *Journal of Peasant Studies*, 27(2), 94-131.

Keywords: Ecofeminism, work allocation gendered environmental resources, inheritance patterns, patrilocal residence patterns, India

Abstract

With reference to field-based evidence from the Jharkhand region of India, this article seeks to problematise the assumption of a simple women-environment link and outlines the pitfalls of translating such ideas into development policy-making. Following the work of Bina Agarwal and Cecile Jackson (amongst others), it challenges the perception of women as environmental guardians. In particular, it highlights the fluidity and localised nature of inter- and intra-community variations in work allocation and identifies significant gender variations in decision-making and control over environmental resources.

Specific emphasis is placed on the impact of patrilineal inheritance systems and patrilocal residence patterns on women's familiarity with and control over local environments.

Jewitt, S. 2000. Unequal Knowledges in Jharkhand, India: De-romanticizing Women's agroecological expertise. *Development and Change*, 31(5), 961-985.

Keywords: India, gender, ecofeminism, agroecology

Abstract

Taking the Jharkhand region of India as a case study, this article uses empirical data to intervene in 'women, environment and development' and ecofeminist debates regarding women's environmental knowledge. The article first outlines the adoption of gender/environmental issues into development planning and considers the dangers of overestimating women's agroecological knowledges and assuming that they can easily participate in development projects. It then highlights the local complexities of environmental knowledge possession and control with reference to gender and other variations in agricultural participation, decision-making and knowledge transfers between villagers' natal and marital places. Particular emphasis is placed on the economic, socio-cultural and 'actor' related factors that supplement gender as an influence on task allocation, decision-making, knowledge distribution and knowledge articulation. The article concludes that given the socio-cultural constraints women face in accumulating and vocalizing environmental knowledge, simplistic participatory approaches are unlikely to empower them. Instead, more flexible, site-specific development initiatives (coupled with wider structural change) are required if opportunities are to be created for women to develop and use their agroecological knowledges.

Jewitt, S. 2002. *Environment, knowledge and gender: local development in India's Jharkhand*. Aldershot: Ashgate.

Keywords: Citizen participation, agricultural development projects, environmental policy, Women in development, community development

Abstract

Tracing global shifts in development thinking through to national level policy-making in India and its local scale implications, Sarah Jewitt employs detailed empirical data to investigate the practical value of radical populist and eco-feminist alternatives to more mainstream forms of development. The book: intervenes in gender-environment debates with reference to place-specific empirical evidence; provides a sustained critique of romanticized populist and eco-feminist approaches to rural development; critiques the romanticization of women's supposedly innate link with nature; emphasizes the socio-cultural as well as the practical importance of forests to local people; and reveals the contextually embedded but temporally fluid nature of environmental decision-making and knowledge distribution by gender, class and community.

Jewitt, S. 2008. Political Ecology of Jharkhand Conflicts. *Asia Pacific Viewpoint*. 49(1), 68-82.

Keywords: Environmental movements, ethnic movements, forests, political ecology, violence, India

Abstract

Although India's Jharkhand movement resists classification as either an ethnic or an environmental movement, it has, at different times, mobilised clear elements of both with frequently violent outcomes. This paper examines the movement from a political ecology perspective and focuses on violence arising

from natural resource-related grievances, notably land alienation, forest policy and employment from Jharkhand's mines. Drawing from political ecology's emphasis on the need to examine conflict from a range of different spatial scales, the paper emphasises the importance of a micro-political ecology approach for understanding how locally based conflicts over natural resources can harden into more established grievances that can be mobilised politically as part of a wider and potentially violent protest movement. It is also suggested that micro-political ecology approaches can assist participatory resource management initiatives in ameliorating local conflicts over access to resources, thus helping to prevent them from escalating into more widespread violence.

Joekes, S. 1994. Gender, environment and population. *Development and Change*, 25(1), 137-165.

Keywords: Environmental change, gender, health and nutrition, women's socio-economic status

Abstract

Based on field research from three regions with distinct variations in environment, population density, livelihood bases and levels of resource dependency, this study investigates the gender aspects of environmental change. It seeks to illustrate the relevance of gender factors for the patterns of adaptation to change, for the welfare impact of changes on the population, and for the ramifications for resource management and livelihood generation at the community level. It employs a gender analysis to examine the impact of such changes on population variables, particularly on health and nutrition, and to explore the more general question of whether women's socio-economic status is being threatened by the pressures of environmental change.

Johnson, J. & Murton, B. 2007. Re/placing Native Science: Indigenous Voices in Contemporary Constructions of Nature. *Geographical Research*, 45(2), 121-129.

Keywords: Social constructions of nature, Indigenous science, culture-nature divide, place, Aborigines, environment, culture, science

Abstract

Since the earliest days of the European Enlightenment, Western people have sought to remove themselves from nature and the 'savage' non-European masses. This distancing has relied upon various intellectual techniques and theories. The social construction of nature precipitated by Enlightenment thinking separated culture from nature, culture being defined as civilised European society. This separation has served to displace the Native voice within the colonial construction of Nature. This separation has also served as one thread in the long modern 'disenchantment' of Westerners and nature, a 'disenchantment' described so adeptly by Adorno and Horkheimer (1973). Unfortunately though, this displacement is not only a historical event. The absence of modern Native voices within discussions of nature perpetuates the colonial displacement which blossomed following the Enlightenment. In his book entitled, *Native Science*, Gregory Cajete describes Native science as 'a lived and creative relationship with the natural world ... [an] intimate and creative participation [which] heightens awareness of the subtle qualities of a place' (2000, 20). Perhaps place offers a 'common ground' between Western and Indigenous thought; a 'common ground' upon which to re/write the meta-narrative of Enlightenment thought. This paper will seek to aid in the re/placement of modern Native voices within constructions of nature and seek to begin healing the disenchantment caused through the rupture between culture and nature in Western science.

Keating, N.B. 2013. Kuy Alterities: The Struggle to Conceptualize and Claim Indigenous Land Rights in Neoliberal Cambodia. *Asia Pacific Viewpoint*, 54(3), 309-22.

Keywords: Ethnicity, indigeneity, identity, land rights, Cambodia

Abstract

Based primarily on fieldwork with Kuy peoples in Rovieng District, Preah Vihear Province, this article examines contemporary Indigeneity in Cambodia as an emergent heterogeneous and polythetic identity vis-a-vis the changing nature of the state, and suggests that a more substantive political engagement with Indigenous identity and history offers a pluricultural reframing of the world heritage of Cambodia and a possible source of alternative land regimes that are more sustainable and equitable than the current dominant neoliberal model of land concessions. Although the 2001 Cambodian National Land Law holds critical significance for Indigenous Peoples in pursuit of communal land rights, it has largely failed to protect rights because of (i) persistent discrimination against groups now claiming Indigenous identities, embedded in state procedures of Indigenous identity and land registration; and (ii) the state's demonstrated embrace of land concession regimes as the preferred strategy of economic development. The Delcom mining concession of Kuy lands provides one example of the destructive impacts of this strategy. An examination of the evidence of Kuy peoples' history suggests that their classification as ethnic minorities is of recent origins, and that in the past they played more active roles in Cambodian state-building projects.

Keller, E. F. 1995. The Origin, History and Politics of the Subject Called 'Gender in Science:' A First Person Account. In S. Jasanoff, et al. (Eds.), *Handbook of Science and Technology Studies* (80-94). Thousand Oaks: Sage Press.

Keywords: Science, gender, feminism

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

Keywords: Holism, human-animal relationships, ecofeminism, philosophy, nature, feminist ethics, environmental ethics, animal welfare

Abstract

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.

Kimura, A. H. & Katano, Y. 2014. "Farming after the Fukushima accident: A feminist political ecology analysis of organic agriculture." *Journal of Rural Studies*, 34, 108-116.

Keywords: Nuclear radiation, organic farming, agricultural industry, analysis

Abstract

This paper analyzes experiences of organic farmers after the Fukushima No. 1 nuclear reactor accident. Specifically, we draw on feminist political ecology to analyze the divergent perceptions of radiation threats. Based on farmer interviews, we find that different interpretations resulted in social tensions on

multiple levels, even among family members, particularly along gender lines. The paper links these local struggles to larger political issues. The political and economic elites emphasized control and normalcy in accordance with hegemonic masculinity, while chastising citizens who were concerned with radiation as irrational and hysteric. Existing studies of disasters have acknowledged their gendered impacts, but the analysis has tended to focus on women's increased morbidity and mortality. Overall, our study suggests the utility of feminist political ecology in analyzing local risk interpretations and macro political dynamics from feminist perspectives. While gender difference in attitudes to radiation contamination is expected from the existing literature, this study suggests the need to examine how identities and socially constructed notions of masculinity/femininity mediate them.

King, Y. 1989. The Ecology of Feminism and the Feminism of Ecology. In J. Plant (Ed.), *Healing the Wounds: The Promise of Ecofeminism*, (18-28). Gabriola Island, BC, Canada: New Society Publishers,
Keywords: Feminism, ecofeminism, poetry

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.

King, Y. 1990. Healing the wounds: feminism, ecology and the nature/culture dualism. In I. Diamond and G. F. Orenstein (Eds.), *Reweaving The World: The Emergence Of Ecofeminism*, (106-121). San Francisco: Sierra Club Books.
Keywords: Ecofeminism, gender, non-human nature

Kleiber, D., Harris, L. M., Vincent, A. C. J., & Rochet, M. 2014. Improving fisheries estimates by including women's catch in the central Philippines. *Canadian Journal of Fisheries and Aquatic Sciences*, 1-9.
Keywords: Fisheries, women, the Philippines

Abstract

Small-scale fisheries catch and effort estimates are often built on incomplete data because they overlook the fishing of minority or marginalized groups. Women do participate in small-scale fisheries and often in ways distinct from men's fishing. Hence, the inclusion of women's fishing is necessary to understanding the diversity and totality of human fishing efforts. This case study examines how the inclusion of women's fishing alters the enumeration of fishers and estimations of catch mass, fishing effort, and targeted organisms in 12 communities in the Central Philippines.

Kleiber, D., Harris, L. M., & Vincent, A. C. J. 2015. Gender and small-scale fisheries: A case for counting women and beyond. *Fish and Fisheries*, 16(4), 547-562.
Keywords: Gender, fisheries, women, ecosystem-scale management

Abstract

Marine ecosystem-scale fisheries research and management must include the fishing effort of women and men. Even with growing recognition that women do fish, there remains an imperative to engage in more meaningful and relevant gender analysis to improve socio-ecological approaches to fisheries research and management. The implications of a gender approach to fisheries have been explored in social approaches to fisheries, but the relevance of gender analysis for ecological understandings has yet to be fully elaborated. To examine the importance of gender to the understanding of marine ecology, we identified 106 case studies of small-scale fisheries from the last 20 years that detail the participation of women in fishing (data on women fishers being the most common limiting factor to gender analysis). We found that beyond gender difference in fishing practices throughout the world, the literature reveals a quantitative data gap in the characterization of gender in small-scale fisheries. The descriptive details of women's often distinct fishing practices nonetheless provide important ecological information with implications for understanding the human role in marine ecosystems. Finally, we examined why the data gap on women's fishing practices has persisted, detailing several ways in which commonly used research methods may perpetuate biased sampling that overlooks women's fishing. This review sheds light on a new aspect of the application of gender research to fisheries research, with an emphasis on ecological understanding within a broader context of interdisciplinary approaches.

Kobayashi, A., Cameron, L. & Baldwin, A. 2011. *Rethinking the Great White North: Race, Nature, and the Historical Geographies of Whiteness in Canada*. Vancouver: UBC Press.

Keywords: Racism, historical geography, Race identity, Indigenous peoples, Canada

Abstract

Canadian national identity is bound to the idea of a Great White North. Images of snow, wilderness, and emptiness seem innocent, yet this path-breaking volume shows they contain the seeds of contemporary racism.

Kosek, J. 2004. Purity and Pollution: racial degradation and environmental anxieties. In R. Peet and M. Watts (Eds.), *Liberation ecologies: environment, development, social movements*, (125 - 165). Routledge, New York.

Kurian, P. A. 2000. *Engendering The Environment: Gender In The World Bank's Environmental Policies*. Aldershot: Ashgate.

Keywords: Environmental impact analysis, women in development

Abstract

This work offers critical gender analyses of environmental impact assessment theory and practice through an analysis of EIA scholarship and the World Bank.

Kurtz, H.E. 2009. Acknowledging the Racial State: An Agenda for Environmental Justice Research. *Antipode* 41(4), 684-704.

Keywords: Race, the racial state, environmental justice

Abstract

This paper argues that environmental justice scholars have tended to overlook the significance of the state's role in shaping understandings of race and racism, and argues for the use of critical race theory to deepen insight into the role of the state in both fostering and responding to conditions of racialized

environmental injustice. Critical race theory offers insights into both why and how the state manages racial categories in such a way as to produce environmental injustice, and how the state responds to the claims of the environmental justice movement. Closer attention to the interplay between the racial state and the environmental justice movement as a racial social movement will yield important insights into the conditions, processes, institutions and state apparatuses that foster environmental injustice and that delimit the possibilities for achieving environmental justice in some form or another.

Lahiri-Dutt, K. 2008. Digging to survive: Women's livelihoods in south Asia's small mines and quarries. *South Asian Survey*, 15(2), 217-244.

Keywords: Gender, artisanal and small-scale mining, livelihoods, South Asia

Abstract

The global trend of the informalisation of women's work is also evident in what is commonly known as artisanal and small-scale mining (ASM) practices. Small mines and quarries are extremely diverse in nature, but comprise a repository of extremely poor people. This article focuses on the gender and livelihood issues and concerns in small mines and quarries of South Asia. In view of the lack of official quantitative data, the research presented here is based on proxy indicators and field surveys. It addresses a gap in existing knowledge in ASM and makes visible gender roles in the informal work in the mines and quarries. The article provides the necessary backdrop, relevant information and interpretation of livelihood needs with a view to sensitising policy makers to the issues rooted in gender.

Lahiri-Dutt, K. 2011. *Gendering The Field: Towards Sustainable Livelihoods For Mining Communities*. Canberra: Australian National University Press.

Keywords: Gender, sustainable development, natural resources, mining, political economy

Abstract

The chapters in this book offer concrete examples from all over the world to show how community livelihoods in mineral-rich tracts can be more sustainable by fully integrating gender concerns into all aspects of the relationship between mining practices and mine affected communities. By looking at the mining industry and the mine-affected communities through a gender lens, the authors indicate a variety of practical strategies to mitigate the impacts of mining on women's livelihoods without undermining women's voice and status within the mine-affected communities.

Lahiri-Dutt, K. 2012. Digging women: Towards a new agenda for feminist critiques of mining. *Gender, Place and Culture*, 19(2), 193.

Keywords: Gender, mining, informal mining, technology, representations

Abstract

This article addresses how a contemporary feminist perspective can problematise the ancient human endeavour of mining, and indicates which direction research on the interface between extractive industries and gender could usefully take. Feminist research has confronted masculinist discourses of mining by questioning the naturalisation of men as industrial workers, and by illustrating the gender-selective impacts of capitalist mining projects. The article probes the sources of these masculinist discourses of mining and reinterprets these critiques. Most importantly, by highlighting the diverse range of extractive practices that reflect different stages of surplus accumulation, it encourages a rethinking of mining itself as an area of feminine work. Finally, it makes tentative suggestions as to how

the field of women and mining might be examined and addressed by contemporary feminists. A postcapitalist feminist critique of mining would hinge upon revealing women's agency in mining and revisit the conventional definitions of mining as industrial work and begin to see the feminine livelihoods in mining.

Lahiri-Dutt, K. & Harriden, K. 2008. Act on gender: A peep into intra-household water use in the Australian Capital Territory (ACT) region. *Rural Society*, 18(3), 230-243.

Keywords: Gender, water use, diary methods, Australia

Abstract

Intra-household water use and management from a gender perspective has remained a relatively under-researched theme in developed countries. Australia is no exception, with the lack of research particularly evident in the many rural and peri-urban communities. These communities have experienced significant water scarcity in recent years. In this context, this paper explores the potential of water use diaries to explore gender perspectives in Australian intra-household water use. Primarily a methodological paper, it examines the concepts that might inform a water diary examining gendered aspects of intra-household water management and use. Following the research approach to gendered intra-household resource allocation established in developing nation research, the aim is to develop a tool that has the potential to clarify the gender implications within households of current water policies and practices. Albeit a tentative step toward understanding gender aspects of intra-household water use and management, this paper raises a number of issues suggesting this type of research has both practical usefulness and academic importance. Its practical value lies in its capacity to influence the water agencies' ability to target specific "water user groups" and develop effective public policy in a participatory manner with detailed household information. The academic worth lies in the "cutting edge" nature of the research as it explores an approach proven in developing nations but as yet narrowly adopted in Australia and other developed countries.

Langston, N. 2010. *Toxic bodies hormone disruptors and the legacy of DES*. New Haven, CT: Yale University Press.

Keywords: Gender, class, endocrine disruptors, environmental exposure, toxic environments, environmental history, USA

Abstract

In 1941 the Food and Drug Administration approved the use of diethylstilbestrol (DES), the first synthetic chemical to be marketed as an estrogen and one of the first to be identified as a hormone disruptor—a chemical that mimics hormones. Although researchers knew that DES caused cancer and disrupted sexual development, doctors prescribed it for millions of women, initially for menopause and then for miscarriage, while farmers gave cattle the hormone to promote rapid weight gain. Its residues, and those of other chemicals, in the American food supply are changing the internal ecosystems of human, livestock, and wildlife bodies in increasingly troubling ways. In this gripping exploration, Nancy Langston shows how these chemicals have penetrated into every aspect of our bodies and ecosystems, yet the U.S. government has largely failed to regulate them and has skillfully manipulated scientific uncertainty to delay regulation. Personally affected by endocrine disruptors, Langston argues that the FDA needs to institute proper regulation of these commonly produced synthetic chemicals.

Lavinas, L. 1995. Gender, technology and environment in agriculture. *Review of Urban & Regional Development Studies*, 7(1), 50-69.

Keywords: Gender, technology, agriculture, Latin America, MERCOSUL

Abstract

The authors analyze the impacts of Southern Latin America integration on Brazilian agriculture. The first part describes the creation of MERCOSUL and its consequences on Brazilian agriculture. Two types of effects are investigated: how MERCOSUL may have induced improvements in the level of competitiveness of the local production of wheat; and the strategies for productive reintegration developed by wheat producers and other economic agents. Some conclusions are presented discussing agricultural diversification as an alternative to economic integration in southern Latin America.

Leach, M. 1992. Gender and the environment: Traps and opportunities. *Development in Practice*, 2(1), 12-22.

Keywords: Gender, women's use of natural resources, project design, Sierra Leone

Abstract

A growing debate about gender and the environment highlights women's roles in the use and management of natural resources, opening up important opportunities for development analysis and action. But there are traps in conceiving of women's roles in relation to the environment in a partial, narrow, or static way; of isolating them from men's roles; and of assuming a close link between women and 'nature'. An alternative approach examines dynamic gender-differentiated activities, rights, and responsibilities in the processes of natural resource management. A case study from the Gola forest, Sierra Leone shows how this approach can help to ensure sustainability and equity in the design of projects concerned with the environment.

Li, T. 2007. *The Will To Improve Governmentality, Development, And The Practice Of Politics*. Durham: Duke University Press.

Keywords: Development, governmentality, forests, natural resource management, indigeneity, colonialism, Indonesia

Abstract

The Will to Improve is a remarkable account of development in action. Focusing on attempts to improve landscapes and livelihoods in Indonesia, Tania Murray Li carefully exposes the practices that enable experts to diagnose problems and devise interventions, and the agency of people whose conduct is targeted for reform. Deftly integrating theory, ethnography, and history, she illuminates the work of colonial officials and missionaries; specialists in agriculture, hygiene, and credit; and political activists with their own schemes for guiding villagers toward better ways of life. She examines donor-funded initiatives that seek to integrate conservation with development through the participation of communities, and a one-billion-dollar program designed by the World Bank to optimize the social capital of villagers, inculcate new habits of competition and choice, and remake society from the bottom up. Demonstrating that the "will to improve" has a long and troubled history, Li identifies enduring continuities from the colonial period to the present. She explores the tools experts have used to set the conditions for reform - tools that combine the reshaping of desires with applications of force. Attending in detail to the highlands of Sulawesi, she shows how a series of interventions entangled with one another and tracks their results, ranging from wealth to famine, from compliance to political

mobilization, and from new solidarities to oppositional identities and violent attack.

Long, H. H. 1938. Race and Environment. *The Journal of Negro Education*, 7(2), 184-186.

Keywords: Race, environmental management, colonialism, North-South binaries

Loo, T. 2001. Of moose and men: hunting for masculinities in the far west. *Western Historical Quarterly* 32(3), 297-319.

Keywords: Masculinity, hunting, non-human nature, identity

Abstract

This article examines gender formation. It argues that big game hunting in British Columbia constituted its practitioners as masculine and bourgeois, while simultaneously racializing and sexualizing them. The same activity also constructed an alternative masculinity for aboriginal guides, one inspired by the Trickster figure and centered on deception rather than confrontation.

Macgregor, S. 2011. *Beyond Mothering Earth: Ecological Citizenship and the Politics of Care*. UBC Press.

Keywords: Ecological citizenship, gender, conservation

Abstract

Beyond Mothering Earth provides an original and empirically grounded understanding of women's involvement in quality-of-life activism and an analysis of citizenship that makes an important contribution to contemporary discussions of green politics, globalization, neoliberalism, and democratic justice. It will be of value to scholars and activists interested in the politics of environmental sustainability and the shifting meanings of citizenship in an increasingly vulnerable world.

Mackenzie, F. 1993. Exploring the connections: Structural adjustment, gender and the environment.

Geoforum, 24(1), 71-87.

Keywords: Gender, macro-economic policies, North-South binaries, soil degradation, Africa

Abstract

Focusing on specific agricultural policies carried out under structural adjustment programs in sub-Saharan Africa, this paper examines, at the conceptual level, how such policies may exacerbate environmental, and specifically soil, deterioration. Drawing on theories of political economy, it is argued that there is sufficient evidence, first, to link increased stress on women farmers who have significant responsibility for management of the land and household reproduction with a tendency towards unsustainable exploitation of the resource base, and, second, to emphasize the urgency of locating the environment and gender centrally in an analysis of the impact of macro-economic policies. In essence, this paper suggests that the implementation of structural adjustment policies frequently increases the emerging contradiction between land use management for agricultural production to ensure survival and the long-term sustainability of the resource base.

Manus, P. M. 1996. The Owl, the Indian, the Feminist, and the Brother: Environmentalism Encounters the Social Justice Movements. *Boston College Environmental Affairs Law Review*, 23(2), 249.

Keywords: Environmental policy, social justice

Abstract

Mainstream environmentalism is an elitist movement whose bureaucracy, legislation and litigation cause

it to stand apart from the grass roots movements of female and Native American empowerment as well as racial justice. Environmentalists are, however, developing a broader perspective and learning that social interests are connected with their movement.

Mauro, S. A. 2006. From organism to commodity: gender, class, and the development of soil science in Hungary 1900 - 89. *Environment and Planning D: Society and Space*, 24(2), 215-229.

Keywords: Class, gender, soil degradation, knowledge politics, Hungary

Abstract

Through a succession of liberal and state-socialist regimes in Hungary, the interconnections of gender, class, and soil management established much of the social framework within which soil scientists produced constructs that affected scientific explanations of and prescriptions to soil-degradation problems. Various metaphors, analogies, conflations, and externalisations shaped notions of soil productivity, the producing subject, and the nature of soils. Their legitimacy and justification emerged from the evolving interplay of rural processes, the economic policies of succeeding regimes, and capitalist world-system dynamics. The results of the study suggest that physical scientists have actively promoted regime ideologies, that gendered scientific constructs need not be grounded in dualistic syllogisms, and that industrialised state-socialist scientific practices largely conformed to bourgeois principles.

Mawani, R. 2005. Genealogies of the land: Aboriginality, law, and territory in Vancouver's Stanley Park. *Social & Legal Studies*, 14(3), 315-339.

Keywords: First Nations, Canada, indigenous identities, land claims

Abstract

Between 1998 and 2003, Canadian courts were confronted with two cases that have held significant legal and political consequences for Aboriginal peoples. The cases, *R v Gladue* (1999) and *R v Powley* (2003) raised pressing questions about Aboriginal identities and the rights and material resources that follow from legal recognition. In one form or another, these cases have generated important legal, political, and theoretical questions that require some exploration: How has 'Aboriginality' been legally constituted within Canadian jurisprudence? In what ways have these racial-legal definitions changed temporally and geographically? And finally, and most importantly, who can legitimately make claims to Aboriginal identities and to the legal rights and material resources that accompany the law's recognition of difference? In this article, I historically contextualize these contemporary debates around the juridical construction of Aboriginal identities in Canadian jurisprudence. My substantive focus is two trials that took place between 1923 and 1925 and which centered on competing territorial claims to Stanley Park, an urban park in Vancouver, British Columbia. The cases involved eight mixed-race families of Aboriginal and European ancestry who had lived on the land in question for three generations, and whose ancestors had been there since time immemorial. A central question that emerged throughout the juridical and extra-juridical discourse is if these people were 'Indians' (or 'squatters') and whether they could make territorial claims through Native title. Through these cases I suggest that the current controversies over Aboriginality evident in *Gladue* and *Powley* are deeply rooted in colonial legal processes and practices that require some historical analysis. Ultimately, historically grounded questions about the law's constitution of Indigenous identities may provide us with important insights into the many facets of colonialism and its residual legacies.

Mawdsley, E. 2004. India's Middle Classes and the Environment. *Development and Change*, 35(1), 79-103.
Keywords: India, environment, class, activism

Abstract

The focus of most analyses of environmental struggles and discourses in colonial and postcolonial India is on rural and forest areas, and on subalterns versus elites. Recently, however, there has been increased interest in urban environmental issues, and, to some extent, in India's (variously defined)'middle classes'. This article reviews a range of literatures – environmental, social-cultural and political – in order to draw out themes and arguments concerning the relationships between India's middle classes and the complex meanings and materialities of the environment. Three issues are explored in detail: civic indifference and the public sphere; environmental activism; and Hinduism and ecological thinking. The article emphasizes the importance of recognizing diversity and dynamism within the middle classes in relation to the environment. It argues the need to develop situated understandings of what constitutes 'the environment' amongst different middle class groups; and underlines the ways in which environmental issues reflect and are often emblematic of wider social and political debates.

Mellor, M. 1997. *Feminism and Ecology*. New York, New York University Press.
Keywords: Human ecology, feminist theory, ecofeminism

Abstract

In recent years, as environmentalists have examined the link between women's subordination and the degradation of our natural world, the relationship between feminism and ecology has become a crucial one. In *Feminism and Ecology*, Mary Mellor, tracing ecofeminist activism from the Love Canal demonstrations to socialist ecofeminism, provides a comprehensive introduction to the ecofeminist movement and its history. Mellor discusses the association of women with biology and "nature" illustrating how the relationship between women and the environment can help further our understanding of the relationship between humanity and the natural world.

Mellor, M. 2002. Ecofeminist Economics. *Women & Environments International Magazine*, 54/55, 7-10.
Keywords: Ecofeminism, the green movement, liberal economics, global capitalism

Abstract

Ecofeminism has a major contribution to make to the understanding of the current destructive relationship between humanity and nonhuman nature. As its name implies, ecofeminism brings together the insights of feminism and ecology.

Merchant, C. 1980. *The Death of Nature: Women, Ecology, and the Scientific Revolution*. San Francisco, CA: Harper Row.
Keywords: Human ecology, philosophy of nature, women in science

Abstract

This book is an examination of the Scientific Revolution that shows how the mechanistic worldview of modern science has sanctioned the exploitation of nature, unrestrained commercial expansion, and a new socioeconomic order that subordinates women.

Merchant, C. 1996. *Earthcare: women and the environment*. New York: Routledge.

Keywords: Feminism, ecofeminism, women's movements, environmental movements

Abstract

Written by one of the leading thinkers in environmentalism, *Earthcare* brings together Merchant's existing work on the topic of women and the environment as well as updated and new essays. *Earthcare* looks at age-old historical associations of women with nature, beginning with Eve and continuing through to environmental activists of today, women's commitment to environmental conservation, and the problematic assumptions of women as caregivers and men as dominating nature.

Mickey, S., & Carfore, K. 2012. Planetary love: Ecofeminist perspectives on globalization. *World Futures*, 68(2), 122-131.

Keywords: Ecofeminism, globalization, human and non-human relations

Abstract

This article draws on three ecofeminist theorists (Gayatri Chakravorty Spivak, Val Plumwood, and Donna Haraway) in order to criticize the dominant model of globalization, which oppresses humans and the natural environment, and to propose an alternative globalization grounded in planetary love. Rather than affirming or opposing the globalization, planetary love acknowledges its complicity with the neocolonial tendencies of globalization while aiming toward another globalization, a more just, peaceful, and sustainable globalization. In this context, love is characterized by non-coercive, mutually transformative contact, which opens spaces of respect and responsibility for the unique differences and otherness of planetary subjects (humans and nonhumans).

Mollett, S. 2006. Race and Natural Resource Conflicts in Honduras: The Miskito and Garifuna Struggle for Lasa Pulan. *Latin American Research Review*, 41(1), 76-101.

Keywords: Race, indigenous people, colonialism, discourse analysis, Honduras

Abstract

The Honduran Rio Platano Biosphere Reserve has become a place of struggle over natural resources. This paper examines a land contest between the Miskito Indians and the Garifuna, an indigenous group and Afro-indigenous group respectively. The area in question is Lasa Pulan, a one square kilometer of forest and farmland, historically shared by both Miskito and Garifuna collectives. Through discursive analysis, this paper traces contemporary discourse and practice that these actors employ to justify exclusive claims to Lasa Pulan. Such contemporary claims are structured by longstanding colonial and postcolonial racial ideologies that stereotypically label blacks as "immoral" and "violent" and Indians as "ignorant" and "backward." This paper argues, through analysis of Miskito and Garifuna claims to Lasa Pulan, that natural resource struggles are simultaneously racial struggles, and it acquaints policy makers with the multiple tenure arrangements in pluricultural Honduras.

Mollett, S. 2010. Está listo (are you ready)? Gender, race and land registration in the Rio Platano biosphere reserve. *Gender, Place & Culture*, 17(3), 357-375.

Keywords: Protected areas, indigenous peoples, gender, racialization, race, sustainable development, conservation

Abstract

Geographers and political ecologists are paying increased attention to the ways in which conservation policies disrupt indigenous customary tenure arrangements. However, much less attention is given to the particular ways protected area management shapes natural resource access for indigenous women. With this in mind, this article examines how a recently proposed state land project in Honduras, *Catastro y Regularización*, requires that Miskito residents individuate collective family lands in the interests of 'sustainable development' and 'biodiversity protection'. In the debates that followed the project's announcement, Miskito women feared that such measures would erase their customary access to family lands. As the state's project seeks to re-order Reserve land, intra-Miskito struggles intensified among villagers. Such struggles are not only gendered but are shaped by longstanding processes of racialization in Honduras and the Mosquitia region. Drawing upon ethnographic research, I argue that Miskito women's subjectivity and rights to customary family holdings are informed by their ability to make 'patriarchal bargains' with Miskito men inside the *Río Plátano* Biosphere Reserve. Such findings suggest that scholars and policy makers continue to reflect on the ways global conservation and sustainable development practices may undermine indigenous customary tenure securities, whether intentionally or not.

Mollett, S. 2013. Mapping Deception: The Politics of Mapping Miskito and Garifuna Space in Honduras. *Annals of the Association of American Geographers*, 103(5), 1227-1241.

Keywords: Race, mapping, indigenous people, environmental movements, indigenous movements, labour, Honduras

Abstract

In Latin America, indigenous and Afro-descendant land movements find traction in participatory mapping projects. The success of these projects is measured in a variety of ways: from the abatement of land conflicts to the employment of these maps in winning state-sanctioned ownership "rights." Although worthy of celebration, such "countermapping" projects (Peluso 1995), often exemplified by the practice of binding a particular culture (or ethnicity) to a particular space, might arouse contradictory outcomes. Drawing from ethnographic interviews with Miskito and Garifuna communities on the Honduran Atlantic coast, this article reflects on the Consensus Mapping of Shared Boundaries Project (CMSBP), an indigenous countermapping initiative inside the Honduran Mosquitia. In this work I argue that racial power and racialized processes constrain the emancipatory possibilities of countermapping in multiple ways. Such power and processes legitimate the devaluation of subaltern land claims and, in Honduras, contribute to the legitimacy of ladino incursions inside Miskito and Garifuna space

Mollett, S. 2014. A Modern Paradise Garifuna Land, Labor, and Displacement-in-Place. *Latin American Perspectives*, 41(6), 27-45.

Keywords: Race, land reform, indigenous people, labour, Honduras

Abstract

On the Honduran North Coast, the Afro-indigenous Garifuna struggle to maintain access to and control of their ancestral lands. Their concerns are due in part to the Honduran state's long-standing goal of modernizing the North Coast and providing an attractive site for foreign investment in land and tourism. The state's commitment to improving the country's development profile by opening coastal land ownership to foreigners often overlooks international and constitutional recognition of communal forms of land tenure. Ethnographic participant observation in the Garifuna community of Tornabé, a fishing

and farming village in the Tela Bay region, supplemented by semistructured interviews, historical data collection, discourse analysis, and research on agrarian and environmental policy, suggests that Garifuna displacement is a product of the state's development imaginaries, which racialize the Garifuna as backward and consider their blackness redeemable only by their labor.

Mollett, S., & Faria, C. 2013. Messing with gender in feminist political ecology. *Geoforum*, 45, 116-125.

Keywords: Gender, race, white privilege, feminist political ecology, postcolonial intersectionality

Abstract

Feminist political ecology (fpe) is at a crossroads. Over the last 2 years, feminist political ecologists have begun to reflect on and debate the strengths of this subfield. In this article, we contribute by pointing to the limited theorization of race in this body of work. We argue that fpe must theorize a more complex and messier, notion of 'gender', one that accounts for race, racialization and racism more explicitly. Building on the work of feminist geography and critical race scholarship, we argue for a postcolonial intersectional analysis in fpe - putting this theory to work in an analysis of race, gender and whiteness in Honduras. With this intervention we demonstrate how theorizing race and gender as mutually constituted richly complicates our understanding of the politics of natural resource access and control in the Global South.

Moore, D. S., Kosek, J., & Pandian, A. 2003. *Race, nature, and the politics of difference*. Durham: Duke University Press.

Keywords: Race, non-human nature, body politics, colonialism, forests, cultural politics

Abstract

How do race and nature work as terrains of power? From eighteenth-century claims that climate determined character to twentieth-century medical debates about the racial dimensions of genetic disease, concepts of race and nature are integrally connected, woven into notions of body, landscape, and nation. Yet rarely are these complex entanglements explored in relation to the contemporary cultural politics of difference. This volume takes up that challenge. Distinguished contributors chart the traffic between race and nature across sites including rainforests, colonies, and courtrooms.

Morales, M. C., & Harris, L. M. 2014. Using subjectivity and emotion to reconsider participatory natural resource management. *World Development*, 64, 703-712.

Keywords: Sustainable development, intervention, emotions, natural resource management

Abstract

This article examines what attention to subjectivity and emotion can bring to understandings of participatory resource governance. This focus highlights limitations of common participatory governance approaches, as well as possible ways forward. Attention to these dynamics makes it clear that for participatory governance interventions to be equitable and sustainable they must attend simultaneously to structural and institutional dynamics, as well as an individuals' experience of participation. Moving forward, we offer some suggestions of new tools and approaches (e.g. emotion work, participatory performance, and spatial tools) that emerge from explicit consideration of emotional and subjective dimensions of participatory resource governance.

Mortimer-Sandilands, C. 2008. Eco/Feminism on the edge: A commentary. *International Feminist Journal of Politics*, 10(3), 305-313.

Keywords: essentialism, ecofeminism, maternalism, environmentalism, Clayoquot Sound, peace activism

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 activisms.

Mortimer-Sandilands, C. 2008. Masculinity, modernism and the ambivalence of nature: Sexual inversion as queer ecology in the well of loneliness. *Left History*, 13(1), 35.

Keywords: Masculinity, ecology, modernism, LGBTQ studies

Mortimer-Sandilands, C. 2008. Queering Ecocultural Studies. *Cultural Studies*, 22(3), 455-476.

Keywords: Bio-politics, ecoculture, queer theory, environment, queer theory

Abstract

This paper begins with Slack and Whitt's ('Ethics and cultural studies' in *Cultural Studies*, eds L. Grossberg et al., Routledge, New York, 1992) crucial imperative to cultural studies: that we need to (re)develop its normative commitment, and that ecological relations are the site from which to do so. Although their argument eventually relies on a problematic understanding of nature as an integrative totality 'beyond' culture, this paper maintains that it is nevertheless important to follow their lead and consider ecological relations in their articulation with, and implication in, other relations of power in late capitalism. 'Queer' ecocultural studies, given its considerable skepticism with 'normative' natures as well as its emphasis on sex/nature articulations, would have us focus precisely on challenging the intersections of power, beginning with heteronormativity, and ecological relations. For an example of queer ecocultural studies, the paper then reads Jane Rule's novel *The Young in One Another's Arms* (Pandora Press, London, 1977), a sophisticated example of 'queer nature writing' with its focus on the intertwined becomings of a queer family and a wounded landscape. Following from Rule's narrative, the paper argues that a critical practice of queer ecocultural studies demands that we read 'for' nature, for the implication of culture in ecosystemic relations, and that we also insist on understanding these more-than-human implications as part of, and not beyond, complex articulations of power.

Mortimer-Sandilands, C. 2009. The cultural politics of ecological integrity: Nature and nation in Canada's national parks, 1885-2000. *International Journal of Canadian Studies*, (39-40), 161-189.

Keywords: Ecology, national park, nature, history, Canada

Abstract

The 2000 Report of the Panel on the Ecological Integrity of Canada's National Parks reveals important relations between ideas of "nature" and "nation" in Canada. Viewed historically, Canada's national parks have been organized by different understandings of what parks are for, and especially what kinds of role

they are to perform for the nation at particular historical junctures. This paper offers a broadly sketched view of that history over four periods in order to shed light on the cultural politics of ecological integrity as a condition to which Canada's national parks should aspire, leading to a discussion of integrity as a specific inflection of national nature.

Mortimer-Sandilands, C. 2010. Whose there is there there? Queer directions and ecocritical orientations. *Ecozon: European Journal of Literature, Culture and Environment*, 1(1), 63-69.
Keywords: Literary theory and criticism, ecocriticism, queer theory

Abstract

This essay outlines the necessary role of queer ecocriticism as one of unsettling normative thinking about environmental issues and defamiliarizing some ecocritical practices. In particular, a queer ecocritic can propose a rethinking of what our reinhabitation of the world should be like. Other questions as the implications of the intersection between sex and nature or the rethinking of nature itself as queerly performative in the fact that species become themselves over and over again through a process of evolutionary "satisficing" according to the demands of their environment should also be addressed. Likewise, queer ecocriticism can question the role of the senses and corporeal relations in experiencing place.

Mortimer-Sandilands, C. & Erickson, B. 2010. *Queer ecologies: Sex, nature, politics, desire*. Bloomington, IN: Indiana University Press.

Keywords: Human ecology, queer theory, sex, gender, philosophy, environment

Abstract

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.

Morello-Frosch, R. A. 2002. Discrimination and the political economy of environmental inequality. *Environment and Planning C: Government and Policy*, 20(4), 477-496.

Keywords: Class, race, environmental justice, political economy of discrimination, environmental policy

Abstract

Over the last decade there has been a surge in academic and scientific inquiry into disparities in environmental hazards among diverse communities. Much of the evidence points to a general pattern of disproportionate exposures to toxics among communities of colour and the poor, with racial differences often persisting across economic strata. Although results have implications for the politics of environmental decision making, most of these analyses are limited to illustrating how inequities in exposures and health risks are spread across the landscape, while shedding little light on their origins or the reasons for their persistence. Previous attempts to theorize the causes of environmental inequality

have focused on procedural justice in the regulatory arena, emphasizing civil rights jurisprudence and social theories on individual and institutional discrimination. Although these approaches offer insights into the epistemology of environmental inequality, they fail adequately to account for the political economy of discrimination relating to industrial location behaviour and racialized labour markets. By integrating relevant social and legal theories with a spatialized economic critique, this paper formulates a more supple theory of environmental discrimination. How the political economy of place shapes distributions of people and pollution and ultimately gives rise to environmental inequality are revealed by exploring the following factors: historical patterns of industrial development and racialized labour markets; suburbanization and segregation; and economic restructuring. This multidisciplinary approach to theorizing the dynamic of environmental discrimination provides a new framework for future policymaking and community organizing to address environmental and economic justice. Implications of this broader framework for policy and politics are discussed in the conclusion.

Nadasdy, P. 2003. *Hunters and Bureaucrats: Power, Knowledge, and Aboriginal-State Relations in the Southwest Yukon*. Vancouver, BC: University of British Columbia Press.

Keywords: Race, indigenous people, government relations, ontological difference, environmental policy

Abstract

"Hunters and Bureaucrats" is based on the author's ethnographic fieldwork in the Southwest Yukon. Nadasdy spent almost three years in Burwash Landing, a village of seventy people, most of whom are status Indians and members of the Kluane First Nation. The result is a revealing exploration of how land claims and co-management, as aspects of a new and evolving relationship between the Kluane First Nation and the state, are affecting Kluane people and their way of life. "Anthropologists, policy makers, scholars of Native Studies, and those concerned with the evolving relationship between Aboriginal peoples and the state will find this study a welcome addition to their fields."

Neumann, R. P. 1995. Ways of Seeing Africa: Colonial Recasting of African Society and Landscape in Serengeti National Park. *Cultural Geographies*, 2(2), 149-169.

Keywords: Colonialism, race, national parks, politics of knowledge, Africa

Abstract

This paper examines the material and symbolic roles played by national parks in British colonial attempts to impose a particular way of seeing the landscape and to reshape African ways of being. The narrative concerns the history of the establishment of what was meant to be the first national park in British-ruled Africa, Serengeti. It is based almost exclusively on archival documents from the early years of the British mandate to the eve of Tanganyikan (now Tanzania) independence. It highlights and examines the tensions and contradictions which were produced in the recasting of Tanganyikan society and landscape. These tensions and contradictions intersected at Serengeti with the Africans resident there, particularly the Maasai, caught in their net.

Neumayer, E., & Plümper, T. 2007. The Gendered Nature of Natural Disasters: The Impact of Catastrophic Events on the Gender Gap in Life Expectancy, 1981-2002. *Annals of the Association of American Geographers*, 97(3), 551-566.

Keywords: Gender, vulnerability, disasters, quantitative methods, large-N dataset

Abstract

Natural disasters do not affect people equally. In fact, a vulnerability approach to disasters would suggest that inequalities in exposure and sensitivity to risk as well as inequalities in access to resources, capabilities, and opportunities systematically disadvantage certain groups of people, rendering them more vulnerable to the impact of natural disasters. In this article we address the specific vulnerability of girls and women with respect to mortality from natural disasters and their aftermath. Biological and physiological differences between the sexes are unlikely to explain large-scale gender differences in mortality rates. Social norms and role behaviours provide some further explanation, but what is likely to matter most is the everyday socioeconomic status of women. In a sample of up to 141 countries over the period 1981 to 2002 we analyse the effect of disaster strength and its interaction with the socioeconomic status of women on the change in the gender gap in life expectancy. We find, first, that natural disasters lower the life expectancy of women more than that of men. In other words, natural disasters (and their subsequent impact) on average kill more women than men or kill women at an earlier age than men. Since female life expectancy is generally higher than that of males, for most countries natural disasters narrow the gender gap in life expectancy. Second, the stronger the disaster (as approximated by the number of people killed relative to population size), the stronger this effect on the gender gap in life expectancy. That is, major calamities lead to more severe impacts on female life expectancy (relative to that of males) than do smaller disasters. Third, the higher women's socioeconomic status, the weaker is this effect on the gender gap in life expectancy. Taken together our results show that it is the socially constructed gender-specific vulnerability of females built into everyday socioeconomic patterns that lead to the relatively higher female disaster mortality rates compared to men.

Newell, P. 2005. Race, Class and the Global Politics of Environmental Inequality. *Global Environmental Politics*, 5(3), 70-94.

Keywords: Class, race, environmental justice, environmental politics, hazards

Abstract

The politics of natural resource access, control and exploitation assume fundamental relations of social power; they imply them and consolidate them. Environmental issues reflect broader patterns of domination and social exclusion at work in global politics which enable us to understand who benefits from the current distribution of environmental benefits and which social groups shoulder a disproportionate amount of the burden of pollution. The task, however, is not merely to identify those global structures that produce environmental inequities and injustices, but to show how, in some cases, those structures are supported and entrenched by the institutional configurations that we continue to assume are generating the solutions to environmental degradation. Towards this end, I connect debates about the global managerial class and critiques of the prevailing sustainable development historical bloc with more localized studies of the consequences of organized inequality and the strategies adopted by marginalized groups to contest their fate as victims of environmental injustice. Such an approach builds upon the project which Marian Miller began with her enquiries into the Third World in global environmental politics, emphasizing the importance of the global political economy in shaping those political relations. Political and social cleavages of race, class and gender are shown to be key to understanding the global organization of environmental inequality and justice, though it is the neglect of the first two dimensions, in particular, that forms the core concern of this paper. Their importance in understanding patterns of causation (distribution of benefit), process (access, voice, representation) and

distribution (of harm) is highlighted through reference to a range of contemporary case studies in the global North and South.

Newman, P. 1994. Killing legally with toxic waste: women and the environment in the United States. In Shiva, V. (Ed.), *Close to Home: Women Reconnect Ecology, Health, and Development Worldwide*, (43-59). Philadelphia, PA, New Society Publishers.

Abstract

In this very challenging contribution, Penny Newman introduces the reader to the Stringfellow Acid Pits neighbouring the small community of Glen Avon in Southern California, on whose population they have had disastrous effects. From the community she takes us to the national and international scenes where transnational chemical corporations dispose of ever-increasing horrors of toxic waste, which increasingly are 'exported' to the Third World. Penny Newman has worked as an organizer for the Citizen's Clearinghouse for Hazardous Waste (CCHW) in western United States since 1988, but has a background as a special education teacher. She strongly emphasizes the view that environmental work has to start at the local level and should build on the concerns and the anxieties of the people and especially of the women in the local communities. With this strategy the CCHW has managed to put an end to a considerable number of toxic disposals all over the United States; the best-known example is when the organization forced McDonald's, in what was called 'the McToxics campaign', to discontinue the use of styrofoam packaging in 1990. But it has at the same time managed to avoid being coopted by corporations, government agencies or mainstream environmental organizations. Analyzing the role of these three actors, Penny Newman poses some very harsh questions: whether Industry does not understand the impact of poisons on people or whether it does not care, as profit overrides the concern about people; whether Governments can continue to fool citizens with ideas about 'acceptable risks', that 'the danger is inextricably linked to progress' and that 'this is the price we pay for living in a modern society'; and, finally, why the mainstream Environmental Organizations have allowed themselves to become 'part of the system' rather than fighting against it. They have adopted the aim of controlling rather than preventing pollution—a position which leads to the earth's continued destruction—and have given priority to single-issue campaigns on ozone depletion, acid rain and harmful pesticides instead of looking at them in a holistic perspective where the problems are interconnected and, actually, emanate from the same source: the massive production of man-made chemicals by the petrochemical industry. The question is no longer how much pollution is acceptable, underlines Penny Newman. Rather, 'the demand is that there be no more pollution. The battle is for survival.

Nightingale, A. J. 2003. A Feminist in the Forest: Situated Knowledges and Mixing Methods in Natural Resource Management. *ACME: An International E-Journal for Critical Geographies* 2(1), 77-90.

Abstract

In this paper, I argue that geographers can interrogate the partiality of knowledge by developing research designs that incorporate methods derived from different epistemological traditions. The silences and gaps between data sets can be explored to interrogate the partiality of knowledge produced in different theoretical and methodological contexts. Also, advocates of interpretive methodologies can add substantially to theoretical debates over epistemology by demonstrating how the results from all methods are incomplete and subject to power - and positionality - laden

interpretations. Using different methods is one way to highlight this issue and to challenge the hegemony of positivist science within mainstream academic and policy circles.

Nightingale, A. J. 2005. "The experts taught us all we know": Professionalisation and knowledge in Nepalese community forestry. *Antipode*, 37(3), 581-604.

Keywords: Nepal, forestry, neoliberalism, environment, labour relations

Abstract

Environmentalist concerns over the state of Nepal's "fragile forests" resulted in the establishment of Community Forestry projects. These community-based projects are partnerships between the state and community user groups that invest user groups with a great deal of control over their forests. Project implementation, however, begins with the assumption that users have little prior knowledge of forest management and need to be taught modern silviculture. I examine the extent to which different community members embrace notions of professional forestry materially and symbolically. The development of written management plans, the need for careful accounting records and the promotion of silviculturally based management strategies by District Forest Officers serve to (re)inscribe differences between users based on education and literacy. Which users embrace these discourses and practices and for what purposes lends insight into the workings of neoliberalism and how it is implicated in the reconfiguring of social and power relations within localities and, in this case, the consequences of this for ecological change. It is argued that the promotion of expert knowledge and professional practices in Community Forestry is often used as a somewhat contradictory vehicle for educated elites to retain control over forest management, thus undermining some of the key objectives of the program.

Nightingale, A. J. 2006. The nature of gender: Work, gender, and environment. *Environment and Planning D: Society and Space*, 24(2): 165-185.

Abstract

Gender has long been recognised as important within environmental issues, but there has been considerable debate over how to conceptualise the gender-environment nexus. As feminist theorising around women and gender has changed, so have conceptualisations about gender and environment, leading to a key debate within ecofeminism and related literatures about whether there is an essential or a contingent relationship between women and natural environments. Within geography, most political ecologists work with the assumption that the gender-environment nexus is a contingent relationship, and thus investigate how gender relations are salient in the symbolic and material construction of environmental issues. In this paper I seek to build from this work and again raise the issue of how gender is conceptualised in relation to environment. I begin by briefly reviewing some of the work that has been done on gender and environment and then draw from poststructural feminism to suggest that gender itself has been undertheorised in work on environment. Once gender is reconceptualised as a process, the dynamic relationship between gender, environment, and other aspects of social and cultural life can be brought into view. What emerges is the need for political ecologists to examine gender beyond the household and community and the need to reconceptualise the gender-environment nexus. A case study of community forestry in Nepal is used to illustrate the importance of interrogating the processes by which gender relations become salient and are reproduced symbolically and materially.

Nightingale, A. 2011. Beyond design principles: Subjectivity, emotion, and the (ir)rational commons. *Society & Natural Resources*, 24(2), 119-132.

Keywords: Gender, cooperation, subjectivity, common property, emotion, community,

Abstract

Common property debates are dominated by approaches that seek to demonstrate how cooperation is "rational"; by working together under appropriate institutions, the commons becomes a viable management strategy. This article seeks to expand the commons debate by arguing that more attention is needed on the emotional and "ir-rational" reasons people cooperate. Drawing from feminist theory, subjectivity, and power, I explore how subjectivity is bound up in kinship and community obligations, such that people draw from alternative rationalities to develop informal modes of cooperation. These affective relations are important for people's willingness (or not) to cooperate in more organized contexts, demonstrating the importance of thinking about gender, community, and space as productive of subjectivity, rather than roles or structures in order to understand how particular forms of cooperation emerge. The result is a new understanding of cooperation that incorporates new feminist research on emotion and subjectivity with institutional studies.

Nightingale, A. J. 2011. Bounding difference: Intersectionality and the material production of gender, caste, class and environment in Nepal. *Geoforum*, 42(2), 153-162.

Keywords: Gender, caste, class, community forestry, ritual, Nepal

Abstract

Current theorising in human geography draws attention to the relational emergence of space and society, challenging ideas of difference that rely on fixed identities and emphasising the importance of the everyday in the production of social inequalities. Similarly, feminist political ecology has emphasised the role of 'nature' or 'environment' in the production of subjectivities such that ideas of gender and nature arise in relation to each other. In this paper I build from these insights to explore the ways in which the embodied performance of gender, caste and other aspects of social difference collapse the distinction between the material and the symbolic. Symbolic ideas of difference are produced and expressed through embodied interactions that are firmly material. Through this kind of conceptualisation, I hope to push forward debates in geography on nature and feminist political ecology on how to understand the intersectional emergence of subjectivities, difference and socio-natures. Importantly, it is the symbolic meanings of particular spaces, practices and bodies that are (re)produced through everyday activities including forest harvesting, agricultural work, food preparation and consumption, all of which have consequences for both ecological processes and social difference. Through the performance of everyday tasks, not only are ideas of gender, caste and social difference brought into view, but the embodied nature of difference that extends beyond the body and into the spaces of everyday life is evident. I use ethnographic evidence from rural Nepal to explore the ways in which boundaries between bodies, spaces, ecologies and symbolic meanings of difference are produced and maintained relationally through practices of work and ritual.

Nightingale, A. J. 2013. Fishing for nature: The politics of subjectivity and emotion in Scottish in-shore fisheries management. *Environment and Planning A*, 45(10), 2363.

Abstract

This paper explores the relational emergence of subjects, emotions, and socio-natures and their consequences for Scottish inshore fishery management. Using a conception of the embodied spatial production of individual and collective subjectivities, and the 'ambivalence' of the subject, I explore why some fishers are committed to sustaining the fishing ground and others are not. Many people who work the land or the sea have a deep respect for and attachment to those environments, but overexploit them to make a living. How is it that people whose livelihoods depend on 'natural' environments embody apparently contradictory relationships with those environments? I probe such contradictions by exploring how the boundaries between subjects and environments are formed, and the consequences for Scottish inshore fisheries management of such boundary un/making. Using work from socio-nature, subjectivity, and emotional geographies, I show how fishing subjectivities are highly political and produce emotional and practical responses that have real consequences for how fisheries management plays out. Attending to the way in which subjectivities position fishers differently in relation to their resources and fisheries policies is therefore vital for successful management.

Nightingale, A. J., & Ojha, H. R. 2013. Rethinking power and authority: Symbolic violence and subjectivity in Nepal's Terai forests. *Development and Change*, 44(1), 29-51.

Keywords: Violence, forestry, power, natural resource management

Abstract

Recent work on authority, power and the state has opened up important avenues of inquiry into the practices and contexts through which power is exercised. Why certain forms of authority emerge as more durable and legitimate than others remains a challenge, however. In this article we bring together two bodies of thought to engage this issue, feminist theories of power and subjectivity and Bourdieu's ideas of symbolic violence, in order to explore how power and authority are reproduced and entrenched. Our purpose is to advance theorizing on power and authority in the context of contentious political situations and institutional emergence. This unusual theoretical synergy allows us to illustrate how power is exercised in relation to natural resource management and the ways in which the conflict/post-conflict context creates institutional forms and spaces which simultaneously challenge and reinforce antecedent forms of authority. To animate our theoretical concerns, we draw on work in community-based forestry in Nepal, with a focus on some of the conflicts that have arisen in relation to the valuable *Sal* forests of the Terai, or lowland plains.

Nixon, R. 2011 *Slow Violence and the Environmentalism of the Poor*. Harvard University Press.

Keywords: Class, gender, race, North-South dialectics, environmental activism

Abstract

In a book of extraordinary scope, Nixon examines a cluster of writer-activists affiliated with the environmentalism of the poor in the global South. By approaching environmental justice literature from this transnational perspective, he exposes the limitations of the national and local frames that dominate environmental writing. And by skillfully illuminating the strategies these writer-activists deploy to give dramatic visibility to environmental emergencies, Nixon invites his readers to engage with some of the most pressing challenges of our time.

O'Neill, S. J., Hulme, M., Turnpenny, J., & Screen, J. A. 2010. Disciplines, geography, and gender in the framing of climate change. *Bulletin of the American Meteorological Society*, 91(8), 997-1002.

Keywords: Climate change, gender, framing

Abstract

The areas that were focused in the Climate Change Congress, held in March 2009, are discussed. One of the findings emphasizes on the geography of knowledge. Annex 1 countries those that have responsibilities under the Kyoto Protocol for mitigating their greenhouse gas emissions are considerably overrepresented, while non-Annex 1 representatives presented just 12% of all contributions. The IPCC Third Assessment Report included more social science research, Bjurström and Polk's analysis found that such representation remained minimal. The three working groups (WG) contributing to the IPCC Assessment Reports includes WG I, which focuses on physical science, WG II on the vulnerability of socioeconomic and natural systems, and WG III on mitigation options. The structural linearity of knowledge exhibits that better climate change science leads to better knowledge of potential impacts and would necessarily lead to actions required to reduce greenhouse gas emissions and to adapt political, social, and economic systems.

Ortner, S. B. 1972. Is Female to Male as Nature Is to Culture? *Feminist Studies*, 1(2), 5-31.

Keywords: Gender, masculinity, femininity, nature, culture

Pandey, S. 1998. Women, environment, and sustainable development. *International Social Work*, 41(3), 339-355.

Keywords: Community forestry, gender, participation, Nepal

Abstract

The contributions of rural people, specially women, in social and sustainable development of rural regions were examined through the analysis of case studies done in Nepal showing the factors that were involved in the participation of rural people in forest resource management programs. Some of the factors involved in local participation in resources management were resource scarcity, regional size, number of household affected and proximity of resources to residences. The awareness of rural women on their roles in forest management resources contributed to sustained development.

Park, L. S. H., & Pellow, D. N. 2011. *The Slums of Aspen: Immigrants Vs. the Environment in America's Eden*. NYU Press.

Keywords: Environmentalism, social conditions, immigration politics, environmental policy, race relations, Aspen, Colorado, sociology

Abstract

Offering a new understanding of a little known class of the super-elite, of low-wage immigrants (mostly from Latin America) who have become the foundation for service and leisure in this famous resort, and of the recent history of the ski industry, Park and Pellow expose the ways in which Colorado boosters have reshaped the landscape and altered ecosystems in pursuit of profit and pleasure. Of even greater urgency, they frame how environmental degradation and immigration reform have become inextricably linked in many regions of the American West, a dynamic that interferes with the efforts of valorous environmental causes, often turning away from conservation and toward insidious racial privilege.

Philip, K. 2003. *Civilizing Natures Race, Resources, and Modernity in Colonial South India*. Piscataway: Rutgers University Press.

Keywords: Race, colonialism, natural resource management, India

Abstract

Science was a central pillar of colonialism, but the converse holds true as well: colonialism profoundly shaped the character of nineteenth-century science. *Civilizing Natures* unravels unexpected relationships between science, technology, and administrative systems in colonial India from the 1850s to the 1930s, deepening our perspective on continuing conflicts over race, resources, and empire. Botanists, anthropologists, and foresters had their most important sources of data—nature and natives—located at colonial sites. In the hilly, forested regions of Madras Presidency, tribal populations were studied by ethnographers, managed by revenue officials, recruited by plantation contractors, and modernized by missionaries. Racial constructions of nature and modernity helped criminalize and domesticate unruly natives. This is a story about the construction of nature in southern India that is deeply local and irreducibly global. Through detailed case studies, Kavita Philip shows how race and nature are fundamental to understanding colonial modernities. Through its insightful combination of methodologies from both the humanities and the social sciences, *Civilizing Natures* complicates our understandings of the relationships between science and religion, pre-modern and civilized, environment and society.

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

Keywords: Human ecology, science and ethics, environment, rationalism, feminism

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.

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

Keywords: Feminism, gender, ecofeminism, non-human rights

Abstract

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.

Plumwood, V. 2000. Integrating ethical frameworks for animals, humans, and nature: A critical feminist eco socialist analysis. *Ethics and the Environment*, 5(2), 285-322.

Keywords: Ecofeminism, vegetarianism, nature, animals, human

Abstract

This paper analyses the potential of ethical frameworks for animals, humans, and nature in the context of a critical-feminist-socialist ecology. Discussion on vegetarianism as an approach to integration; Role of cultural ecofeminism; Sources of alienation in ontological vegetarianism; Review of related literature.

Price, L. 2010. 'Doing it with men': Feminist research practice and patriarchal inheritance practices in Welsh family farming. *Gender, Place & Culture*, 17(1), 81-97.

Keywords: feminist research practice, farming, patriarchal inheritance, gender identity epistemology, geodemographics, feminism, gender differences, gender identity

Abstract

Internationally, the gender relations of the family farming 'way of life' have been shown to be stubbornly persistent in their adherence to patriarchal inheritance practices. This article demonstrates how such 'agricultural' practices are situated both within the subjective sphere of farming individuals' and within global agri-economics, bringing new challenges to patrilineal farm survival. It is suggested here that the recent tendency for post-structuralist theorisation in rural studies has underestimated the existence and impact of patrilineal patterns in family farming. Such patterns mean that women are shown to largely occupy relational gender identities as the 'helper', whilst men are strongly identified as the 'farmer'. Drawing on repeated life-history interviews conducted with farming men and women from Powys, Mid Wales, the aim of this article is to generate debate as to the extent to which men can be brought into feminist research practice in order to reveal patriarchy to a greater degree. The article begins by situating the near-exclusion of men from feminist research practice within theoretical developments in feminist geography. This discussion also assists in deriving issues of research methods, positionality and interpretive power which focus the integration of empirical material in the methodological reflections provided in section three. In section two, the rationale for the epistemological stance taken in the research is provided. The article provides an example of the successful integration of men into a feminist research frame, suggests avenues for theoretical development and identifies future research directions which can be informed by 'doing it with men'.

Prindeville, D. M. 2004. *On the streets and in the state house: American Indian and Hispanic women and environmental policymaking in New Mexico*. New York: Routledge.

Keywords: Race, indigenous people, gender, urban environments, environmental policy, environmental justice

Abstract

This study explores the politics of American Indian and Hispanic women leaders in New Mexico's environmental policymaking arena. Using non-random purposive sampling, 50 women were selected for participation who were political activists in grassroots organization or public officials, elected or appointed to local, state or tribal government. Personal interviews were employed to gather data on their political socialization, their leadership trajectories, their motives for engagement in public life, their political ideology, their racial-ethnic- and gender identity and their policy agendas and strategies for

influencing public policymaking.

Pulido, L. 2000. Rethinking Environmental Racism: White Privilege and Urban Development in Southern California. *Annals of the Association of American Geographers*, 90(1): 12–40.

Keywords: Race, environmental racism, environmental justice, white privilege, USA

Abstract

Geographic studies of environmental racism have focused on the spatial relationships between environmental hazards and community demographics in order to determine if inequity exists. Conspicuously absent within this literature, however, is any substantive discussion of racism. This paper seeks to address this shortcoming in two ways. I first investigate how racism is understood and expressed in the literature. I argue that although racism is rarely explicitly discussed, a normative conceptualization of racism informs the research. Not only is this prevailing conception overly narrow and restrictive, it also denies the spatiality of racism. Consequently, my second goal is to demonstrate how various forms of racism contribute to environmental racism. In addition to conventional understandings of racism, I emphasize white privilege, a highly structural and spatial form of racism. Using Los Angeles as a case study, I examine how whites have secured relatively cleaner environments by moving away from older industrial cores via suburbanization. I suggest that the historical processes of suburbanization and decentralization are instances of white privilege and have contributed to contemporary patterns of environmental racism. Thus, in addition to interpreting racism as discriminatory facility siting and malicious intent, I also examine a less conscious but hegemonic form of racism, white privilege. Such an approach not only allows us to appreciate the range of racisms that shape the urban landscape, but also illuminates the functional relationships between places-in particular between industrial zones and residential suburbs, and how their development reflects and reproduces a particular racist formation.

Pulido, L., Sidawi, S. et al. 1996. An Archaeology of Environmental Racism in Los Angeles. *Urban Geography*, 17(5): 419–439.

Keywords: Race, class, environmental racism, environmental history, pollution, urban environments, USA

Abstract

This paper focuses on the historical evolution of discriminatory pollution patterns in Los Angeles. We argue that the historical processes leading to environmental racism cannot be understood without employing qualitative research methods. Moreover, in order to move beyond viewing “race” and class as mutually exclusive static categories, we conceptualize “race” and class as social relations. We first conducted a spatial analysis of air toxins in urban Los Angeles County and then chose two of the most polluted communities (Torrance and East Los Angeles/Vernon) for detailed historical analysis. Each community illustrates a different set of historical processes. The early development of Torrance was characterized by a highly deliberate and conscious set of racist practices on the part of city planners in an effort to control a racialized division of labor. In the case of East Los Angeles/Vernon, minority communities developed in close conjunction with those industries dependent upon their labor. The negatively racialized and polluted nature of the place led to its continued role as an industrial area. In both cases, we reveal the need to focus on the simultaneous evolution of racism, class formation, and the development of industrial landscapes.

Radding Murrieta, C. 2005. *Landscapes of power and identity comparative histories in the Sonoran desert and the forests of Amazonia from colony to republic*. Durham, N.C.: Duke University Press.

Keywords: Indigenous identity, colonialism, environmental history, Bolivia, Mexico

Abstract

Landscapes of Power and Identity is a groundbreaking comparative history of two colonies on the frontiers of the Spanish empire—the Sonora region of northwestern Mexico and the Chiquitos region of eastern Bolivia’s lowlands—from the late colonial period through the middle of the nineteenth century. Radding demonstrates how colonial encounters were conditioned by both the local landscape and cultural expectations; how the colonizers and colonized understood notions of territory and property; how religion formed the cultural practices and historical memories of the Sonoran and Chiquitano peoples; and how the conflict between the indigenous communities and the surrounding creole societies developed in new directions well into the nineteenth century.

Raju, S. 2011. *Gendered Geographies: Space and Place in South Asia*. New Delhi: Oxford University Press.

Keywords: Gender, caste, class, gender mainstreaming, migration, rural livelihoods, South Asia

Abstract

The resurrection of geography now plays a significant role in social science theories. This volume critically analyzes the debate surrounding the social and conceptual formations of 'space' and 'place' to understand how such boundaries intersect with gender. The essays argue that spaces and places are social and ideological constructs. What is significant is the implication of power in the production of spaces and places as they are ideologically organized to maintain established hierarchies. Thematically organized, the essays examine a range of topical issues such as national and transnational identities, women's livelihoods, migration, violence against women, mining, environment, poverty alleviation, and family, and also the engagement of market forces with patriarchal structures, the fluidity of the 'public' and the 'private' and everyday negotiations and contestations, in the context of the South Asian countries. The volume explores the impact of global processes on the idea of locality and its consequences for the lives of women in countries like India, Sri Lanka, Pakistan, Bangladesh and Nepal. It features interdisciplinary analysis of the interface between space, place and gender. It discusses sectorial and topical issues such as livelihood, environment, family, violence, caste, and class and includes case studies from India, Nepal, Bangladesh, Sri Lanka and Pakistan.--Publisher's description

Ray, S. J. 2010. Endangering the desert: Immigration, the environment, and security in the Arizona-Mexico borderland. *Isle: Interdisciplinary Studies in Literature and Environment*, 17(4), 709–734.

Keywords: public discourse, illegal immigration, environmental movement, rhetoric and composition, discourse studies, Arizona

Abstract

The article discusses immigration, the status of the environment, and the security in the borderland between Arizona and Mexico. The case of the Organ Pipe Cactus National Monument illustrates the environmental alarmism surrounding the borderland. Immigrants and smugglers are endangering the landscape of Organ Pipe, which represents a national security issue.

Ray, S. J. 2013. *The ecological other: Environmental exclusion in American culture*. Tucson: University of Arizona Press.

Keywords: Ecology in literature, ecocriticism, nature , environmental science, biological sciences, ecology & evolutionary biology

Abstract

Ray investigates three categories of ecological otherness: people with disabilities, immigrants, and Native Americans. Extending recent work in environmental justice ecocriticism, Ray argues that the expression of environmental disgust toward certain kinds of bodies draws problematic lines between ecological "subjects"—those who are good for and belong in nature—and ecological "others"—those who are threats to or out of place in nature. Ultimately, *The Ecological Other* urges us to be more critical of how we use nature as a tool of social control and to be careful about the ways in which we construct our arguments to ensure its protection.

Razavi, S. 2002. *Shifting Burdens: Gender and Agrarian Change under Neoliberalism*. Bloomfield, CT, USA: Kumarian Press.

Keywords: Political economy, agriculture, gender, Uganda, India, Vietnam

Abstract

Over the past ten years policy shifts in rural development across the globe have reduced the role of government and switched costs of services to the rural poor themselves. But what are the gender effects of this change? The regionally diverse case studies in this book provide an empirically grounded account of these changes, and allow a critical assessment of explicit and implicit premises in 'gender and development' orthodoxy. The contributors unravel the ways in which economic and social structures, institutions, and policy outcomes are mediated by gender as a social relationship, and consider the degree to which a "diversified livelihoods strategy", touted as the means by which rural families are struggling to improve their standard of living, accurately describes what is taking place on the ground. For students and researchers in gender and development, and rural development in general.

Reed, M. G. 2000. Taking Stands: A feminist perspective on "other" women's activism in forestry communities of northern Vancouver Island. *Gender, Place & Culture*, 7(4), 363–387.

Keywords: Gender, feminism(s), forestry, women's movements, marginalization, Canada

Abstract

The author examines alternative and possibly contradictory positions associated with 'other' women's political activism in forestry and land use debates. The article traces research on women's activism, noting that the main focus has been placed on community management and social mothering as sources of motivation, political perspective and activity. The author suggests that these explanations have been imbued with a predetermination of appropriate action (progressiveness) that effectively renders as radical the activism by some women while ignoring the activism by others. This separation and privileging has arisen, in part, because of a theoretical preoccupation by feminist researchers with illustrating women's marginality and an empirical focus on public actions. When feminist perspectives have been applied to women's participation in environmental debates, there has been a narrowing of visibility of women's motivations, perspectives, and actions. It is argued that feminist conceptions need to go beyond maternal/community explanations and advocate that activism be considered in terms of its embeddedness in local social and spatial contexts. The author suggests that embeddedness overcomes

the implicit reverse hierarchy of marginalisation discourses and includes both private and public spaces and actions in conceptions of women's activism. Turning to northern Vancouver Island, the author illustrates how embeddedness helps to render visible and intelligible, the multiplicity, consistencies and contradictions in women's positions and activities in support of conventional forestry. For these reasons, the author believes that embeddedness is useful as a means to generate dialogue across current divisions among women, forms of activism, and notions of appropriate relations with non-human nature.

Reed, M. G. 2003. Marginality and gender at work in forestry communities of British Columbia, Canada. *Journal of Rural Studies*, 19(3), 373–389.

Keywords: Gender, feminism(s), forestry, marginalization, Canada

Abstract

This paper examines the practices and discourses of forestry work in a Canadian context. I argue that forestry-town women contribute to a paradox. From the outside, women's experiences of forestry employment are rendered marginal by academics, government agencies and policy makers. Women's representations in forestry work are limited, in part, because those who count forestry have historically overlooked types of employment where women are most likely to be found. Paradoxically, I argue that women contribute to their own marginality by their adherence to discourses and practices that reinforce stereotypes about the industry. I explain this paradox developing the concept of social embeddedness to explore women's direct involvement in the paid work of forestry and to examine the meanings women give to forestry occupations. My empirical analysis traces government and academic definitions of forestry work and contrast these to interpretations of forestry work given in interviews by women living in forestry communities on Vancouver Island, Canada. I observe women both protested their marginal positions within forestry while they reinforced dominant stereotypes that exclude them from participating more fully in forestry occupations. I consider the implications of these findings from a theoretical and a policy perspective.

Reed, M. G., & Christie, S. 2009. Environmental geography: We're not quite home – reviewing the gender gap. *Progress in Human Geography*, 33(2), 246–255.

Keywords: Gender, feminism, environmental geography, natural disaster,

Abstract

While gender remains one of the key axes of inequality scrutinized by environmental scholars of the Third World, researchers focused on problems in First World settings continue to omit gender as a central construct in interpreting how power circulates and affects environmental change, conflict, and management.

Resurreccion, B. P. & Elmhirst, R. 2008. *Gender and natural resource management: Livelihoods, mobility and interventions*. Sterling, VA: Earthscan. Ltd.

Keywords: Ecofeminism, gender, natural resources, Asia, development

Abstract

This book is about the gender dimensions of natural resource exploitation and management, with a focus on Asia. It explores the uneasy negotiations between theory, policy and practice that are often evident within the realm of gender, environment and natural resource management, especially where gender is understood as a political, negotiated and contested element of social relationships. It offers a

critical feminist perspective on gender relations and natural resource management in the context of contemporary policy concerns: decentralized governance, the elimination of poverty and the mainstreaming of gender. Through a combination of strong conceptual argument and empirical material from a variety of political economic and ecological contexts (including Cambodia, China, Indonesia, Malaysia, Nepal, Thailand and Vietnam), the book examines gender-environment linkages within shifting configurations of resource access and control. The book will serve as a core resource for students of gender studies and natural resource management, and as supplementary reading for a wide range of disciplines including geography, environmental studies, sociology and development. It also provides a stimulating collection of ideas for professionals looking to incorporate gender issues within their practice in sustainable development.

Riley, M. 2009. Bringing the 'invisible farmer' into sharper focus: Gender relations and agricultural practices in the Peak District (UK). *Gender, Place & Culture*, 16(6), 665–682.

Keywords: Feminism, gender identity, agriculture, farming

Abstract

Women's farm work and the gendered nature of the farm space and farm practices have been important intersecting themes within feminist enquiry over the last 30 years. Much research has tended to underplay the wider evolution of these gender relations - leaving under-explored the longer-term formation and contestation of the gendered activities, spaces and identities observed in the present. This article draws on research on 64 farms in the Peak District (UK) to take a wider temporal view of farm gender relations. Utilising a farm life history approach the article considers three key moments within farming histories to explore the active role(s) played by women in shaping farms and farming practices. In doing so the article adds complexity and nuance to understandings of both processes, such as the 'masculinisation' of agriculture, and to the gendered geographies of the farm space.

Rocheleau, D. 1995. Maps, Numbers, Text, and Context: Mixing Methods in Feminist Political Ecology. *Professional Geographer*, 47(4), 458–466.

Keywords: Geography, political ecology, feminist geography, ecology, environment, politics, feminism, forestry

Abstract

Part of a special section on the role of quantitative methodology in feminist geography. The writer applies feminist theory to the question of research design and the development of flexible yet coherent combinations of qualitative and quantitative methods in feminist geographical research, specifically in political ecology. She explores the relevance of theoretical and practical insights from recent feminist work to the complex methodological challenges of a social forestry field study with a peasant federation and an international nongovernmental organization in the Dominican Republic. She provides three key insights from the works of feminist post-structuralists and empiricists and applies each to a particular aspect of fieldwork in the case study.

Rocheleau, D. & Edmunds, D. 1997. Women, men and trees: Gender, power and property in forest and agrarian landscapes. *World Development*, 25(8): 1351–1371.

Keywords: Forests, gender, Africa, agroforestry, resource management, property rights, land tenure

Abstract

Ecologies of Social Difference Bibliography
University of British Columbia

A paper proposes a revision of the concept of property commonly associated with land in analyzing the gender dimensions of tree tenure. Unlike 2-dimensional maps of land ownership, tree tenure is characterized by nested and overlapping rights, which are products of social and ecological diversity as well as the complex connections between various groups of people and resources. Such complexity implies that approaches to improving equity using concepts of property based on land may be too simplistic. Rather than incorporating both women and trees into existing property frameworks, it is argued that a more appropriate approach would begin by recognizing legal and theoretical ways of looking at property that reflect the realities and aspirations of women and men as well as the complexity and diversity of rural landscapes.

Rocheleau, D. E., Thomas-Slayter, B. P., & Wangari, E. (Eds.). 1996. *Feminist political ecology: global issues and local experiences*. New York: Routledge.

Keywords: Human ecology, ecofeminism, feminist theory, political aspects

Abstract

Feminist Political Ecology explores the gendered relations of ecologies, economies, and politics in communities as diverse as the rubber tappers in the rainforests of Brazil and activist groups fighting environmental racism in New York City. "Environmental struggles occur throughout the world from industrial to agrarian societies. Women are often at the centre of these struggles concerning local knowledge, everyday practice, rights to resources, sustainable development, environmental quality, and social justice." "This book bridges the gap between the academic and rural orientation of political ecology and the largely activist and urban focus of environmental justice movements. It aims to bring together the theoretical frameworks of feminist analysis with the specificities of women's activism and experiences around the world.

Rose, D. Bird. 2004. *Reports from a wild country: Ethics for decolonisation*. NewSouth Publishing.

Keywords: Social conditions, history, decolonization, Aboriginal Australians, race relations

Abstract

Explores some of Australia's major ethical challenges. Written in the midst of rapid social and environmental change and in a time of uncertainty and division, it offers powerful stories and arguments for ethical choice and commitment. The focus is on reconciliation between Indigenous and 'Settler' peoples, and with nature.

Ruether, R. R. 1996. *Women Healing Earth: Third World Women On Ecology, Feminism, And Religion*.

Maryknoll, N.Y: Orbis Books.

Keywords: Ecofeminism, women and religion, feminist theory, developing countries, feminist theology

Abstract

In *Women Healing Earth* noted theologian Rosemary Radford Ruether brings together illuminating writings of fourteen Latin American, Asian, and African women on the meaning of eco-theological issues in their own contexts - and the implications they have for women in the first world. Ruether has spent the last several years exploring the environmental crisis, the roles of religion and feminists, and what third-world women have to say. Ecofeminists in the North must listen carefully to women in the South since common problems can only be solved by understanding cultural and historical differences. When women of the South reflect on ecological themes, these questions are rooted in life and death matters,

not in theory, nor statistics. As Ruether writes, "Deforestation means women walking twice as far each day to gather wood ... Pollution means children in shantytowns dying of dehydration from unclean water." Impoverishment of the environment equals literal impoverishment for the vast majority of people on the planet. In addressing the intertwining issues of ecology, of class and race, of religion and its liberative elements, *Women Healing Earth* offers profound insights for all women and men involved in the struggles to overcome violence against women and nature, and to ensure ecological preservation and social justice.

Sachs, C. E. 1996. *Gendered Fields: Rural Women, Agriculture, and Environment*. Boulder: Westview Press.
Keywords: Agriculture, gender, rural studies, environmental aspects, women in rural development

Abstract

The purpose of the book is to expand feminist theory to include the study of rural women and to provide a theoretical basis for understanding and transforming the institutional subordination of rural women. Feminist theory is used to explore the commonalities and differences in rural women's experiences while infusing feminist and rural social theories with rural women's understanding and strategies for coping, surviving, shaping and changing their daily lives. Several recent breakthroughs and debates in feminist theory are used, including: feminist epistemologies and women's standpoint; an understanding of race, class, ethnic, and sexuality differences in women's lives; and, women's strategies of resistance to counter various forms of oppression as they attempt to shape and change their lives. Brief illustrations are drawn from fieldwork with women farmers in the USA, women working in cropping systems in Swaziland, women in the sustainable agriculture movement, farm and non-farm women in rural Pennsylvania (USA), women farmers and cooperative members in Zimbabwe, and US rural women involved in the women's land movement.

Salleh, A. 1996. An Ecofeminist Bio-ethic and What Post-Humanism Really Means. *New Left Review*, (217), 138-147.

Keywords: Ecofeminism, post-humanism, bioethics, North-South dialectics, environmental justice

Abstract

Cecile Jackson's socialist feminism and humanistic ethics, and the construction of a ecofeminist-gender analysis dualism, is akin to Whig politics that discard feminine bio-ethics as irrational. A focus on transcendental gender analysis leads to misconstruing the basic thrust of ecofeminism towards an immanent post-humanistic bio-ethics. Ecofeminist bio-ethics needs to surmount the materiality of ecopolitics within the post-humanistic perceptive, in order to devise alternative strategies for human self-understanding.

Salleh, A. 2009. *Eco-sufficiency & global justice: women write political ecology*. New York, NY: Pluto Press
Keywords: Globalization, sustainable development, ecofeminism, environmental economics, environmental aspects

Abstract

The author 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 is of interest for activists and for students of political economy, environmental ethics, global studies, sociology, women's studies, and critical geography.

Sandilands, C. 1997. Mother Earth, the Cyborg, and the Queer: Ecofeminism and (More) Questions of Identity. *NWSA Journal*, 9(3), 18–40

Keywords: Poststructuralist queer theory, ecofeminism, identity politics

Abstract

Ecofeminism, or the incorporation of environmentalism into feminist ideology, provides women with an opportunity to foster a new political awareness. Cyborgs, or feminists who resist categorical symbolization, and queers, or lesbians, provide areas of contradictions and differences which should be addressed. This would create a wide-ranging, inclusive politicized coalition.

Sandilands, C. 1997. Wild democracy: Ecofeminism, politics, and the desire beyond. *Frontiers: A Journal of Women Studies*, 18(2), 135–156.

Keywords: Environmental movement, gender, political aspects, Social aspects, feminism, democracy, ecology, politics

Abstract

The article focuses on ecofeminism and how democracy and the desire "beyond" it are vital elements in ecofeminists' radical revisionings of the world. The author feels that the "wild democracy" that is implicit in ecofeminist politics needs to be drawn out and let loose so that its potential are revealed to others. She thinks this dual project of democratization and recognizing the limits of democracy should be the central task of any radical politics of nature. The author says that ecofeminism, in its budding recognition of the necessary pairing of these tasks, stands uniquely poised as the midwife of this political-natural project. The study also discusses ecological democracy, about the creation of political cultures and institutions that foster a diversity of voices, a variety of perceptions, a proliferation' of values and experiences of nature. The paper is also about the kind of ecological desire that necessarily leads us beyond democracy, about a part of human and nonhuman nature that defies apprehension by any political form no matter how plural.

Sandilands, C. 1999. *Good-natured feminist: Ecofeminism and the quest for democracy*. Minneapolis: University of Minnesota Press.

Keywords: Human ecology, ecofeminism, environmental ethics, feminist theory, green movement, environmental policy

Abstract

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.

Sandilands, C. 2001. Desiring nature, queering ethics: Adventures in erotogenic environments. *Environmental Ethics*, 23(2), 169-188.

Keywords: Human ecology, social aspects, environmental ethics, homosexuality, nature

Abstract

I begin from the premise that “environmentalism needs queers.” Given that desire is a significant element in environmental ethics, and that the social organization of sexual-erotic desire has important impacts on human-nonhuman interactions, queer theory promises to aid environmental thought in unraveling and challenging some of these relations. I contribute the following elements to that challenge: the social-sexual organization of natural space; the organizing effects of dominant discourses of reproductive sexuality for both political possibility and bodily experience; and the retrieval (using the works of queer theorist Elizabeth Grosz) of a queer/ecological “erotogenic ethics” based on the blurring of bodily boundaries through eroticized tactile apprehension of the (human and nonhuman) Other.

Sandilands, C. 2001. From unnatural passions to queer nature: Common assumptions linking urban-artificial-queer in opposition to rural-natural-straight deserve closer attention. *Alternatives Journal*, 27(3), 30–35.

Keywords: Environmental protection, social aspects, homosexuality

Abstract

Looking historically through a queer prism, one can see that many of the ideas of nature on which contemporary environmental politics are built are strongly influenced by the particular social relations of sexuality in which they were (and are) developed. Looking geographically, one can see that queer communities may have particular views of nature, and that certain ideas and institutions of nature are sites of sexual struggle that reveal a great deal about the place of nature in the institutions of modern morality, order and regulation. If greening the queer community is part of a developing affinity between the two movements, then surely environmentalists can see that the reverse is also necessary.

Sandilands, C. 2002. Lesbian separatist communities and the experience of nature: Toward a queer ecology. *Organization & Environment*, 15(2), 131–163.

Keywords: Queer ecology, queer theory, sex, environmentalism, nature

Abstract

Queer ecology is a cultural, political, and social analysis that interrogates the relations between the social organization of sexuality and ecology. As a part of this analysis, this article explores the ideas and practices of lesbian separatist communities in southern Oregon. It considers that separatists have, since 1974, developed a distinct political-ecological culture to challenge the heterosexual, patriarchal, and capitalist organization of rural North America. Although lesbian separatism was founded on essentialist constructions of gender and nature, the Oregon communities have developed, over time, a blend of lesbian principles and local environmental knowledge. This has produced a complex tradition of lesbian

ecopolitical resistance. Organizing threads of this tradition include opening access to land and transforming relations of rural ownership, withdrawing land from patriarchal-capitalist production and reproduction, feminizing the landscape ideologically and physically, developing a gender-bending physical experience of nature, experiencing nature as an erotic partner, and politicizing rurality and rural lesbian identity.

Sandler, R. and Pezzullo, P. C. 2007. *Environmental Justice and Environmentalism : The Social Justice Challenge to the Environmental Movement*. Cambridge, MA, USA: MIT Press.

Keywords: Environmentalism, environmental justice

Abstract

Although the environmental movement and the environmental justice movement would seem to be natural allies, their relationship over the years has often been characterized by conflict and division. The environmental justice movement has charged the mainstream environmental movement with racism and elitism and has criticized its activist agenda on the grounds that it values wilderness over people. Environmental justice advocates have called upon environmental organizations to act on environmental injustice and address racism and classism in their own hiring and organizational practices, lobbying agenda, and political platforms. This book examines the current relationship between the two movements in both conceptual and practical terms and explores the possibilities for future collaboration. In ten original essays, contributors from a variety of disciplines consider such topics as the relationship between the two movements' ethical commitments and activist goals, instances of successful cooperation in U.S. contexts, and the challenges posed to both movements by globalization and climate change. They examine the possibility and desirability of one unified movement as opposed to two complementary ones by means of analyses and case studies; these include a story of asbestos hazards that begins in a Montana mine and ends with the release of asbestos insulation into the air of Manhattan after the collapse of the World Trade Center. This book, part of a necessary rethinking of the relationship between the two movements, shows that effective, mutually beneficial alliances can advance the missions of both.

Satterfield, T., Robertson, L., Turner, N., & Pitts, A. 2012. *Being Gitka'a'ata: A Baseline Report on the Gitka'a'ata Way of Life, a Statement of Cultural Impacts Posed by the Northern Gateway Pipeline, and a Critique of the ENGP Assessment Regarding Cultural Impacts*. Hartley Bay, BC: Gitga'at First Nation.

Keywords: First Nations, Northern Gateway pipeline, cultural impacts, Canada

Abstract

This report does three things: (1) It critically assesses the ENGP Application with respect to the effort to identify and assess cultural impacts; (2) It describes the cultural practices and worldview of the Gitka'a'ata, which together constitute their [cultural] identity;¹ and (3) It analyzes the [cultural] impacts posed to this culture by the (ENGP) and associated tanker traffic. Overall, the report finds that the proposed ENGP project is likely to result in significant adverse individual harms and potentially irreparable cumulative harm to Gitga'at culture.

Saugeres, L. 2002. The cultural representation of the farming landscape: masculinity, power and nature. *Journal of Rural Studies*, 18(4), 373–384.

Keywords: Gender, masculinity, femininity, agriculture

Abstract

This paper explores ideas of masculinity and femininity as articulated in the representation of the rural landscape among farm families in a community of Southern France. It is shown that the local discourses of the farming landscape emphasise the embodied inherited relationship between the farmer and the land. In these discourses, the good farmer is one who has an innate understanding of nature. This sympathetic feel for the land is associated with traditional peasant farming. In contrast, the alienated and exploitative attitude of the bad farmer towards nature is associated with modern agriculture. It is argued that this rhetoric of landscape and identity reproduces patriarchal ideologies which exclude and marginalise women from farming. The real farmer can only be a man because only men are seen as having this natural connection with the land. Women in contrast are defined by their lack of connection to farming and the land. Through an analysis of discourse, it is shown how an imagery of earth and blood constitutes a cultural idiom which legitimates men's mastery over nature and women.

Sawyer, S. 2004. *Crude chronicles indigenous politics, multinational oil, and neoliberalism in Ecuador*. Durham, N.C.: Duke University Press.

Keywords: Indigenous movements, indigenous identity, oil, Ecuador

Abstract

Ecuador is the third-largest foreign supplier of crude oil to the western United States. As the source of this oil, the Ecuadorian Amazon has borne the far-reaching social and environmental consequences of a growing U.S. demand for petroleum and the dynamics of economic globalization it necessitates. *Crude Chronicles* traces the emergence during the 1990s of a highly organized indigenous movement and its struggles against a U.S. oil company and Ecuadorian neoliberal policies. Against the backdrop of mounting government attempts to privatize and liberalize the national economy, Suzana Sawyer shows how neoliberal reforms in Ecuador led to a crisis of governance, accountability, and representation that spurred one of twentieth-century Latin America's strongest indigenous movements. Through her rich ethnography of indigenous marches, demonstrations, occupations, and negotiations, Sawyer tracks the growing sophistication of indigenous politics as Indians subverted, re-deployed, and, at times, capitulated to the dictates and desires of a transnational neoliberal logic. At the same time, she follows the multiple maneuvers and discourses that the multinational corporation and the Ecuadorian state used to circumscribe and contain indigenous opposition. Ultimately, Sawyer reveals that indigenous struggles over land and oil operations in Ecuador were as much about reconfiguring national and transnational inequality - that is, rupturing the silence around racial injustice, exacting spaces of accountability, and rewriting narratives of national belonging - as they were about the material use and extraction of rain-forest resources.

Scharff, V. 2003. *Seeing Nature Through Gender*. Lawrence, KS: University Press of Kansas.

Keywords: Gender, environmental history, representation, justice

Abstract

Environmental history has traditionally told the story of Man and Nature. Scholars have too frequently overlooked the ways in which their predominantly male subjects have themselves been shaped by gender. *Seeing Nature through Gender* here reintroduces gender as a meaningful category of analysis

for environmental history, showing how women's actions, desires, and choices have shaped the world and seeing men as gendered actors as well.

Schiebinger, L. L. 2004. *Nature's Body: Gender in the Making of Modern Science*. New Brunswick, NJ: Rutgers University Press.

Keywords: Natural history, anthropology, sex differences, history, science

Abstract

Eighteenth-century natural historians created a peculiar, and peculiarly durable, vision of nature - one that embodied the sexual and racial tensions of that era. When plants were found to reproduce sexually, eighteenth-century botanists ascribed to them passionate relations, polyandrous marriages, and suicidal incest, and accounts of steamy plant sex began to infiltrate the botanical literature of the day. Naturalists also turned their attention to the great apes just becoming known to eighteenth-century Europeans, clothing the females in silk vestments and training them to sip tea with the modest demeanor of English matrons, while imagining the males of the species fully capable of ravishing women." The book draws on these and other examples to uncover the ways in which assumptions about gender, sex, and race have shaped scientific explanations of nature. The author argues that science must be restructured in order to get it right.

Schroeder, R. A. & Suryanata, K. 1996. Gender and Class Power in Agroforestry Systems: Case studies from Indonesia and West Africa. In R. Peet and M. Watts (Eds.), *Liberation Ecologies*, (188–204). London, UK: Routledge

Keywords: Human ecology, environmental aspects, economic development, environment

Abstract

Two contemporary agroforestry initiatives in Gambia and upland Java, Indonesia which illustrate problems of ignoring the social and political dimensions of agroforestry are examined. The assumption is challenged that environmentalist policies and development practices related to agroforestry are universally beneficial to local interests. Instead it is suggested that attention is redirected to agroforestry as site of contentious political struggle. The case studies examined agroforestry practices premised on the commoditization of tree crops and the assumption that market incentives enhance the rate of tree planting. Both cases, however, show the contradictions of efforts to stabilize the environment through the market as commoditization leads to shifting patterns of resource access and control. In Gambia, gender conflict between husbands and wives has grown out of multiple tenure claims to patrilineal land which intensified with the commoditization of fruit trees. By contrast, the tree boom in upland Java was the cause of inter-class tenure conflict as commercialization polarized the village's peasantry. Both case studies illuminate the need to recognize basic political ecological considerations, such as identifying clearly on whose behalf stabilization efforts are undertaken, specifying who is in the position to define stability and determine when in fact it is achieved.

Schroeder, R. A. 1997. "Re-claiming" Land in the Gambia: Gendered Property Rights and Environmental Intervention. *Annals of the Association of American Geographers*, 87(3), 487–508.

Keywords: Gender, property rights, land reclamation, environmental policy, rural livelihoods

Abstract

By definition, land reclamation programs render marginally productive land resources more valuable to

a broader set of users. The question of who gets access to rejuvenated lands is often highly political, however. Environmental managers "reclaim" land resources by rehabilitating them, but they simultaneously reanimate struggles over property rights in the process, allowing specific groups of resource users to literally and figuratively "re-claim" the land. Relying on data gathered during fourteen months of field work between 1989 and 1995, this paper analyzes the openings created by environmental policy reforms introduced over the past two decades along The Gambia River Basin, and the tactics and strategies rural Gambians have developed to manipulate these policies for personal gain. Specifically, I demonstrate how women market gardeners pressed "secondary" usufruct rights to great advantage to ease the economic impact of persistent drought conditions for the better part of a decade, only to have male lineage heads and community leaders "re-claim" the resources in question through donor-generated agroforestry and soil and water management projects. This is thus a study of the responses different community groups have made to a shifting international development agenda centered on environmental goals. It is simultaneously an analysis of those environmental policies and practices and their impact on gendered patterns of resource access and control within a set of critical rural livelihood systems.

Schroeder, R. A. 1999. *Shady Practices: Agroforestry and Gender Politics in The Gambia*. Berkeley, CA: University of California Press.
Keywords: Gender, agroforestry, Gambia

Abstract

Shady Practices is a revealing analysis of the gendered political ecology brought about by conflicting local interests and changing developmental initiatives in a West African village. Between 1975 and 1985, while much of Africa suffered devastating drought conditions, Gambian women farmers succeeded in establishing hundreds of lucrative communal market gardens. In less than a decade, the women's incomes began outstripping their husbands' in many areas, until a shift in development policy away from gender equity and toward environmental concerns threatened to do away with the social and economic gains of the garden boom. Male landholders joined forestry personnel in attempts to displace the gardens and capture women's labor for the irrigation of male-controlled tree crops. This carefully documented microhistory draws on field experience spanning more than two decades and the insights of disciplines ranging from critical human geography to development studies. Schroeder combines the "success story" of the market gardens with a cautionary tale about the aggressive pursuit of natural resource management objectives, however well intentioned. He shows that questions of power and social justice at the community level need to enter the debates of policymakers and specialists in environment and development planning.

Seager, J. 1993. *Earth follies: coming to feminist terms with the global environmental crisis*. New York: Routledge.
Keywords: Gender, feminist political ecology, environmental policy

Abstract

Earth Follies offers a powerful argument for looking at "agency" in understanding our environmental affairs. The environmental crisis is not just the sum of ozone depletion, global warming, and overconsumption. It is a crisis of culture precipitated by the institutions that shape modern life. Seager offers a provocative and original feminist analysis of the crisis that focuses on the structures of power

within these institutions and the ways in which they are dominated by masculinist presumptions. Seager demonstrates that the implications and experiences of environmental decay are often different for men and women, rich and poor, elites and disenfranchised. Environmental relations are inextricable from the larger gender relations that shape modern life and this fact makes a feminist analysis of our environmental state absolutely crucial. The book takes a careful look at the environmental movement and the organizations which have grown from it while critiquing their policies and programs and the masculinist presumptions which are frequently responsible for shaping them. From Bhopal to the Pacific Islands, from the Amazon rainforests to our backyards, Seager exposes some of the factors that link local environmental disasters to produce global crisis. She makes clear that the politics of gender; usually intertwined with the politics of racism, lie just beneath the environmental surface.

Seager, J. 2003. Pepperoni or Broccoli? On the Cutting Wedge of Feminist Environmentalism. *Gender, Place & Culture*, 10(2), 167–174.

Keywords: Feminism, ecofeminism, animal rights, non-human nature, women's movements, environmental movements

Abstract

Feminist environmentalism has become a significant intellectual and social policy force across fields as diverse as public health, political economy, philosophy, science, and ecology. Feminist environmental theory and activism together are challenging and redefining foundational principles, from animal rights to the environmental economy of illness and well-being, from global political economy to the role of Big Science as the primary arbiter of the state of the environment. Animal rights is one of the most intellectually challenging and innovative areas of intellectual activity and social activism, and within feminist environmentalism is one of the most radical subfields. This paper provides an overview of activity in this subfield, starting from the observation that feminist environmental scholarship and grassroots activism on animal rights pivot around three concerns: elucidating the commonalities in structures of oppressions across gender, race, class, and species; developing feminist-informed theories of the basis for allocating "rights" to animals; and exposing the gendered assumptions and perceptions that underlie human relationships to nonhuman animals. At the same time, the serious contemplation of animal rights makes a considerable contribution to destabilizing identity categories and adds new dimensions to theorizing the mutability of identity.

Seager, J. 2003. Rachel Carson died of breast cancer: The coming of age of feminist environmentalism. *Signs*, 28(3), 945-972.

Keywords: Environmental movement, beliefs, behavior, Environmentalists, analysis, ecofeminism

Abstract

The writer traces the evolution of feminist environmental theory and women's grassroots ecoactivism and how they are transforming and challenging approaches in public health, political economy, philosophy, science, and ecology. She explores definitions of ecofeminism, its relationship to the presumptively broader endeavor of feminist environmentalism, and the agendas of both.

Seager, J. 2005. Noticing Gender (or Not) in Disasters. *Social Policy*, 36(2), 29–30.

Keywords: Gender, disaster, media, hurricanes, race

Abstract

The article focuses on the gender disparity among New Orleans victims of Hurricane Katrina in August, 2005. While mass media acknowledged that a disproportionate number of black residence of New Orleans were left behind, few noticed that more women were affected by the storm than men. This pattern has held in several natural disasters, such as the Kobe, Japan earthquakes of 1995 and the Southeast Asia Tsunami in December, 2004. The plight of poverty stricken women worldwide is discussed in detail.

Seeley, J., Sarin, M., & Batra, M. 2000. A woman's place is in ... watershed development.

Keywords: Gender, watersheds, water governance

Abstract

In this article we describe the participation of women in the watershed programme in India and look at some ways greater opportunities for women's participation are being introduced. While things are changing, we are cautious about painting too over-optimistic a picture of the scope for ensuring equal opportunities, given the constraints placed on the participation of many women because of the cultural, social, political and economic setting in which they live.

Shah, A. 2010. *In the shadows of the state indigenous politics, environmentalism, and insurgency in Jharkhand, India*. Durham: Duke University Press.

Keywords: Indigenous identities, adivasi, development discourse, India

Abstract

Focusing on the adivasi people of eastern India, this work explores how well-meaning indigenous rights and development discourses can further marginalize the people they claim to speak for.

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

Keywords: Gender, ecofeminism, environmental policy, social policy, international financial institutions

Abstract

Staying Alive makes clear why this development paradigm—implemented through enclosure, privatization, corporate piracy, marginalization, and violence—is more accurately characterized as maldevelopment, and how it is inexorably dragging the world down a path of self-destruction. Prescient and fiercely relevant, this pioneering work illuminates how women, more than surviving the crises brought on by development, are creating and safeguarding vital sources of knowledge and vision on not only how to stay alive, but why we should in the first place.

Shiva, V. & Mies, M. 1993. *Ecofeminism*. London: Zed Books.

Keywords: Human ecology, ecofeminism

Abstract

Shiva offers an analysis of such issues from a unique North-South perspective. They critique prevailing economic theories, conventional concepts of women's emancipation, the myth of 'catching up' development, the philosophical foundations of modern science and technology, and the omission of ethics when discussing so many questions including advances in reproductive technology.

Slocum, R. 2007. Whiteness, space and alternative food practice. *Geoforum*, 38(3), 520–533.

Keywords: Race, white privilege, feminism, food sovereignty, farmers' markets

Abstract

The paper demonstrates how whiteness is produced in progressive non-profit efforts to promote sustainable farming and food security in the US. I explore whiteness by addressing the spatial dimensions of this food politics. I draw on feminist and materialist theories of nature, space and difference as well as research conducted between 2003 and the present. Whiteness emerges spatially in efforts to increase food access, support farmers and provide organic food to consumers. It clusters and expands through resource allocation to particular organizations and programs and through participation in non-profit conferences. Community food's discourse builds on a late-modern and, in practice, 'white' combination of science and ideology concerning healthful food and healthy bodies. Whiteness in alternative food efforts rests, as well, on inequalities of wealth that serve both to enable different food economies and to separate people by their ability to consume. It is latent in the support of romanticized notions of community, but also in the more active support for coalition-building across social differences. These well-intentioned food practices reveal both the transformative potential of progressive whiteness and its capacity to become exclusionary in spite of itself. Whiteness coheres precisely, therefore, in the act of 'doing good'.

Stanley, A. 2013. Natures of risk: Capital, rule, and production of difference. *Geoforum*, 45, 5–16.

Keywords: Difference, governmentality, production of nature, risk, capitalist nature

Abstract

The purpose of this paper is to propose starting points for a critically informed understanding of the role of risk in contemporary environmental practice, and to flesh out some preliminary implications of the work risk does as a logic through which environment is managed. Taking cues from scholarship interrogating the production of capitalist natures (e.g., Smith, 1984/2008; Braun, 2000; Heynan et al., 2007). I ask what it means in environmental terms to put risk at the intersection of capital and rule--to conceive of it as something that to paraphrase Dillon (2008, p. 319) makes the combination of capital and rule possible, and to interpret risk as something which (as Martin (2007b, p. 67) has suggested) undertakes to create the very conditions that make new wealth possible. I argue that in order to understand the intersection of capital and rule in environmental terms, risk must be understood as an epistemic framework and political ontology consistent with the advent of capitalist political economy--not as an occasion of danger or geographical condition of insecurity. Using difference as a starting point to attempt to think through connections between risk and accumulation I suggest that risk is a knowledge practice instrumental to accumulation and the politics of rule that secure it, which obscures the functioning of difference and processes of differentiation.

Stein, R. 2004. *New Perspectives on Environmental Justice: Gender, Sexuality, and Activism*. New Brunswick, NJ: Rutgers University Press.

Keywords: Gender, race, ethnicity, environmental justice, environmental movements, women's movements

Abstract

Women make up the vast majority of activists and organizers of grassroots movements fighting against environmental ills that threaten poor and people of color communities. *New Perspectives on*

Environmental Justice is the first collection of essays that pays tribute to the enormous contributions women have made in these endeavors. The writers offer varied examples of environmental justice issues such as children's environmental health campaigns, cancer research, AIDS/HIV activism, the Environmental Genome Project, and popular culture, among many others. Each one focuses on gender and sexuality as crucial factors in women's or gay men's activism and applies environmental justice principles to related struggles for sexual justice. The contributors represent a wide variety of activist and scholarly perspectives including law, environmental studies, sociology, political science, history, medical anthropology, American studies, English, African and African American studies, women's studies, and gay and lesbian studies, offering multiple vantage points on gender, sexuality, and activism. Feminist/womanist impulses shape and sustain environmental justice movements around the world, making an understanding of gender roles and differences crucial for the success of these efforts.

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

Keywords: Ecofeminism, gender, race, demilitarisation, environmental politics, environmental activism

Abstract

Examining the development of ecofeminism from the 1980s antimilitarist movement to an internationalist ecofeminism in the 1990s, Sturgeon explores the ecofeminist notions of gender, race, and nature. She moves from detailed historical investigations of important manifestations of US ecofeminism to a broad analysis of international environmental politics.

Sturgeon, N. 1999. Ecofeminist appropriations and transnational environmentalisms. *Identities*, 6(2), 255–279.

Keywords: Ecofeminism, Western and non-Western feminisms, Western and non-Western environmentalisms

Abstract

Ecofeminists have been criticized for appropriation of Third World and Native American women's environmental activism and for essentialism, but they have also made some useful contributions to the discourse on 'Women in Development.' Topics discussed include the portrayal of indigenous women as the ideal ecofeminists, critiques of essentialist discourse, and the role of ecofeminism in development politics.

Sturgeon, N. 2009. *Environmentalism In Popular Culture: Gender, Race, Sexuality, And The Politics Of The Natural*. Tucson, AZ: University of Arizona Press.

Keywords: Gender, race, sexuality, environmental politics, media

Abstract

Noël Sturgeon illustrates the myriad and insidious ways in which American popular culture depicts social inequities as "natural" and how our images of "nature" interfere with creating solutions to environmental problems that are just and fair for all. Why is it, she wonders, that environmentalist messages in popular culture so often "naturalize" themes of heroic male violence, suburban nuclear family structures, and U.S. dominance in the world? And what do these patterns of thought mean for how we envision environmental solutions, like "green" businesses, recycling programs, and the protection of threatened species?

Sultana, F. 2009. Fluid Lives: Subjectivities, Gender and Water in Rural Bangladesh. *Gender, Place & Culture*, 16(4), 427–44.

Keywords: Gender, masculinity, femininity, political subjectivities, water governance, identity, Bangladesh

Abstract

This article seeks to contribute to the emerging debates in gender-water and gender-nature literatures by looking at the ways that gendered subjectivities are simultaneously (re)produced by societal, spatial and natural/ecological factors, as well as materialities of the body and of heterogeneous waterscapes. Drawing from fieldwork conducted in Bangladesh on arsenic contamination of drinking water, the article looks at the ways that gender relations are influenced by not just direct resource use/control/access and the implications of different types of waters, but also by the ideological constructs of masculinity/femininity, which can work in iterative ways to influence how people relate to different kinds of water. Conflicts and struggles over water inflect gendered identities and sense of self, where both men and women participate in reproducing and challenging prevailing norms and practices. As a result, multiple social and ecological factors interact in complex and interlinked ways to complicate gender-water relations, whereby socio-spatial subjectivities are re/produced in water management and end up reinforcing existing inequities. The article demonstrates that gender-water relations are not just intersected by social axes, as generally argued by feminist scholars, but also by ecological change and spatial relations vis-à-vis water, where simultaneously socialized, ecologized, spatialized and embodied subjectivities are produced and negotiated in everyday practices.

Sultana, F. 2010. Living in hazardous waterscapes: Gendered vulnerabilities and experiences of floods and disasters. *Environmental Hazards*, 9(1), 43–53.

Keywords: Water, disaster, gender, vulnerability, flood, Bangladesh, environment

Abstract

Considerable literature exists on floods and weather-related disasters, but limited attention has been given to the varied social implications of hazards in the lives of people, especially from a gender perspective. This is particularly poignant in floodplains and coastal areas, where water is a key element in giving, sustaining and taking away life and livelihood. Critical social and geographical analyses enable better understanding of the ways hazardous waterscapes are perceived, experienced and negotiated by people across social categories in their everyday life. This article attempts to highlight the gendered and classed coping strategies and adaptation measures that men and women engage with (that both challenge and reproduce social relations and vulnerabilities) in their attempts to survive in hazardous environments. Drawing from an analysis of the gendered dynamics of floods and disasters as well as the interventions that were undertaken via the Flood Action Plan in Bangladesh, I demonstrate the differential and gendered implications of both water-related hazards and the structural interventions that were envisioned to address the hazards. With climate change likely to exacerbate floods and disasters, it is important to heed such differentiations and marginalizations, so as to draw insights to better inform current and future adaptation approaches, flood management and disaster management strategies.

Sultana, F. 2011. Suffering for water, suffering from water: Emotional geographies of resource access, control and conflict. *Geoforum*, 42(2), 163–172.

Keywords: Gender, water, resource conflicts, feminist political ecology, Bangladesh

Abstract

This article argues that resource access, use, control, ownership and conflict are not only mediated through social relations of power, but also through emotional geographies where gendered subjectivities and embodied emotions constitute how nature–society relations are lived and experienced on a daily basis. By engaging the insights from feminist political ecology literatures and emotional geographies literatures, the article demonstrates that resource struggles and conflicts are not just material challenges but emotional ones, which are mediated through bodies, spaces and emotions. Such a focus fleshes out the complexities, entanglements and messy relations that constitute political ecologies of resources management, where practices and processes are negotiated through constructions of gender, embodiments, and emotions. Abstractions of ‘resource struggles’ and ‘resource conflicts’ are thereby grounded in embodied emotional geographies of places, peoples, and resources, enabling us to better understand the ways resources and emotions come to matter in everyday survival struggles. This framing can enrich feminist political ecology theorizations and texture our understandings of commonly-used terms such as access, use, control, conflict and struggles vis-à-vis natural resources in any context. In other words, we are better able to conceptualize and explain how and why people access, use, and struggle over resources the ways they do. A case study of drinking water contamination from Bangladesh is used to develop the theoretical arguments in contributing to existing debates in (feminist) political ecologies.

Sultana, F. 2014. Gendering climate change: Geographical insights. *The Professional Geographer*, 66(3), 372-381.

Keywords: Water resources management, Social structure, Climate change, adaptation, inequality, feminism, geography

Abstract

Although climate change is expected to increase vulnerabilities, marginalization, and sufferings of many in the Global South, impacts will be unevenly felt across social strata. Intersectionalities of social difference, especially along gender and class lines, differentiate the ways in which impacts of climate change are experienced and responded to. Feminist political ecology and feminist geography insights can explain how different groups of people understand, respond to, and cope with variability and uncertainties in nuanced and critical ways, thereby elucidating the gendered implications of climate change. With a regional focus on South Asia, the article underscores the key issues that can be applied geographically elsewhere. Gendered implications of climate change in South Asia are particularly poignant as patriarchal norms, inequities, and inequalities often place women and men in differentiated positions in their abilities to respond to and cope with dramatic changes in socioecological relations but also foreground the complex ways in which social power relations operate in communal responses to adaptation strategies. This is particularly evident in water-related productive and reproductive tasks in agrarian societies that constitute the majority of South Asia. As climate change is expected to exacerbate both ecological degradation (e.g., water shortages) and water-related natural hazards (e.g., floods, cyclones), thereby transforming gender-water geographies, it becomes imperative to undertake careful multiscale and critical analyses to better inform policymaking. This article elucidates the complex ways that climate change will affect gender and social relations, thereby highlighting the ways that existing policy narratives and adaptation programs might be better informed by geographical insights. To this end, the article encourages feminist and critical geographers to more forcefully and fruitfully engage

with global debates on climate change.

Sultana, F. 2015. "Rethinking Community and Participation in Water Governance". In A. Coles, L. Gray and J Momsen (Eds.), *The Routledge Handbook of Gender and Development*, (261-272). London, UK: Routledge.

Keywords: Civil society, development, economies, environment, gender, women, men, masculinity/ies, gender analysis

Abstract

This article argues that resource access, use, control, ownership and conflict are not only mediated through social relations of power, but also through emotional geographies where gendered subjectivities and embodied emotions constitute how nature–society relations are lived and experienced on a daily basis. By engaging the insights from feminist political ecology literatures and emotional geographies literatures, the article demonstrates that resource struggles and conflicts are not just material challenges but emotional ones, which are mediated through bodies, spaces and emotions. Such a focus fleshes out the complexities, entanglements and messy relations that constitute political ecologies of resources management, where practices and processes are negotiated through constructions of gender, embodiments, and emotions. Abstractions of 'resource struggles' and 'resource conflicts' are thereby grounded in embodied emotional geographies of places, peoples, and resources, enabling us to better understand the ways resources and emotions come to matter in everyday survival struggles. This framing can enrich feminist political ecology theorizations and texture our understandings of commonly-used terms such as access, use, control, conflict and struggles vis-à-vis natural resources in any context. In other words, we are better able to conceptualize and explain how and why people access, use, and struggle over resources the ways they do. A case study of drinking water contamination from Bangladesh is used to develop the theoretical arguments in contributing to existing debates in (feminist) political ecologies.

Sundberg, J. 2003. Conservation and democratization: constituting citizenship in the Maya Biosphere Reserve, Guatemala. *Political Geography*, 22(7), 715–740.

Keywords: Indigenous identities, conservation, citizenship, development discourse, Guatemala

Abstract

How does environmental protection intersect with processes of democratization in Latin America? This paper examines this question with a case study in Guatemala centered on the Maya Biosphere Reserve. In particular, I explore how individuals and collectives—who are differently situated socially, politically, and geographically—conceptualize and negotiate the linkages between conservation and democratization in Guatemala. Drawing upon interviews with key players as well as my ethnographic research on the daily practices of conservation in the reserve, I suggest that democratization and environmental protection in Guatemala intersect in uneasy and paradoxical ways. At the heart of these contradictions lay historical patterns of exclusion that restrict who counts as a political actor, (environmental) decision-maker, and therefore citizen.

Sundberg, J., 2003. "Masculinist Epistemologies and the Politics of Fieldwork in Latin Americanist Geography," *The Professional Geographer*, 55(2), 181–191.

Keywords: Masculinism, feminist geography, Latin America, geological research, feminist

geography, geography, sex roles, politics, epistemology

Abstract

Given the importance of fieldwork in Latin Americanist geography, it is intriguing to note the absence of a dialogue about the politics of fieldwork within the subdiscipline. Drawing from feminist theories about the production of knowledge, this article suggests that the silence about fieldwork is rooted in masculinist epistemologies that predominate in Latin Americanist geography. After analyzing the epistemological and pedagogical implications of masculinism, I argue for increased attention to the nexus of power and knowledge and in particular, to how the researcher's geographic location, social status, race, and gender fundamentally shape the questions asked, the data collected, and the interpretation of the data. Dialogue about these issues in our teaching and writing not only will better prepare students for fieldwork, but also has the potential to foster research that subverts rather than reproduces power inequalities. *The thirty-seven individuals who responded to my survey, sent out in January 2001, made this article possible; my warmest appreciation goes out to each person who took the time to ponder and respond to my questions. An earlier version of this article was presented at the AAG Annual Meetings in New York in February 2001; as I had taken ill, I wish to thank Scott Prudham for delivering the paper on my behalf (a performance that is now legendary). I also thank Ines Mijares, Alison Mountz, Geraldine Pratt, Minelle Mahtani, and Scott Prudham for comments and encouragement. The five reviewers for this article provided additional insights that strengthened the article. However, I am responsible for the arguments presented here, as well as any and all errors.

Sundberg, J. 2004. Identities in the making: Conservation, gender and race in the Maya biosphere reserve, Guatemala. *Gender, Place and Culture: A Journal of Feminist Geography*, 11(1), 43–66.

Keywords: Gender, identities, conservation, NGOs, Guatemala

Abstract

This article examines how the daily discourses, practices, and performances of conservation projects are instrumental in mapping ways of life that are gendered and racialized. With the goal of bringing a feminist approach to the study of conservation, I present an ethnographic account of identities-in-the-making in three conservation encounters in the Maya Biosphere Reserve, a protected area in northern Guatemala. In the first two encounters, I examine the ways in which gender and race are constituted in the relations between the Women's Group for the Rescue of Itza' Medicinal Plants and a United States-based international environmental non-governmental organization. The third encounter highlights the relations between the Women's Group and myself, the researcher, to analyze how social-science, through methods such as ethnography, is also implicated in (re)configuring social identities.

Sundberg, J. 2006. Conservation encounters: Transculturation in the 'contact zones' of empire. *Cultural Geographies*, 13(2), 239–265.

Keywords: Conservation, subject formation, NGOs, North-South tensions, Latin America

Abstract

In the last 20 years, Latin American countries have experienced a boom in conservation territories. At the same time, neoliberal restructuring of Latin American economies has devolved funding and management responsibilities to international NGOs. In this context, conservation projects have become important zones of encounter and contact, wherein those inhabiting protected areas are necessarily

subject to and subjected by the discourses and practices of conservation institutions. How do local actors engage with these processes? This paper examines the cultural politics of conservation encounters in the Maya Biosphere Reserve, a protected area in Guatemala's northern department of Petén. Drawing upon the concept of transculturation and anti-essentialist framings of subject formation as performative, I outline how differently situated social groups in the reserve negotiate, contest and enact the daily discourses and practices of conservation as articulated by powerful US based international organizations.

Sundberg, J. 2008. Placing race in environmental justice research in Latin America. *Society and Natural Resources*, 21(7), 569–582.

Keywords: Race, environmental justice, subject formation, Latin America

Abstract

This article argues that human-environment relations are important, yet neglected sites in which racial hierarchies are constituted in Latin America. Unmapping how race articulates with environmental formations to constitute subjects, determine their social and geographical place, and organize space will enable better understandings of how environmental injustices in Latin America are organized, justified, but also reconfigured.

Sundberg, J. and B. Kaserman. 2007. "Cactus Carvings and Desert Defecations: Embodying Representations of Border Crossings in Protected Areas on the Mexico-US Border," *Environment and Planning D: Society & Space*, 25, 727–744.

Abstract

Recent strategies to enforce the United States boundary with Mexico have shifted undocumented immigrants into remote lands federally designated as protected areas (as in national park or national wildlife refuge). Government and media institutions represent such entries as a threat to nature. In this paper we argue that representations and interpretations of threats to nature in border-protected areas are laden with identity attachments. In repeatedly defining that which is threatened as 'American', such discourses work to draw boundaries around the nation, thereby narrating inclusion and exclusion.

Sundberg, J. 2014. Decolonizing posthumanist geographies. *Cultural Geographies*, 21(1) 33–47.

Keywords: Decolonizing, Indigenous geographies, posthumanism, ontology, Eurocentrism, native culture, geodemographics, ontology, humanism

Abstract

This paper engages my struggles to craft geo-graphs or earth writings that also further broader political goals of decolonizing the discipline of geography. To this end, I address a body of literature roughly termed 'posthumanism' because it offers powerful tools to identify and critique dualist constructions of nature and culture that work to uphold Eurocentric knowledge and the colonial present. However, I am discomfited by the ways in which geographical engagements with posthumanism tend to reproduce colonial ways of knowing and being by enacting universalizing claims and, consequently, further subordinating other ontologies. Building from this discomfort, I elaborate a critique of geographical-posthumanist engagements. Taking direction from Indigenous and decolonial theorizing, the paper identifies two Eurocentric performances common in posthumanist geographies and analyzes their implications. I then conclude with some thoughts about steps to decolonize geo-graphs. To this end, I

take up learnings offered by the Zapatistas. My goal is to foster geographical engagements open to conversing with and walking alongside other epistemic worlds.

Swanson, K. 2010. *Begging As A Path To Progress: Indigenous Women And Children And The Struggle For Ecuador's Urban Spaces*. Athens, GA: University of Georgia Press.

Keywords: Indigenous women, indigenous youth, urban environments, Ecuador

Abstract

Based on nineteen months of fieldwork, Swanson's study pays particular attention to the ideas and practices surrounding youth. While begging seems to be inconsistent with—or even an affront to—ideas about childhood in the developed world, Swanson demonstrates that the majority of income earned from begging goes toward funding Ecuadorian children's educations in hopes of securing more prosperous futures.

Sweeney, B. 2009. Producing liminal space: gender, age and class in northern Ontario's tree planting industry. *Gender, Place and Culture*, 569–586.

Keywords: Gender, age, class, forestry, knowledge politics, Canada

Abstract

Drawing upon qualitative data, this article examines how tree planters in northern Ontario, Canada engage with liminality in terms of gender, class, age and space. In doing so, it provides insight into concepts of gender liminality and the variegated experiences of males and females in liminal space. The article focuses on four aspects of the liminal engagement. First, the spaces of tree planting are liminal as they are marked by homelife and worklife, but dominated by neither. Second, gender performances are liminal, as males perform masculinities seldom necessary or appropriate – yet often valorized – in their permanent communities, while females (who make up nearly half of the workforce) are offered opportunities to work and succeed in a traditionally male industry. However, success often requires that they adopt certain masculine traits. Third, most tree planters are in the interstitial age of 'youth', somewhere between adolescence and adulthood. Finally, tree planters are generally members of affluent urban middle-classes, yet the work they perform is more readily associated with rural or peripheral working-classes.

Taylor, D. E. 2002. *Race, class, gender, and American environmentalism*. Portland, OR : US Dept. of Agriculture.

Keywords: Environmentalism, class, race, gender,

Abstract

The history of American environmentalism presented by most authors, is really a history of middle class white male environmental activism. The tendency to view all environmental activism through this lens has deprived us of a deeper understanding of the way in which class, race and gender relations structured environmental experiences and responses over time. The inability of the white middle class environmental supporters of the reform environmental agenda to recognize the limits of that agenda has led working class whites, people of color and some middle class activists, marginalized and/or excluded from the reform environmental discourse, to develop alternative environmental agendas. The environmental movement is a powerful social movement, however, the movement faces enormous challenges in the future. Among the most urgent, is the need to develop a more inclusive, culturally sensitive, broad-based environmental agenda that will appeal to many people and unite many sectors of

the movement. To do this the movement has to re-evaluate its relationship with industry and the government, re-appraise its role and mission, and develop strategies to understand and improve race, class and gender relations.

Taylor, D. E. 2009. *The environment and the people in American cities, 1600-1900s: disorder, inequality, and social change*. Durham: Duke University Press.

Keywords: Class, race, environmental history, urban environments, USA

Abstract

The evolution of American cities -- Epidemics, cities, and environmental reform -- Wealthy urbanites: fleeing downtown and privatizing green space -- Social inequality and the quest for order in the city -- Data gathering as a mechanism for understanding the city and imposing order -- Sanitation and housing reform -- Conceptualizing and framing urban parks -- Elite ideology, activism, and park development -- Social class, activism, and park use -- Contemporary efforts to finance urban parks -- Class, race, space, and zoning in America -- Land use and zoning in American cities -- Workplace and community hazards -- The industrial workplace.

Taylor, T. G. 1949. *Environment, Race And Migration; Fundamentals Of Human Distribution: With Special Sections On Racial Classification; And Settlement In Canada And Australia*. Toronto: University of Toronto Press.

Keywords: Human geography, environment, ethnology, evolution, race relations

Timko, J and T. Satterfield. 2008. Seeking Social Equity in National Parks: Experiments with Evaluation in Canada and South Africa. *Conservation and Society*, 6(3), 1–17.

Keywords: Indigenous People, national parks, land claims, Canada, South Africa

Abstract

Many national parks (NPs) and protected areas (PAs) worldwide are operating under difficult social and political conditions, including poor and often unjust relations with local communities. Multiple initiatives have emerged as a result, including co-management regimes and an increased emphasis on the involvement of indigenous people in management and conservation strategies more broadly. Yet, controversy over what constitutes an appropriate role for local people persists, and little research has been conducted as yet to systematically evaluate the extent to which NPs are socially (and not just ecologically) effective. This paper discusses a first attempt to examine the efficacy with which NPs address social equity, including property and human rights, and the relationship of indigenous people and NP managers. The results from an evaluation of equity in a purposive sample of six NPs in Canada and South Africa are presented. All but one of the case study NPs is found to be achieving or moving towards equity. In particular, NPs with more comprehensive co-management and support from neighbouring indigenous groups demonstrate higher equity scores across a variety of indicators, whereas NPs with lower levels of co-management do less well. NPs with settled land claims have not necessarily been more equitable overall, and a few NPs have been co-managed in name only.

Thomas-Slayter, B. P., & Rocheleau, D. E. (Eds.) 1995. *Gender, Environment, And Development In Kenya: A Grassroots Perspective*. Boulder, CO: Lynne Rienner Publishers.

Abstract

Linkages among poverty, gender roles, resource decline and ecological degradation challenge development policy and practice. This text provides an analytical framework for understanding these linkages, then examines them in six very differing communities in rural Kenya.

Tolia-Kelly, D. P. 2010. *Heritage, Culture and Identity : Landscape, Race and Memory: Material Ecologies of Citizenship*. Surrey, UK: Ashgate Publishing Ltd.

Keywords: Social science, customs, traditions, Great Britain, geographical perception -- India, human

Abstract

Using both visual and material culture, this book examines the value of 'landscape and memory' for postcolonial migrants living in Britain. It uses memory to examine how postcolonial citizenship in Britain is experienced - through remembered citizenships of 'other' geographies abroad. By reflecting on the cultural landscapes of British Asian women, the book reveals social-historical narratives about migration, citizenship and belonging. New spaces of memory are presented as mobile and as politically charged with meaning as the more formal spaces of memorialization.

Truelove, Y. 2011. (Re-)Conceptualizing water inequality in Delhi, India through a feminist political ecology framework. *Geoforum*, 42(2), 143–152.

Keywords: Feminist political ecology, water, sanitation, urban environments, criminality, environmental politics, India

Abstract

This article demonstrates how a feminist political ecology (FPE) framework can be utilized to expand scholarly conceptualizations of water inequality in Delhi, India. I argue that FPE is well positioned to complement and deepen urban political ecology work through attending to everyday practices and micropolitics within communities. Specifically, I examine the embodied consequences of sanitation and 'water compensation' practices and how patterns of criminality are tied to the experience of water inequality. An FPE framework helps illuminate water inequalities forged on the body and within particular urban spaces, such as households, communities, streets, open spaces and places of work. Applying FPE approaches to the study of urban water is particularly useful in analyzing inequalities associated with processes of social differentiation and their consequences for everyday life and rights in the city. An examination of the ways in which water practices are productive of particular urban subjectivities and spaces complicates approaches that find differences in distribution and access to be the primary lens for viewing how water is tied to power and inequality.

Vance, L. 1997. Ecofeminism and wilderness. *NWSA Journal*, 9(3), 60–76

Keywords: Ecofeminism, wilderness, USA

Abstract

Wilderness protection in the US is based not on dedicated environmentalist tenets but the overall political structure of domination. The authority to protect the environment comes from the government, which has a history of documented abuses such as damming rivers, dumping toxic waste and destroying old-growth forests. Wilderness protection policy is based on the rationalist concept of controlling nature.

Vlachou, A. 2001. Nature and Class: A Marxian Value Analysis. In J. K. Gibson-Graham, S. Resnick, R. Wolff, J

(Eds.), *Re/presenting Class: Essays in Postmodern Marxism*. Durham, NC: Duke University Press.

Keywords: Class, environmentalism, capitalism natures, socio-ecological metabolism

Wade, P. 2002. *Race, Nature and Culture: An Anthropological Perspective*. London, UK: Pluto Press.

Keywords: Race, class, kinship, race relations

Abstract

Since the controversial scientific race theories of the 1930s, anthropologists have generally avoided directly addressing the issue of race, viewing it as a social construct. Challenging this tradition, Peter Wade proposes in this volume that anthropologists can in fact play an important role in the study of race. Wade is critical of contemporary theoretical studies of race formulated within the contexts of colonial history, sociology and cultural studies. Instead he argues for a new direction; one which anthropology is well placed to explore. Taking the study of race beyond Western notions of the individual, Wade argues for new paradigms in social science, in particular in the development of connections between race, sex and gender. An understanding of these issues within an anthropological context, he contends, is vital for defining personhood and identity. Race is often defined by its reference to biology, 'blood,' genes, nature or essence. Yet these concepts are often left unexamined. Integrating material from the history of science, science studies, and anthropological studies of kinship and new reproductive technologies, as well as from studies of race, Peter Wade explores the meaning of such terms and interrogates the relationship between nature and culture in ideas about race.

Walker, B. L. E., & Robinson, M. A. 2009. Economic development, marine protected areas and gendered access to fishing resources in a Polynesian lagoon. *Gender, Place & Culture*, 16(4), 467–484.

Keywords: Gender, water governance, marine protected areas, French Polynesia

Abstract

This study examines the potential socio-spatial impacts of a new series of marine protected areas (MPAs) on fisheries in Moorea, French Polynesia. The establishment of the MPAs is contextualized within recent and historical processes of economic development and theories of women in development and gender, culture and development. Seventy adults from three neighborhoods in Moorea were interviewed. Analysis of the data provides new information about the characteristics of fishing in Moorea. Unlike most fishing cultures and communities throughout the Pacific Islands, men and women in Moorea have similar, as opposed to segregated, spatial patterns of fishing activities and fishing methods. The study also points out the potential negative impacts of the MPAs on both men and women, particularly younger and lower-income fishers.

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

Keywords: Ecology, beliefs, opinions and attitudes, feminism

Abstract

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.

Warren, K. 2000. *Ecofeminist Philosophy: A Western Perspective On What It Is And Why It Matters*. Lanham, MD: Rowman & Littlefield.

Keywords: Ecofeminism, non-human nature, social justice

Abstract

Nature Is a Feminist Issue: Motivating Ecofeminism by Taking Empirical Data Seriously -- What Are Ecofeminists Saying?: An Overview of Ecofeminist Positions -- Quilting Ecofeminist Philosophy: A Western Perspective on What Ecofeminist Philosophy Is -- How Should We Treat Nature?: Ecofeminist Philosophy and Environmental Ethics -- Ethics in a Fruit Bowl: Ecofeminist Ethics -- Must Everyone Be Vegetarian?: Ecofeminist Philosophy and Animal Welfarism -- What Is Ecological about Ecofeminist Philosophy?: Ecofeminist Philosophy, Ecosystem Ecology, and Leopold's Land Ethic -- With Justice for All: Ecofeminist Philosophy and Social Justice -- Surviving Patriarchy: Ecofeminist Philosophy and Spirituality

Watson, A. & O. H. Huntington. 2008. They're *here* - I can *feel* them: the epistemic spaces of Indigenous and Western knowledges. *Social and Cultural Geography*, 9, 257–81.

Keywords: Posthumanism, Indigenous knowledges, relational ontologies, Western science

Abstract

Indigenous Knowledges (IK) are continually contrasted with Western positivist sciences. Yet the usual conception of IK—as a translatable knowledge about things—renders incomprehensible its discussion as a spiritual or ethical practice. A practice taking place within what we call an epistemic space. A moose hunting event can demonstrate how IK is produced through the epistemic spaces within which hunting is performed. Part of the performance is becoming-animal; as practiced by Koyukon Athabascans, a moose hunt reproduces the social relations between hunter and prey, spiritual relations that demonstrate an ontology and ethics seemingly distinct from those of the Western wildlife sciences founded upon Enlightenment humanism. Yet such 'Western-Indigenous' dichotomies falsely indicate entirely separable spaces within which to produce accounts of reality. Instead, this account of a moose hunt demonstrates an assemblage of actors within one space, who together become more than the authors' individual positions and selves, and becomes an event. We additionally argue that more faithfully representing this assemblage requires changing the form of the usual academic paper. Thus tacking between a narrative and theoretical approach that switches from each of our first-person points of view, we aim to depict how knowledge of one hunting event becomes assembled.

West, P. 2006. *Conservation Is Our Government Now: The Politics Of Ecology In Papua New Guinea*. Durham: Duke University Press.

Keywords: Indigenous identities, politics of knowledge, conservation, development discourse, Papua New Guinea

Abstract

The book is an ethnographic examination of the history and social effects of conservation and development efforts in Papua New Guinea. Drawing on extensive fieldwork conducted over a period of seven years, the author focuses on the Crater Mountain Wildlife Management Area, an area that was the

site of a biodiversity conservation project implemented between 1994 and 1999. Described are the interactions between those who ran the program--mostly NGO workers--and the Gimi people who live in the forests surrounding Crater Mountain. The author shows that throughout the project there was a profound disconnect between the two groups' goals. The NGO workers thought that they would encourage conservation and cultivate development by teaching Gimi to value biodiversity as an economic resource. The villagers expected that in exchange for the land, labour, food, and friendship they extended to the conservation workers, they would be given benefits, such as medicine and technology. In the end, the divergent nature of the two groups' expectations led to disappointment for both. The book reveals how every aspect of the Crater Mountain Wildlife Management Area--including ideas of space, place, environment, and society--was socially produced, created by changing configurations of ideas, actions, and material relations not only in Papua New Guinea but also in other locations around the world. Complicating many of the assumptions about nature, culture, and development underlying contemporary conservation efforts, *Conservation Is Our Government Now* demonstrates the unique capacity of ethnography to illuminate the relationship between the global and the local, between trans-national processes and individual lives.

Whatmore, S. 1997. Dissecting the autonomous self, hybrid cartographies for a relational ethics. In G. Hederson and M. Waterstone (Eds.), *Geographic Thought, A Praxis Perspective*, (109-122). Routledge.
Keywords: Geography, cartography, ethics

Abstract

In this paper I focus on the contributions of feminist and environmentalist thinking to the question of ethics in critical geography, I explore creative tensions between feminist deconstructions of the autonomous self, configured as rights-bearing citizen, and environmentalist efforts to extend the status of the ethical subject beyond the human. Critically engaging with Haraway's figure of the cyborg, I examine the implications of notions of hybridity for mapping the spatial configurations of ethical subjects and communities conceived of in 'relational' terms.

Whitehead, M. 2008. Domesticating technological myth: Gender, exhibition spaces and the clean air movement in the UK. *Social & Cultural Geography*, 9(6), 635–651.
Keywords: Gender, air pollution, the technological myth, housewives, environmental movements, the UK

Abstract

This paper explores the relation between technologies and the reconfiguration of gender relations in the British home. Drawing on Haraway's concept of technological myth, and Barthes' reflections on the modern myth-making process, this analysis considers how the promotion and animation of new smokeless technologies in late nineteenth- and early twentieth-century Britain was under-girded by a reconstituted vision of the British home and the woman's place within it. In part, smokeless technologies promised the liberation of housewives from the 'drudgery' of domestic labour. The myths associated with smokeless technologies were, however, also suggestive of a more open sense of the home, within which female citizens could combine a concern with the domestic needs of the family with the broader moral reform of the city as a whole. Through an analysis of various smoke abatement exhibitions, which were convened throughout the UK during the late nineteenth and early twentieth centuries, this paper explores how smokeless technologies were braided into a new mythical geography of the British home. While at one level, this new home promised a scientifically liberated domestic sphere and a more

publicly engaged female citizenry, it ultimately served to restructure and reassert the British woman's role within the modern household. Analysis focuses specifically upon the exhibit materials and popular press accounts associated with key smoke abatement exhibitions in the UK.

Wiebe, N., Desmarais, A. A., & Wittman, H. 2010. *Food Sovereignty: Reconnecting Food, Nature & Community*. Black Point, Nova Scotia: Fernwood.

Keywords: Agrarian citizenship, food sovereignty, North-South relations, family farms, agrarian movements

Abstract

This collection gives voice to the peasant movements that are planting the seeds of a revolution that could fundamentally alter our relationship with food - and with each other. With increasing hunger in the world, especially among marginalised populations in both the North and South, the current high-input, industrialised, market-driven food system is failing. It is failing to provide for the food needs of all people, failing to respect the principles of environmental sustainability, and it undermines local empowerment and agrarian citizenship. Around the world, people are resisting the environmental, social and political destruction perpetuated by the industrial agricultural system. This resistance has led to a new and radical agricultural practice - food sovereignty - which puts control in the hands of those who are both hungry and produce the world's food - peasants and family farmers - rather than corporate executives. Advocating a practical, radical change to the way much of our food system operates the contributors, including Raj Patel, Walden Bello, Philip McMichael, Miguel Altieri and Eric Holt-Gimenez, show through analysis and case studies that food sovereignty results in increased production, safe food that reaches those who are in the most need and agricultural practices that respect the earth. This is the means to achieving the UN-endorsed goal of food security.

Wilson, K. 2005. Ecofeminism and First Nations peoples in Canada: Linking culture, gender, and nature. *Gender, Place and Culture*, 12(3), 333-355

Keywords: Ecofeminism, First Nations, Canada, discourse, spirituality

Abstract

Many ecofeminists see women's subordination as a result of linking women with nature. Thus one of their tasks has been to unravel the underlying dualistic structure of the categories 'women' and 'nature' and to argue for a reconceptualization of these categories. However, there exist amongst ecofeminists epistemological differences pertaining to the ways in which the women-nature connection should be addressed. Spiritual ecofeminists argue that the connection between women and nature is worth reclaiming and celebrating. In contrast, social ecofeminists contend that the connection represents a patriarchal artifice that reinforces oppression. In support of both perspectives, 'Western' ecofeminists have invoked the cultural beliefs and histories of Aboriginal peoples. Such use of Aboriginal beliefs and experiences within much of Western ecofeminist discourses is partial and uninformed. In this article an alternative approach is offered—one that emphasizes the importance of listening to Aboriginal voices describing contemporary connections to nature. Aboriginal voices are presented in the context of in-depth interviews conducted with Anishinabek (Ojibway and Odawa peoples) living in one First Nations community and three cities in Ontario, Canada. The interviews highlight the importance of listening to Anishinabek describe their connections to Mother Earth (nature) as they reveal counter-narratives that offer the potential to reconcile spiritual and social ecofeminism and to reconceptualize nature (Mother

Earth) as an active and dynamic agent. Such counter-narratives may improve current understandings of gender-nature connections within Western ecofeminisms.

Wittman, H., Desmarais, A. & Wiebe, N. 2011. Food sovereignty: A new rights framework for food and nature? *Environment and Society: Advances in Research*, 2(1), 87–105.

Keywords: Food sovereignty, gender, class, agrarian citizenship

Abstract

Food sovereignty, as a critical alternative to the concept of food security, is broadly defined as the right of local peoples to control their own food systems, including markets, ecological resources, food cultures, and production modes. This article reviews the origins of the concept of food sovereignty and its theoretical and methodological development as an alternative approach to food security, building on a growing interdisciplinary literature on food sovereignty in the social and agroecological sciences. Specific elements of food sovereignty examined include food regimes, rights-based and citizenship approaches to food and food sovereignty, and the substantive concerns of advocates for this alternative paradigm, including a new trade regime, agrarian reform, a shift to agroecological production practices, attention to gender relations and equity, and the protection of intellectual and indigenous property rights. The article concludes with an evaluation of community-based perspectives and suggestions for future research on food sovereignty.

Wolch, J. R., & Emel, J. 1998. *Animal geographies: Place, politics, and identity in the nature-culture borderlands*. London: Verso.

Keywords: Animals, Social aspects, Wildlife utilization, Human-animal relationships, Moral and ethical aspects, Economic aspects

Abstract

Animal Geographies explores the diverse ways in which animals shape the formation of human identity. Essays on zoos and wolves, for example, reveal how animals figure in social constructions of race, gender, and nationality. From questions of identity and subjectivity, it moves to a consideration of the places where people and animals confront the realities of coexistence on an everyday basis, by way of case studies of species such as mountain lions and the golden eagle. It then examines the ways in which animals figure in the ongoing globalization of production and mass consumption—illustrated by essays on the US meatpacking industry and meat production in the Indian state of Rajasthan—and finally, takes up legal and ethical approaches to human-animal relations.

Zerner, C. 2003. *Culture And The Question Of Rights: Forests, Coasts, and Seas In Southeast Asia*. Durham, N.C.: Duke University Press.

Keywords: Indigenous rights, North-South dialectics, violence, Southeast Asia

Abstract

Cultivating the wild: honey-hunting and forest management in southeast Kalimantan / Sounding the Makassar Strait: the poetics and politics of an Indonesian marine environment / Singers of the landscape: song, history, and property rights in the Malaysian rainforest / Writing for their lives: Bentian Dayak authors and Indonesian development discourse / Fruit trees and family trees in an anthropogenic forest : property zones, resource access, and environmental change in Indonesia / Reflections: toward new conceptions of rights / By land and by sea : reflections on claims and communities in the Malay

Archipelago /

Zweifel, H. 1997. The gendered nature of biodiversity conservation. *NWSA Journal*, 9(3), 107-123.

Keywords: Gender, conservation, agriculture, sustainable development

Abstract

Sustainable development is dependent on three factors regarding policy making, information resources and research. Policy decisions should specifically include contributions from women. Local or culturally traditional knowledge should be supplemented with modern technical knowledge. Research should be conducted and directed by a panel that equally represents male and female perspectives