

Forum on Religion and Ecology

Gender Annotated Bibliography

Adams, Carol J. *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory, 20th Anniversary Edition*. New York and London: Continuum, 2010.

Many cultures equate meat-eating with virility, and in some societies women offer men the "best" (i.e., bloodiest) food at the expense of their own nutritional needs. Building upon these observations, feminist activist Adams detects intimate links between the slaughter of animals and violence directed against women. She ties the prevalence of a carnivorous diet to patriarchal attitudes, such as the idea that the end justifies the means, and the objectification of others. Adams sketches the alliance of vegetarianism and feminism in antivivisection activism, the suffrage movement and 20th-century pacifism.

-----*Neither Man nor Beast: Feminism and the Defense of Animals*. New York: Continuum, 1994.

Supporting an activism that represents the suffering of women and animals, Adams discusses connections between the objectification of animals and of women in patriarchal culture. Adams discusses issues of vegetarianism, animal rights, ecofeminism, patriarchy, abortion rights, environmentalism, abuse (of animals, women, and children), as well as implications for ethics, theology, and the place of animals in the universe. Adams is critical of the dualisms of patriarchy, especially the man/animal dualism and the man/woman dualism.

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

This text presents essays by women from diverse religious and cultural perspectives, including several by African-Americans, on the positive connections between ecology, feminism, and spirituality. In the first part of the book, ecofeminists assess Christianity (Rosemary Radford Ruether, Delores S. Williams, Catherine Keller, Sallie McFague), Judaism (Judith Plaskow), Buddhism (Stephanie Kaza), and Hinduism (Lina Gupta). The second part of the book generally assesses the contributions and problematics of ecofeminist spiritualities (Karen Warren) especially with respect to specific issues such as ritual (L. Teal Willoughby), images of nature (Ellen Cronan Rose), the use of American Indian and Shamanist traditions (Andy Smith, Gloria Feman Orenstein), and race (Shamara Shantu Riley). The final part of the book addresses specific issues of ecofeminist praxis such as cross-cultural sharing (Carol Lee Sanchez), technology (Jane Caputi), the city (Rebecca Johnson), the body (Charlene Spretnak), abortion rights (Bylle Avery and Mary E. Hunt), animals (Carol J. Adams and Marjorie Procter-Smith), and education (Zoe Weil).

Adams, Carol J. and Josephine Donovan, eds. *Animals & Women: Feminist Theoretical Explorations*. Duke University Press, 1995.

This collection of thirteen essays explores relationships between issues of animals and women, including scientific, literary, and philosophical perspectives on issues of the abuse, oppression, rights (including abortion rights and animal rights), and the defense of animals and women. There are also critical discussions of hunting and of speciesism with a view to their connection to feminist issues as well as issues of race or nationality. Contributors include Joan Dunayer, Lynda Birke, Carol Adams, Marti Khell, Maria Comninou, Gary L. Francione, Linda Vance, Karen Davis, Diane Antonio, Marian Scholtmeijer, Reginald Abbott, Brian Luke, and Susanne Kappeler. There is also an article by Virginia Woolf (“The Plumage Bill”).

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

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

Agrawal, Arun and Clark C. Gibson, eds. *Communities and the Environment: Ethnicity, Gender, and the State in Community-Based Conservation*. Rutgers University Press, 2001.

This collection of essays is concerned with the relationship between ethnicity, gender, and the state in terms of the contexts and outcomes of community-based conservation policies. Focus is given to natural resource management in a selection of countries within South Asia, Africa, and North America. Contributions include: “The Role of Community in Natural Resource Conservation,” by Arun Agrawal and Clark C. Gibson; “Invoking Community: Indigenous People and Ancestral Domain in Palawan, the Philippines,” by Melanie Hughes McDermott; “Gender Dimensions of Community Resource Management: The Case of Water Users’ Association in South Asia,” by Ruth Meinzen-Dick and Margreet Zwartveen; “The Ethnopolitics of Irrigation Management in the Ziz Oasis, Morocco,” by Hsain Ilahiane; “Reidentifying Ground Rules: Community Inheritance Disputes among the Digo of Kenya,” by Bettina Ng’weno; “Communities, States, and the Governance of Pacific Northwest Salmon Fisheries,” by Sara Singleton; “Boundary Work: Community, Market, and State Reconsidered,” by Tania Murray Li; and “Community and the Commons: Romantic and Other Views,” by Bonnie J. McCay.

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

Economists studying environmental collective action and green governance have paid little attention to the question of gender. Research on gender and green governance in other disciplines has focused mainly on women's near absence from forestry institutions. This interdisciplinary book turns that focus on its head to ask: what if women were present in these institutions? What difference would *that* make? In an analysis that is conceptually sophisticated and statistically rigorous, using primary data on community forestry institutions in India and Nepal, this book is the first major study to comprehensively address these wide-ranging issues. It traces women's history of exclusion from public institutions, the factors which constrain their effective participation, and how those constraints can be overcome. It outlines how strategic partnerships between forestry groups and other civil society institutions could strengthen rural women's bargaining power with community and government. And it examines the complexities of eliciting government accountability in addressing poor rural women's needs, such as for clean domestic fuel and access to the commons.

Alaimo, Stacy. *Bodily Natures: Science, Environment, and the Material Self*. Bloomington, IN: Indiana University Press, 2010.

How do we understand the agency and significance of material forces and their interface with human bodies? What does it mean to be human in these times, with bodies that are inextricably interconnected with our physical world? *Bodily Natures* considers these questions by grappling with powerful and pervasive material forces and their increasingly harmful effects on the human body. Drawing on feminist theory, environmental studies, and the sciences, Stacy Alaimo focuses on trans-corporeality, or movement across bodies and nature, which has profoundly altered our sense of self. By looking at a broad range of creative and philosophical writings, Alaimo illuminates how science, politics, and culture collide, while considering the closeness of the human body to the environment.

Alaimo, Stacy and Susan Heckman, eds. *Material Feminisms*. Bloomington, IN: Indiana University Press, 2008.

Harnessing the energy of provocative theories generated by recent understandings of the human body, the natural world, and the material world, *Material Feminisms* presents an entirely new way for feminists to conceive of the question of materiality. In lively and timely essays, an international group of feminist thinkers challenges the assumptions and norms that have previously defined studies about the body. These wide-ranging essays grapple with topics such as the material reality of race, the significance of sexual difference, the impact of disability experience, and the complex interaction between nature and culture in traumatic events such as Hurricane Katrina. By insisting on the importance of materiality, this volume breaks new ground in philosophy, feminist theory, cultural studies, science studies, and other fields where the body and nature collide.

Alston, Margaret and Kerri Whittenbury, eds. *Research, Action, and Policy: Addressing the Gendered Impacts of Climate Change*. New York: Springer, 2012.

This book presents the voices of women from every continent, women who face vastly different climate events and challenges. The book heralds a new way of understanding climate change that incorporates gender justice and human rights for all.

Altamirano-Jimenez, Isabel. *Indigenous Encounters with NeoLiberalism: Place, Women, and the Environment in Canada and Mexico*. Vancouver, British Columbia: University of British Columbia Press, 2014.

Weaving together four distinct case studies, two from each country—Nunavut, the Nisga'a, the Zapatista *Caracoles* in Chiapas, and the Zapotec from Juchitán—Altamirano-Jiménez presents insights from Indigenous feminism, critical geography, political economy, and postcolonial studies. These specific examples highlight Indigenous people's responses to neoliberalism in their respective countries, reflecting the tensions that result from how Indigenous identity, gender, and the environment have been connected.

Anderson, Lorraine, ed. *Sisters of the Earth: Women's Prose and Poetry about Nature*. 2nd ed. New York: Vintage Books, 2003.

This is a collection of prose and poetry written by women on various themes related to nature, with each selection preceded by a short biography of the author. The numerous contributions to this volume are grouped into different sections according to general topics, such as the embeddedness of humans in nature, aesthetic experience of nature, wildness, the healing power of nature, animals and vegetables, the abuse of nature, and living in balance with nature. The first edition was originally published in 1991, and the second edition (2003) has a new preface.

Ardener, Shirley, ed. *Women and Space: Ground Rules and Social Maps*. Oxford: Berg Publishers, 1993.

The contributors to this volume provide ethnographic evidence collected from actresses, politicians, farmers, and housewives in England, Africa, Iran, Peru, Greece, and the former Soviet Union in order to investigate how space is perceived in its physical, social, and symbolic dimensions. Topics such as boundaries, time, place, political arenas, women as mediators of space, hidden virtues of private space and separation, relative space, vulnerability, sexual divisions, women's mobility, and interior/exterior space are discussed at length and from multiple perspectives.

Azzarello, Robert. *Queer Environmentalism: Ecology, Evolution, and Sexuality in American Literature*. Burlington, VT: Ashgate, 2012.

Offering a model for meaningful dialogue between queer studies and environmental studies, Robert Azzarello's book traces a queer-environmental lineage in American Romantic and post-Romantic literature. Azzarello challenges the notion that reading environmental literature is unsatisfying in terms of aesthetics and proposes an understanding of literary environmentalism that is rich in poetic complexity. With the

term "queer environmentality", Azzarello points towards a queer sensibility in the history of environmental literature to balance the dominant narrative that reading environmental literature is tantamount to witnessing a spectacular dramatization of heterosexual teleology. Azzarello demonstrates the ways in which the queer project and the environmental project are always connected or, put another way, show that questions and politics of human sexuality are always entwined with those associated with the other-than-human world.

Bacigalupo, Ana Mariella. *Shamans of the Foye Tree: Gender, Power, and Healing Among Chilean Mapuche*. Austin, TX: University of Texas Press, 2007.

Drawing on anthropologist Ana Mariella Bacigalupo's fifteen years of field research, *this book is* the first study to follow shamans' gender identities and performance in a variety of ritual, social, sexual, and political contexts. To Mapuche shamans, or *machi*, the *foye tree* is of special importance, not only for its medicinal qualities but also because of its hermaphroditic flowers, which reflect the gender-shifting components of *machi* healing practices. Framed by the cultural constructions of gender and identity, Bacigalupo's fascinating findings span the ways in which the Chilean state stigmatizes the *machi* as witches and sexual deviants; how shamans use paradoxical discourses about gender to legitimize themselves as healers and, at the same time, as modern men and women; the tree's political use as a symbol of resistance to national ideologies; and other components of these rich traditions.

Barry, Joyce M. *Standing Our Ground: Women, Environmental Justice, and the Fight to End Mountaintop Removal*. Athens, OH: Ohio University Press, 2014.

This book examines women's efforts to end mountaintop removal coal mining in West Virginia. Mountaintop removal coal mining, which involves demolishing the tops of hills and mountains to provide access to coal seams, is one of the most significant environmental threats in Appalachia, where it is most commonly practiced. The Appalachian women featured in Barry's book have firsthand experience with the negative impacts of Big Coal in West Virginia. Through their work in organizations such as the Coal River Mountain Watch and the Ohio Valley Environmental Coalition, they fight to save their mountain communities by promoting the development of alternative energy resources. Barry's work reveals how women's tireless organizing efforts have made mountaintop removal a global political and environmental issue and laid the groundwork for a robust environmental justice movement in central Appalachia.

Bauman, Whitney A. *Religion and Ecology: Developing a Planetary Ethic*. New York: Columbia University Press, 2014.

Moving beyond identity politics while continuing to respect diverse entities and concerns, Whitney A. Bauman builds a planetary politics that better responds to the realities of a pluralistic world. Calling attention to the historical, political, and ecological influences shaping our understanding of nature, religion, humanity, and identity, Bauman collapses the boundaries separating male from female, biology from machine, human from more

than human, and religion from science, encouraging readers to embrace hybridity and the inherent fluctuations of an open, evolving global community. As he outlines his planetary ethic, Bauman concurrently develops an environmental ethic of movement that relies not on place but on the daily connections we make across the planet. He shows how both identity politics and environmental ethics fail to realize planetary politics and action. Introducing a postfoundational vision not rooted in the formal principles of "nature" or "God" and not based in the idea of human exceptionalism, Bauman draws on cutting-edge insights from queer, poststructural, and deconstructive theory and makes a major contribution to the study of religion, science, politics, and ecology.

Bell, Shannon Elizabeth. *Our Roots Run Deep as Ironweed: Appalachian Women and the Fight for Environmental Justice*. Champaign, IL: University of Illinois Press, 2013.

Motivated by a deeply rooted sense of place and community, Appalachian women have long fought against the damaging effects of industrialization. In this collection of interviews, sociologist Shannon Elizabeth Bell presents the voices of twelve Central Appalachian women environmental justice activists fighting against mountaintop removal mining and its devastating effects on public health, regional ecology, and community well-being. Each woman narrates her own personal story of injustice and tells how that experience led her to activism. The interviews—many of them illustrated by the women's "photostories"—describe obstacles, losses, and tragedies. But they also tell of new communities and personal transformations catalyzed through activism. Bell's analysis outlines the relationship between Appalachian women's activism and the gendered responsibilities they feel within their families and communities. Ultimately, Bell argues that these women draw upon a broader "protector identity" that both encompasses and extends the identity of motherhood that has often been associated with grassroots women's activism.

Bergmann, Sigurd and Yong-Bock Kim, eds. *Religion, Ecology, & Gender: East-West Perspectives*. Berlin and London: LIT Verlag, 2009.

The understanding of nature is at the heart of European self - understanding, while in Asia the terms of life and energy play a similar central role. Globally, many institutions and movements have made the protection of the environment and climate a top policy priority. Environmental - and - climatic change transforms not only culture, politics, and economy, but also religion. Religious traditions have on the one hand always been dependent on human ecologies; on the other hand they vibrantly affect our perceptions of nature and sociocultural practices with(in) it. If life and religion change dramatically at present, how could religion make a change? How are religious and ecologic processes gendered, and how can ecofeminism deepen our understanding of justice? What are the life - enhancing spiritual resources in the East and the West? Questions like these are reflected upon by scholars of religion and theology from Korea, Canada and Scandinavia. Their chapters emerge from an international workshop, which was arranged and convened by the editors 2007 in Yecheon on the Korean countryside and in Seoul.

Biehl, Janet. *Finding Our Way: Rethinking Ecofeminist Politics*. Montreal: Black Rose Books, 1991.

In this book, Biehl provides a critical framework for a new left ecofeminist politics. She unveils various fallacies and contradictions that accompany much ecofeminist literature by arguing against counter-Enlightenment tendencies of ecofeminism that romanticize prehistory and promote irrationalism, theism, and mystification. In doing so, Biehl critically examines contemporary Goddess mythology, defends reason and naturalism, and elucidates political insights found in the Western democratic tradition. She argues that an alternative mode to ecofeminism for feminists within the ecology movement is found in social ecology. This book is also published by South End Press under the title *Rethinking Ecofeminist Politics*.

Bigwood, Carol. *Earth Muse: Feminism, Nature, and Art*. Philadelphia: Temple University Press, 1993.

In her consideration of the role of the feminine in Western philosophy and culture, Bigwood indicates the deep relationship between the oppression of women and the exploitation of the earth. Bigwood responds to this oppressive and exploitative relationship by articulating a postmodern feminist perspective using works by Heidegger, Merleau-Ponty, and Derrida, as well as works on ecofeminism, French feminism, and maternal philosophy. She deconstructs the dichotomies of nature and culture and of self and other, providing a new description of the human situation in a way that avoids domination and essentialist language.

Birke, Lynda. *Feminism, Animals, Science: The Naming of the Shrew*. Bristol, PA: Open University Press, 1994.

Here Birke focuses on the relationship between the idea of “the animal” and feminist critiques of science. She considers the similarities and differences between animals and humans with respect to feminist scientific literature. Various topics that this book addresses include animals as fellow-sufferers, animal societies as metaphors, and animals used in scientific laboratory experiments. Birke uncovers various implicit assumptions that feminists have when considering animals. Her work is critical to developing new dialogue concerning animal rights and environmental politics.

Blum, Elizabeth D. *Love Canal Revisited: Race, Class, and Gender in Environmental Activism*. Lawrence, KS: University Press of Kansas, 2008.

Thirty years after the headlines, Love Canal remains synonymous with toxic waste. When this neighborhood of Niagara Falls, New York, burst upon the nation's consciousness, the media focused on a working-class white woman named Lois Gibbs, who gained prominence as an activist fighting to save families from the poison buried beneath their homes. But as Elizabeth Blum now shows, the activists at Love Canal were a very diverse lot. Blum takes readers behind the headlines to show that others besides Gibbs played important roles and to examine how race, class, and gender influenced the way

people—from African American women to middle class white Christian groups—experienced the crisis and became active at Love Canal. Blum explores the often-rocky interracial relationships of the community, revealing how marginalized black women fought to be heard as they defined their environmental activism as an ongoing part of the civil rights struggle. Blum also demonstrates how the crisis challenged gender lines far beyond casting mothers in activist roles.

Boesel, Chris and Catherine Keller, eds. *Apophatic Bodies: Negative Theology, Incarnation, and Relationality*. Bronx, NY: Fordham University Press, 2009.

The ancient doctrine of negative theology or apophasis has taken on new life in the concern with language and its limits that preoccupies much postmodern philosophy, theology, and related disciplines. How does this mystical tradition intersect with the concern with material bodies that is simultaneously a focus in these areas? This volume pursues the unlikely conjunction of apophasis and the body, not for the cachet of the cutting edge, but rather out of an ethical passion for the integrity of all creaturely bodies as they are caught up in various ideological mechanisms—religious, theological, political, economic—that threaten their dignity and material well-being. The contributors, a diverse collection of scholars in theology, philosophy, history, and biblical studies, rethink the relationship between the concrete tradition of negative theology and apophatic discourses widely construed. They further endeavor to link these to the theological theme of incarnation and more general issues of embodiment, sexuality, and cosmology. Along the way, they engage and deploy the resources of contextual and liberation theology, post-structuralism, postcolonialism, process thought, and feminism.

Bordo, Susan. *Unbearable Weight: Feminism, Western Culture, and the Body*, 2nd ed. Berkeley: University of California Press, 2004.

In this illustrated book, Bordo considers the role of the human body in Western culture. She argues that eating disorders such as anorexia nervosa and bulimia are products of the Western idealization of a slender body image. She considers the traditional conceptions of the male as a conscious, active agent and the female as an unconscious, passive object, and traces this Western dualism to various pathologies that are generally developed by women. Bordo looks to the role that consumerism, advertisements, and plastic surgery plays in terms of the fetishism of the body. She also discusses Western culture in light of abortion and reproductive rights. She provides a postmodern analysis of the body, focusing on the bodily metamorphosis of “Material Girl” Madonna.

Bowerbank, Sylvia. *Speaking for Nature: Women and Ecologies of Early Modern England*. Baltimore, MD: Johns Hopkins University Press, 2004.

Bowerbank provides a historical account of ecological feminism, particularly in terms of the political, religious, and philosophical aspects of relationships between woman and nature expressed in early modern England. By reflecting on women writers such as Mary Wollstonecraft, Mary Wroth, and Margaret Cavendish, Bowerbank discusses issues of

patriarchy, animal abuse, the domination of women and of nature, and other ecofeminist topics.

Braidotti, Rosa, Ewa Charkiewicz, Sabine Hausler, and Sakia Wiernga. *Women, the Environment, and Sustainable Development: Toward a Theoretical Synthesis*. London: Zed, 1994.

Highlighting the growth of poverty, increases in economic and gender inequalities, and degradation of the environment in postcolonial societies as evidence to support a feminist critique of science and development as well as proposals for a new epistemology, the contributors to this volume offer a variety of feminist theoretical perspectives. With input from academics, development institutions, and citizen's movements, specific topics include: multiple subjectivities as opposed to scientific objectivity, deep ecology, social ecology and ecofeminism; potential pitfalls for women identifying themselves with nature, and the connection between science, power, and domination. The strength of this volume is its focus on women as environmental managers rather than victims.

Buckingham-Hatfield, Susan. *Gender and Environment*. New York: Routledge, 2000.

This is an accessible introduction to the study of ways in which gender affects the environment and ways that the environment impacts gender issues. Including a variety of concrete examples and case studies, the author discusses relations between gender and environment as they appear on the individual level, in interactions between the body and the environment, and on collective levels, including family, community, and international dimensions.

Buechler, Stephanie and Anne-Marie S. Hanson, eds. *A Political Ecology of Women, Water, and Global Environmental Change*. New York: Routledge, 2015.

The impact of global environmental change on surface water resources affects gendered livelihoods, governance and development. The deterioration of water quality, rising temperatures, and changes in the seasonality, quantity, and duration of precipitation increasingly alters human, animal and plant demand for water resources. 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.

Burrus, Virginia and Catherine Keller. *Toward a Theology of Eros: Transfiguring Passion at the Limits of a Discipline*. Bronx, NY: Fordham University Press, 2007.

Avoiding the well-worn path of sexual moralizing while also departing decisively from Anders Nygren's influential insistence that Christian agape must have nothing to do with worldly eros, this book explores what is still largely uncharted territory in the realm of theological erotics. The ascetic, the mystical, the seductive, the ecstatic—these are the

places where the divine and the erotic may be seen to converge and love and desire to commingle. Inviting and performing a mutual seduction of disciplines, the volume brings philosophers, historians, biblical scholars, and theologians into a spirited conversation that traverses the limits of conventional orthodoxies, whether doctrinal or disciplinary. The eighteen chapters, arranged in thematic clusters, move fluidly among and between premodern and postmodern textual traditions—from Plato to Emerson, Augustine to Kristeva, Mechthild to Mattoso, the Shulammitte to Molly Bloom, the Zohar to the Da Vinci Code. In so doing, they link the sublime reaches of theory with the gritty realities of politics, the boundless transcendence of God with the poignant transience of materiality.

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

This is a collection of essays written by various contributors who present discussions of feminist activities taking place around the world. The essays discuss numerous issues relevant to ecofeminism, including nuclear proliferation, pollution, property or land rights, children, the destruction of the environment, and women's rights. Some selections are followed by poetry that is relevant to the topics under discussion.

Canters, Hanneke and Grace M. Jantzen. *Forever Fluid: A Reading of Luce Irigaray's Elemental Passions*. Manchester, UK: Manchester University Press, 2014.

This book provides the first English commentary on Luce Irigaray's poetic text *Elemental Passions* setting it within its context within continental thought. It explores Irigaray's images and intentions, developing the gender drama that takes place within her book, and draws the reader into the conversation in the text between 'I-woman' and 'you-man'. The book also uses the exploration of sexual difference as a means to challenge the system of binary logic which has pervaded western thought since Aristotle. It develops the exciting idea of a fluid logic which can move beyond oppositions to multiple subjects and creativity of thought and action. While challenging Irigaray's refusal to move beyond sexual difference, the book shows how her representation of sexual difference enables appreciation of difference of all kinds.

Caputi, Jane. *Gossips, Gorgons and Crones: The Fates of the Earth*. Santa Fe, NM: Bear and Company, 1993.

In this book, Caputi criticizes patriarchal culture and proposes a turn toward a spirituality that recovers the power of the feminine. Caputi considers diverse issues such as the nuclear family, sexuality, pornography, theology, fashion, language, Native American spirituality, and mythological figures such as gorgons and crones. Caputi draws attention to connections between patriarchal domination of women and destructive attitudes toward the natural environment. Caputo discusses The foreword to this text is by Paula Gunn Allen.

Carruyo, Light. *Producing Knowledge, Protecting Forests: Rural Encounters with Gender, Ecotourism, and International Aid in the Dominican Republic*. University Park, PA: The Pennsylvania State University Press, 2008.

Development studies has not yet found a vocabulary to connect large structural processes to the ways in which people live, love, and labor. This book contributes to such a vocabulary through a study of "local knowledge" that exposes the relationship between culture and political economy. Women's and men's daily practices, and the meaning they give those practices, show the ways in which they are not simply victims of development but active participants creating, challenging, and negotiating the capitalist world-system on the ground. Rather than viewing local knowledge as something to be uncovered or recovered in the service of development, Light Carruyo approaches it as a dynamic process configured and reconfigured at the intersections of structural forces and lived practices. In her ethnographic case study of La Ciénaga—rural community on the edge of an important ecological preserve and national park in the Dominican Republic—Carruyo argues that Dominican economic development has rested its legitimacy on rescuing peasants from their own subsistence practices so that they may serve the nation as "productive citizens," a category that is both racialized and gendered. Carruyo illustrates how competing interests in agricultural production, tourism, and conservation shape, collide with, and are remade by local practices and logics.

Channa, Subhadra Mitra. *The Inner and Outer Selves: Cosmology, Gender, and Ecology in the Himalayas*. Oxford and New York, Oxford University Press, 2012.

This book is an ethnographic study on a small group of pastoralists and erstwhile trans-border traders in the Himalayas, the Jad Bhotiyas. It presents an anthropological perspective on trans-border trade and the changing locus of identity in the aftermath of the Indo-Tibetan border closure. From the study of a small community, the book deliberates on the more universal concepts of nationalism, identity, democracy, and borders between self and others—both metaphoric and real. The book discusses the qualitative aspects of the lives of men and especially women, their world-view, aspirations, and adaptation to the changing environment. This monograph also focuses on how in constructing their identity, the Bhotiyas relate to and navigate their physical surroundings and conceptualize the surrounding ecological landscape in their lives.

Christ, Carol. *Rebirth of the Goddess: Finding Meaning in Feminist Spirituality*. London: Routledge, 1998.

In this work, Christ discusses various aspects of Feminist spirituality in a way that includes narrative and personal accounts together with academic research and scholarship. Christ reflects on mythical as well as ethical aspects of Goddess religion, focusing on the history of Goddess religion and considering some ways in which Goddess religion integrates the human being into the web of life. The ethos of Goddess religion supports love, life, and beauty, which is in contrast to patriarchal religion and its emphasis and violence, domination, and power.

Cibreiro, Estrella and Francisca Lopez, eds. *Global Issues in Contemporary Hispanic Women's Writing: Shaping Gender, the Environment, and Politics*. New York: Routledge, 2012.

This collection explores the contributions of Hispanic women writers to ongoing Western debates on gender, power, ethics, and the environment, offering a wide range of essays that specifically portray the ways in which contemporary writers focus on issues of global impact in a deliberate and purposeful manner. The contributors analyze texts pertaining to all literary genres, examining a myriad of ethical, philosophical, and political perspectives including feminism, postcolonial theories, cultural and gender studies, information age studies, and ecofeminism. The book visits continuities and discontinuities among Spanish and Latin American women with regards to the ways in which they approach writing as a political weapon: to express ecological concerns; to denounce social injustice; to re-articulate existing paradigms, such as local versus global, violence versus pacifism, immigrant versus citizen; and to raise consciousness about racist, sexist, and other discriminatory practices.

Collard, Andre. *Rape of the Wild: Man's Violence Against Animals and the Earth*. London: The Women's Press, 1998.

Collard (with Joyce Contucci) discusses many ways in which patriarchal culture has perpetrated violence against animals (including human animals) and against the planet. Collard discusses many issues, including hunting, biological engineering, cloning, scientific research, and cultural history.

Corrigan, Theresa, and Stephanie Hoppe, eds. *And a Deer's Ear, Eagle's Song and Bear's Grace: Animals and Women*. San Francisco: Cleis Press, 1990.

Like an earlier anthology by these editors (*With a Fly's Eye, Whale's Wit, and Woman's Heart: Animals and Women* [1989]), this is a collection of writings from various genres. The writings include account of women, animals, and relationships between women and animals.

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This is a collection of numerous writings that portray various aspects of relationships between women and animals. With contributions from some prominent figures in feminism, these writings include a variety of genres, such as poetry, fiction, interviews, historical narrative, and political analysis.

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

This is a critical account of feminism and ecological feminism, with particular attention to the ethical implications of ecofeminism, including implications of ecofeminism as a

practice or as a form of activism. In proposing an ecological approach to feminism, Cuomo discusses boundaries between nature and culture and between masculinity and femininity. Cuomo also considers the history of feminist and ecofeminist movements and offers criticisms of these movements as well, particularly in light of postmodern perspectives in feminism and their criticisms of ecofeminism and of the essentialist language of much feminism.

Daly, Mary. *Gyn/Ecology: The Metaethics of Radical Feminism*. Boston: Beacon Press, 1978.

In this work, Daly furthers her journey in criticizing patriarchal culture (particularly in light of Christianity) and proposing other forms of spirituality that do not promote domination but affirm love and the being of nature and of women. *Gyn/Ecology* spins together many different fields of study with ways of knowing that are other than traditional patriarchal epistemologies. Daly uses language that evokes a gynocentric sense of words, including many neologisms. This book was reprinted in 1990 with “A New Intergalactic Introduction” by the author.

Dankelman, Irene. *Gender and Climate Change: An Introduction*. New York: Routledge, 2010.

Although climate change affects everybody it is not gender neutral. It has significant social impacts and magnifies existing inequalities such as the disparity between women and men in their vulnerability and ability to cope with this global phenomenon. This new textbook provides a comprehensive introduction to gender aspects of climate change. Over 35 authors have contributed to the book. It starts with a short history of the thinking and practice around gender and sustainable development over the past decades. Next it provides a theoretical framework for analyzing climate change manifestations and policies from the perspective of gender and human security. The final section looks at how far gender mainstreaming in climate mitigation and adaptation has advanced, the policy frameworks in place and how we can move from policy to effective action. Drawing on new research, the actual and potential effects of climate change on gender equality and women's vulnerabilities are examined, both in rural and urban contexts.

Dankelman, Irene and Joan Davidson. *Women and Environment in the Third World*. London: Earthscan Publications, 1988.

In this book, the authors investigate the relationship between women and the environment in the “third world.” The 12 chapters are divided into two parts: the first focuses on the relations of women to natural resources, and the second focuses on the role of women in environmental conservation. Except for the introductory and conclusion chapters, each chapter presents an account of a particular issue followed by case studies relevant to that issue, with one chapter including interviews of women working for environmental conservation. Some of the issues addressed include following: food crisis, water management, forest management, energy crisis, poverty, family planning, and with organizations and responses taking place at grassroots and international levels.

Datar, Chhaya. *Ecofeminism Revisited: Introduction to the Discourse*. Jaipur, India: Rawat Publications, 2011.

Most strands of feminism uphold, in varying degrees, the modernist dichotomy between nature and culture. For them, ecofeminism smacks of essentialism (biological determinism). Despite such criticism, one needs to acknowledge the fact that exploring ecofeminist arguments rising from a material base - social, historical, dialectical - creates support in favor of alternative development models as opposed to market-oriented capitalist models. In India, for example, poor women often find a potential for liberation within such models. The book - based on research in India - is an introductory discourse of ecofeminism as a perspective from which to understand the world around us, where women's concerns of reproduction and subsistence are placed at the center stage of the human activities.

Davis, Kara and Wendy Lee, eds. *Defiant Daughters: 21 Women on Art, Activism, Animals, and the Sexual Politics of Meat*. Brooklyn, NY: Lantern Books, 2013.

When Carol J. Adams published *The Sexual Politics of Meat* more than twenty years ago, it clearly drew the relationship between patriarchy and meat eating. With a forward by Carol Adams, *Defiant Daughters* pulls together 21 personal stories describing the impact of Adams' text on women's lives. One writer attempts to reconcile her feminist-vegan beliefs with her Muslim upbringing; a second makes the connection between animal abuse and her own self-destructive tendencies. No matter whether they first read it in college or later in life, whether they are in their late teens or early forties, these writers all credit *The Sexual Politics of Meat* in some way with the awakening of their identities as feminists, activists, and women.

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

Diamond discusses connections between issues of women's rights and the current ecological crisis. In particular, Diamond focuses on philosophical and moral aspects of these issues as they are connected in problems of militarism, industrialization, poverty, sexuality, reproduction, agribusiness, the "third world," development, sustainability, social justice, and democracy. After considering the implications of developments that have made it possible to have sex seemingly without consequences, to have children without sex, and to have food without the sweat of manual labor, Diamond proposes a politics of re-evolution that would restructure human bodies and their relations to the Earth.

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

This collection of writings on ecofeminism includes contributions from thirteen authors, including prominent figures in ecofeminism and ecological philosophy, including

Vandana Shiva, Carolyn Merchant, Susan Griffin, Ynestra King, Lee Quinby, Carol Christ, Judith Plant, Marti Kheel, Michael Zimmerman, and Paula Gunn Allen. The selections in this anthology are gathered into three sections that focus on history, ethics and politics, and policy issues. These selections present reflections on theoretical and practical questions regarding radical feminist movements (including feminist spirituality), environmental problems and the current ecological crisis, and the relation of ecofeminism to other ecological movements (including deep ecology). Various genres are represented, including poetry, prose, and academic essays.

Donovan, Josephine and Carol J. Adams, eds. *The Feminist Care Tradition in Animal Ethics*. New York: Columbia University Press, 2007.

In this book, Josephine Donovan and Carol J. Adams introduced feminist "ethic of care" theory into philosophical discussions of the treatment of animals. In this new volume, contributors critique theorists' reliance on natural rights doctrine and utilitarianism, which, they suggest, have a masculine bias. They argue for ethical attentiveness and sympathy in our relationships with animals and propose a link between the continuing subjugation of women and the human domination of nature. Beginning with the earliest articulation of the idea in the mid-1980s and continuing to the theory's most recent revisions, this volume presents the most complete portrait of the evolution of the feminist-care tradition.

----- . *Beyond Animal Rights: A Feminist Caring Ethic for the Treatment of Animals*. New ed. Continuum International Publishing Group, 2000.

This collection of eight essays presents a feminist approach to animal rights and advocacy, with contributions from Marti Kheel, Carol Adams, Rita Manning, Kenneth Shapiro, Brian Luke, Deane Curtin, and Josephine Donovan. These essays focus on a feminist approach to ethics that is oriented toward caring. This ethic is then applied to care for animals and issues of animal liberation, domestication, the domination of women and of nature, and the role of activism, sympathy, humility, responsibility, and justice in a feminist caring ethic.

Easlea, Brian. *Science and Sexual Oppression: Patriarchy's Confrontation with Woman and Nature*. London: Weidenfeld and Nicolson, 1981.

Eaton, Heather and Lois Lorentzen, eds. *Ecofeminism and Globalization: Exploring Culture, Context, and Religion*. Rowman & Littlefield. 2003.

Exploring cultural and ecological connections between ecofeminism and globalization, this collection includes 11 essays, including theoretical works and case studies, with contributions from Mary Mellor, Heather Eaton, Celia Nyamweru, Lois Lorentzen, Aruna Gnanadason, Noel Sturgeon, wan-Li Ho, Mary Judith Ress, Ivone Gebara, Masatsugu Maruyama and Greta Gaard. The essays are divided into three sections. The first section presents theoretical accounts of gender issues in relationship to issues of the environment and of globalization. The second section provides case studies, including

selections on Kenya, Mexico, and India. The third section discusses local and transnational expressions of ecofeminism and their ecofeminist responses to globalization, including perspectives from Taiwan, Japan, Europe, and North and South America.

Eisler, Riane. *The Chalice and the Blade: Our History, Our Future*. San Francisco: Harper & Row, 1988.

Eisler provides an account of the shift from egalitarian societies (characterized by partnership and Goddess worship) to patriarchal societies (characterized by the domination of men and of nature). Addressing research in cultural history, archaeology, and feminism, Eisler uses accessible prose to articulate the evolution from Neolithic and Paleolithic cultures to contemporary cultures. The image of the chalice represents partnership societies, which is contrasted with dominator cultures, wherein materials are used for the sake of making blades and weapons rather than chalices or other peaceful artifacts.

Enarson, Elaine and P.G. Dhar Chakrabarti, eds. *Women, Gender, and Disaster: Global Issues and Initiatives*. Thousand Oaks, CA: Sage Publications, 2009.

This book examines gender within the context of disaster risk management. It argues for gender mainstreaming as an effective strategy towards achieving disaster risk reduction and mitigating post-disaster gender disparity. Highlighting that gender inequalities pervade all aspects of life, it analyses the failure to implement inclusive and gender-sensitive approaches to relief and rehabilitation work. While examining positive strategies for change, the collection focuses on women's knowledge, capabilities, leadership and experience in community resource management. The authors emphasize that these strengths in women, which are required for building resilience to hazards and disasters, are frequently overlooked. This timely book will be extremely useful to policy makers and professionals active in the field of disaster management and to academics and students in gender studies, social work, environmental studies and development studies.

Engelhardt, Elizabeth S.D. *The Tangled Roots of Feminism, Environmentalism, and Appalachian Literature*. Athens, OH: Ohio University Press, 2003.

In *The Tangled Roots of Feminism, Environmentalism, and Appalachian Literature* Elizabeth Engelhardt finds in all four women's writings (Mary Noailles Murfree, Effie Waller Smith, Grace MacGowan Cooke, and Emma Bell Miles) the origins of what we recognize today as ecological feminism—a wide-reaching philosophy that values the connections between humans and nonhumans and works for social and environmental justice. While this book ascribes much that is noble to the beginnings of the ecological feminism movement as it developed in Appalachia, it is also unyielding in its assessment of the literatures of the voyeur, tourist, and social crusader who supported status quo systems of oppression in Appalachia.

Fortmann, Louise P. and John Bruce. *You've Got to Know Who Controls the Land and Trees People Use: Gender, Tenure, and the Environment*. Harare: Centre for Applied Social Science, University of Zimbabwe, 1991.

This book presents a discussion of environmental policies in Zimbabwe. This study focuses in particular on the role of women and various ethnic groups in negotiating issues of land use, resource management, ownership, and other questions of environmental policy.

Gaard, Greta Claire. *Ecofeminism and EcoComposition: Pedagogies, Perspectives, and Intersections*. Albany: State University of North York Press, 2001.

----- . *Ecological Politics: Ecofeminists and the Greens*. Philadelphia, Pa.: Temple University Press, 1998.

As a member of the Greens movement in the United States and of the ecofeminist movement, this book presents an account of the connections between these two movements, which have grassroots in the 1970s. Gaard discusses various dimensions of ecofeminism, including feminist spirituality, environmental issues, the peace movement, animal liberation, and social and socialist perspectives on ecofeminism. Gaard discusses this history of the Green movement and its various factions, and she reflects on the influence of ecofeminism on the Greens in the past and the recent withdrawal of many ecofeminists from the Greens. Gaard discusses conflicts between ecofeminism and the Green in terms of philosophy, political representation, and different approaches to strategy. Reflecting on the presidential campaign of Ralph Nader in 1996, Gaard considers future possibilities for relationship between ecofeminism and the Greens.

Gaard, Greta Claire, ed. *Ecofeminism: Women, Animals, Nature*. Philadelphia, Pa.: Temple University Press, 1993.

Seriously questioning the dualism of human and nature, the contributors to this volume include both activist and academic voices illustrating, with concrete examples, a theoretical framework for women in environmentalism, animal liberation, and feminism. The culmination of an effort starting in 1989 at the annual convention of National Women's Studies Association, this collection of essays includes topics such as: ecofeminism, green politics, animal rights, feminist theory, political realities, cross-cultural critiques, ecology, and Native American cultures.

Galland, China. *Longing for Darkness: Tara and the Black Madonna*. New York: Penguin, 2007.

With this book, China Galland brought increased attention to the spiritual traditions of the Black Madonna and other cross-cultural expressions of the feminine divine. The popularity of recent works by authors like Sue Monk Kidd and Kathleen Norris have only increased readers' fascination. Now with a new introduction by the author, *Longing for Darkness* explores Galland's deeply personal journey from New Mexico through Nepal, India, Switzerland, France, the former Yugoslavia, and Poland—places where such

figures as Tara, the female Buddha of the Tibetan tradition, and the Black Madonna are venerated today.

Gimbutas, Marija. *The Goddesses and Gods of Old Europe: Myths and Cult Images*. Berkeley and Los Angeles: University of California Press, 2007.

In this beautifully illustrated study of sculpture, vases, and other cult objects portraying the Goddess, fertility images, and mythical animals, Marija Gimbutas sketches the matrilineal village culture that existed in southeastern Europe between 6500 and 3500 B.C., before it was overwhelmed by the patriarchal Indo-Europeans. The analysis of this rich mythical imagery tells us much about early humanity's concepts of the cosmos, of humans' relations with nature, and of the complementary roles of male and female.

-----, *The Language of the Goddess: Unearthing the Hidden Symbols of Western Civilization*. San Francisco: Harper & Row, 1989.

Weaving together research in mythology and in archaeology into an archaeomythological exploration, Gimbutas describes the worship of among Paleolithic and Neolithic cultures of the Goddess, with the Goddess represented various as an earth-Goddess capable of bringing life as well as death. Whereas these cultures were matrilineal, a shift to patrilineal culture occurred beginning with the invasion of the Kurgans between 4300-2800 BCE. Each chapter presents an interpretation of a different symbol, including the chevron (V sign), zig-zag (M sign), waterbirds, breasts, streams, eyes, open mouth (or beak), associations with crafts (music, spinning, weaving, metallurgy), the ram, nets, the number 3, the vulva, deer and bear, and the snake.

Glasberg, Elena. *Antarctica as Cultural Critique: The Gendered Politics of Scientific Exploration and Climate Change*. New York: Palgrave MacMillan, 2012.

Antarctica as Cultural Critique arrives at an auspicious time in history and on earth. Amid the centennial celebrations of the European 'race' to the last place on earth, Antarctica - a continent of ice lacking natives - is finally emerging as a center of global concern. *Antarctica as Cultural Critique* connects the ice of environmental crisis to its past as an impediment to progress through visualizations and photographs of what Ursula Le Guin calls the 'living ice.' Glasberg opens new ways of thinking human/ non-human divides that disturb assumptions about gender and progress under scientific management, and about attachments to a heroic past that does not take into consideration the radically non-human and shifting ontology of ice itself.

Global Peace Initiative of Women, ed. *Sacred Seed*. Point Reyes, CA: The Golden Sufi Center, 2014.

Inspired by physicist and environmental leader Dr. Vandana Shiva, this collection of essays draw on the wisdom of ancient and modern traditions to remind readers of the profound sacredness of the seed—how in its purity, it is the source and renewal of all of life. For centuries the planting of the seed in the earth not only nourished humanity, but

also symbolized the mystery of life and the journey of the soul. Yet, modern culture has begun to lose an appreciation of the primal meaning of the seed. Tenderly created from original writings of mystics, shamans, monastics, and priests, and featuring vibrant photos, this book bears witness that the Earth is alive, and establishes that only by working together with the earth—with its wonder and mystery—can we help in its healing and regeneration and once again bring meaning back into the world. The book includes contributions from His All Holiness Ecumenical Patriarch Bartholomew, H. H. the 17th Gyalwa Karmapa Ogyen Trinley Dorje, Benedictine Sister Joan Chittister, Llewellyn Vaughan-Lee, Pir Zia Inayat-Khan, Swami Veda Bharati, Rabbi Arthur Waskow, Chief Tamale Bwoya, Blu Greenberg, and others.

Gould, Kira and Lance Hosey. *Women in Green: Voices of Sustainable Design*. Bainbridge Island, WA: Ecotone Publishing, 2007.

Is there a greener gender? Studies show that women are more likely than men to support environmental causes through voting, activism, and consumer choices. What are the implications for the design industry? Does sustainable design have special appeal for women, and do they in turn offer something unique to the field? In *Women in Green: Voices of Sustainable Design*, Kira Gould and Lance Hosey explore these questions through informal conversations with architects, designers, consultants, policymakers, educators, and students. What they find is that women may be changing how we all see our world and our work.

Gray, Elizabeth Dodson. *Green Paradise Lost*. Wellesley, MA: Round Table Press, 1979.

With a feminist interpretation of various aspects of society, life, and nature, Gray discusses the role of patriarchy and hierarchy in facilitating the domination of physical and spiritual dimensions of reality. Gray describes the hierarchical system of patriarchy, with its roots in biblical religion, as resembling a pyramid where the higher can dominate the lower, with nature at the bottom ascending toward plants, animals, children, women, men, and God at the top. This book was also published as *Why the Green Nigger? Re-Mything Genesis*.

Griffin, Susan. *The Eros of Everyday Life: Essays on Ecology, Gender and Society*. New York: Anchor Books, 1995.

This is a collection of Griffin's essays from the 1980s and early 90s. She discusses a variety of topics, including religion and spirituality, relationships between science and the natural world, Western attitudes of domination and violence toward women and nature, connections between social justice and environmental justice. Griffin discusses philosophical, theological, feminist, ecological, and social dimensions of issues related to these topics.

-----, *Pornography and Silence: Culture's Revenge Against Nature*. New York: Harper and Row, 1981.

----- . *Woman and Nature: The Roaring Inside Her*. London: The Woman's Press, 1978.

In this classic feminist text, Griffin explores connections between nature and the feminine in Western thought, challenging the basic assumptions that have dominated the history of the West. Discussing the development of various views toward women and nature in Western history, Griffin presents a narrative that weaves together multiple issues, including perspectives from cultural history, mythology, religion, and science.

Grosz, Elizabeth. *Becoming Undone: Darwinian Reflections on Life, Politics, and Art*. Durham and London: Duke University Press, 2011.

In *Becoming Undone*, Elizabeth Grosz addresses three related concepts—life, politics, and art—by exploring the implications of Charles Darwin's account of the evolution of species. Challenging characterizations of Darwin's work as a form of genetic determinism, Grosz shows that his writing reveals an insistence on the difference between natural selection and sexual selection, the principles that regulate survival and attractiveness, respectively. Sexual selection complicates natural selection by introducing aesthetic factors and the expression of individual will, desire, or pleasure. Grosz explores how Darwin's theory of sexual selection transforms philosophy, our understanding of humanity in its male and female forms, our ideas of political relations, and our concepts of art. Connecting the naturalist's work to the writings of Bergson, Deleuze, and Irigaray, she outlines a postmodern Darwinism that understands all of life as forms of competing and coordinating modes of openness. Although feminists have been suspicious of the concepts of nature and biology central to Darwin's work, Grosz proposes that his writings are a rich resource for developing a more politicized, radical, and far-reaching feminist understanding of matter, nature, biology, time, and becoming.

----- . *Chaos, Territory, Art: Deleuze and the Framing of the Earth*. New York: Columbia University Press, 2008.

Instead of treating art as a unique creation that requires reason and refined taste to appreciate, Elizabeth Grosz argues that art—especially architecture, music, and painting—is born from the disruptive forces of sexual selection. She approaches art as a form of erotic expression connecting sensory richness with primal desire, and in doing so, finds that the meaning of art comes from the intensities and sensations it inspires, not just its intention and aesthetic. By regarding our most cultured human accomplishments as the result of the excessive, nonfunctional forces of sexual attraction and seduction, Grosz encourages us to see art as a kind of bodily enhancement or mode of sensation enabling living bodies to experience and transform the universe. Through this framework, which knits together the theories of Charles Darwin, Henri Bergson, Gilles Deleuze, Félix Guattari, and Jakob von Uexküll, we are able to grasp art's deep animal lineage.

----- . *Time Travels: Feminism, Nature, Power*. Durham, NC: Duke University Press, 2005.

In discussing philosophical questions of temporality, Grosz rethinks some of the traditional concepts of Western culture, including the relationships between nature and

culture, concepts of past, present and future, boundaries between social and scientific investigations, and issues of gender and sexual difference. Grosz takes into account theories of politics and jurisprudence, evolutionary biology (particularly in light of Charles Darwin), queer and feminist theories, and race theories. Grosz considers the relevance of numerous philosophers, including Friedrich Nietzsche, William James, Henri Bergson, Gilles Deleuze, Michel Foucault, Maurice Merleau-Ponty, and Luce Irigaray.

Haraway, Donna J. *When Species Meet*. Minneapolis, MN: University of Minnesota Press, 2007.

In *When Species Meet*, Donna J. Haraway contemplates the interactions of humans with many kinds of critters, especially with those called domestic. At the heart of the book are her experiences in agility training with her dogs Cayenne and Roland, but Haraway's vision here also encompasses wolves, chickens, cats, baboons, sheep, microorganisms, and whales wearing video cameras. From designer pets to lab animals to trained therapy dogs, she deftly explores philosophical, cultural, and biological aspects of animal-human encounters. In this work, Haraway develops the idea of "companion species"—those who meet and break bread together but not without some indigestion. "A great deal is at stake in such meetings," she writes, "and outcomes are not guaranteed. There is no assured happy or unhappy ending—socially, ecologically, or scientifically. There is only the chance for getting on together with some grace." Ultimately, she finds that respect, curiosity, and knowledge spring from animal-human associations and work powerfully against ideas about human exceptionalism.

------. *Modest_Witness@Second_Millennium.FemaleMan@_Meets_OncoMouseTM: Feminism and Technoscience*. New York: Routledge, 1997.

In this work, Haraway discusses the relationship between feminism and technoscience, particularly in light of the numerous and complex networks of institutions, theories, practices, and politics that constitute technoscience. Focusing on the hybrid image of the cyborg, which occupies the borders between nature and culture, Haraway discusses issues such as genetic engineering, capitalism, nuclear research, and issues of gender, race, and justice. Haraway crosses the boundaries of many disciplines in her writing, as she draws together perspectives from anthropology, biology, gender studies, and the history and philosophy of science.

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

This work provides a critical history of primatology, with a view to the ways in which the history of this science is situated in contexts that support sexist, racist, and colonialist language. In discussing the history of scientific studies of monkeys and apes, Haraway discusses the politics of boundaries between humans and animals as well as boundaries between men and women. Haraway gives vivid descriptions and cogent analyses of numerous examples of key events in twentieth-century primatology, including museum

exhibits, fossils, HAM (a chimpanzee in space), and works of primatologists like Jane Goodall and Dian Fossey,

----- . *Simians, Cyborgs, and Women: The Reinvention of Nature*. New York: Routledge, 1991.

In discussing research on monkeys, apes, cybernetic organisms, and women, Haraway explores boundaries between nature and culture and accounts for processes whereby nature is invented and reinvented. This book includes ten of Haraway's essays published between 1978 and 1989 and revised for publication in this volume. This book includes "A Cyborg Manifesto" as well as Haraway's essay on "Situated Knowledge." The essays in this volume discuss issues in science studies and in gender studies, addressing topics related to politics, sociobiology, human engineering, technology, feminism.

Hogan, Linda, Deena Metzger, and Brenda Peterson, eds. *Intimate Nature: The Bond between Women and Animals*. New York: Ballantine Publishing Group, 1998.

This is an anthology of writings that express the intimate relationship between women and animals. From indigenous as well as scientific perspectives, with poetry as well as prose, the selections are written by women with varied backgrounds and diverse experiences of animals. Selections are grouped into different sections according to theme, including sections that focus on testimonials of encounters with animals or on fieldwork experiences. These writings address issues of suffering and animal defense, interspecies boundaries, domestication, wildness, and questions of what humans can learn from animals.

Irigaray, Luce. *In the Beginning, She Was*. New York and London: Bloomsbury Academic, 2012.

In this book, Luce Irigaray questions the work of the Pre-Socratics at the root of Western culture. Reminding us of the story of Ulysses and Antigone, she demonstrates how, from the beginning, Western tradition represents an exile for humanity. Indeed, to emerge from the maternal origin, man elaborated a discourse of mastery and constructed a world of his own that grew away from life and prevented perceiving the real as it is. To recover our natural belonging and learn how to cultivate it humanly is imperative and needs turning back before the golden age of Greek culture. Another language is, then, to discover, capable of expressing living energy and transforming our instincts into shareable desires.

----- . *The Forgetting of Air in Martin Heidegger*. Translated by Mary Beth Mader. Austin: University of Texas Press, 1999.

This text is part of Irigaray's "elemental" series of works. In discussing metaphysical implications of the sexedness of Being and the Being of sexedness, Irigaray develops a critical account of the later works of the German philosopher Martin Heidegger. In particular, Irigaray criticizes Heidegger's forgetting of the element of air, which is evident in the role of earth as ground in Heidegger's account of dwelling.

------. *Elemental Passions*. Translated by Joanne Collie and Judith Still. New York: Routledge, 1992.

In this work, French philosopher and feminist Luce Irigaray discusses relations between man and woman as she reflects on the senses and the elements (earth, air, fire, and water). The chapters in this book take a form that resembles love letters, except the identity and the existence of the addressee are ambiguous and obscure. This text is part of Irigaray's "elemental" series of works.

------. *Marine Lover of Friedrich Nietzsche*. Translated by Gillian C. Gill. New York: Columbia University Press, 1991.

This text is the first of the works in Irigaray's "elemental" series. Through a lyrical meditation on the elements, specifically that of water, Irigaray discusses Western perspectives on the relationship between woman and nature and between woman and truth. In particular, Irigaray focuses on place of water and woman in the works of Friedrich Nietzsche and the post-structuralist philosophers influenced by Nietzsche (including Jacques Derrida).

Isherwood, Lisa and Rosemary Radford Ruether, eds. *Weep Not for Your Children: Essays on Religion and Violence*. New York: Routledge, 2014.

Violence remains endemic in today's society. Religious morality and social prejudice can lead to many acts of violence going unnoticed. This book presents a selection of essays that examine the ways in which religion and violence interconnect. The presence of violence in the origins of cultural and religious norms is examined. The essays cover a wide range of examples of violence: from the Holocaust to domestic violence and from the violence created by economic systems to that created by the construction of gender itself. *Weep Not for Your Children* challenges and provokes the reader to think beyond traditional associations of good and evil.

Jacobs, Susie. *Gender and Agrarian Reforms*. New York: Routledge, 2009.

The redistribution of land has profound implications for women and for gender relations; however, gender issues have been marginalized from both theoretical and policy discussions of agrarian reform. This book presents an overview of gender and agrarian reform experiences globally. Jacobs highlights case studies from Latin America, Asia, Africa and Eastern Europe and also compares agrarian and land reforms organized along collective lines as well as along individual household lines. This volume will be of interest to scholars in Geography, Women's Studies, and Economics.

Jaggar, Alison M., ed. *Gender and Global Justice*. Malden, MA: Polity Press, 2014.

Issues of global justice have received increasing attention in academic philosophy in recent years but the gendered dimensions of these issues are often overlooked or treated as peripheral. This groundbreaking collection by Alison Jaggar brings gender to the

center of philosophical debates about global justice. The explorations presented here range far beyond the limited range of issues often thought to constitute feminists' concerns about global justice, such as female seclusion, genital cutting, and sex trafficking. Instead, established and emerging scholars expose the gendered and racialized aspects of transnational divisions of paid and unpaid labor, class formation, taxation, migration, mental health, the so-called resource curse, and conceptualizations of violence, honor, and consent. Jaggars' introduction explains how these and other feminist investigations of the transnational order raise deep challenges to assumptions about justice that for centuries have underpinned Western political philosophy.

----- . *Living with Contradictions: Controversies in Feminist Social Ethics*. Boulder, CO: Westview Press, 1994.

This is an anthology of numerous writings on topics related to feminist social ethics, including women's rights and equality, abortion, family values, politics, militarism, and images of women in art, fashion, and pornography. There is also a section that concentrates on issues of vegetarianism, hunting, and connections between women and animals. The concluding section of the book focuses on environmentalism, which includes the following selections: Karen J. Warren, "Taking Empirical Data Seriously: An Ecofeminist Philosophical Perspective"; Marti Kheel, "From Healing Herbs to Deadly Drugs: Western Medicine's War Against the Natural World"; Vandana Shiva, "Development, Ecology, and Women"; Val Plumwood, "Conversation with Gaia"; Judith Plant, "Searching for Common Ground: Ecofeminism and Bioregionalism"; Cynthia Hamilton, "Women, Home, and Community: The Struggle in an Urban Environment"; Ellen O'Loughlin, "Questioning Sour Grapes: Ecofeminism and the United Farm Workers Grape Boycott"; Jo Whitehorse Cochran, "Stealing the Planet"; Ronnie Zoe Hawkins, "Reproductive Choices: The Ecological Dimension"; The Committee on Women, Population, and the Environment, "Women, Population, and the Environment: Call for a New Approach."

Jaggars, Alison M. and Susan R. Bordo, eds. *Gender/Body/Knowledge: Feminist Reconstructions of Being and Knowing*. New Brunswick, NJ: Rutgers University Press, 1989.

This is a collection of interdisciplinary essays that explore feminist approaches to issues of the body and different ways of knowing. Challenging many of the basic assumptions of the modern western paradigm, these essays discuss numerous topics, including feminist epistemology, emotion and reason, scientific research, methodology, sexuality, the politics of embodiment, ecology, and the nature/culture dualism. There is much diversity among contributors to this volume, with lesbian and non-Western perspectives represented.

Jaquette, Jane S. and Gale Summerfield, eds. *Women and Gender Equity in Development Theory and Practice: Institutions, Resources, and Mobilization*. Durham and London: Duke University Press, 2006.

Seeking to catalyze innovative thinking and practice within the field of women and gender in development, this book brings together scholars, policymakers, and development workers to reflect on where the field is today and where it is headed. The contributors draw from their experiences and research in Latin America, Asia, and Africa to illuminate the connections between women's well-being and globalization, environmental conservation, land rights, access to information technology, employment, and poverty alleviation. Highlighting key institutional issues, contributors analyze the two approaches that dominate the field: women in development (WID) and gender and development (GAD). They assess the results of gender mainstreaming, the difficulties that development agencies have translating gender rhetoric into equity in practice, and the conflicts between gender and the reassertion of indigenous cultural identities. Focusing on resource allocation, contributors explore the gendered effects of land privatization, the need to challenge cultural traditions that impede women's ability to assert their legal rights, and women's access to bureaucratic levers of power. Together the contributors bridge theory and practice to point toward productive new strategies for women and gender in development.

Keller, Evelyn Fox. *Reflections on Gender and Science*. Tenth Anniversary Edition. New Haven, Conn.: Yale University Press, 1995.

Examining the relationship between gender and science, Fox divides the chapters in this work into three parts. The first part is a historical account that considers the relationship between gender and science in Plato, Francis Bacon, and modern science. The second part elaborates on the role of gender in science in the second part, which accounts for the relationship between masculinity, rationality, and objectivity, and the relationship of these terms to femininity, feeling, and subjectivity. The chapters in the third present theoretical and practical examples of issues of gender in modern science, including a chapter on Barbara McClintock. This anniversary edition includes a new foreword (by David A. Hollinger) and a new preface by the author; the first edition was published in 1985.

Kelly, Petra. *Thinking Green! Essays on Environmentalism, Feminism, and Nonviolence*. Berkeley, Calif.: Parallax, 1994.

This is a collection of Petra's writings, interviews, and speeches, in which she discusses issues of the arms race, activism and nonviolent social resistance, human rights, peace, politics, democracy, environmental safety, ecosystem preservation, and relationships between women and power. Petra elucidates connections between sexism and the degradation of the environment, and she also discusses connections between individual transformation and social transformation.

Kemmerer, Lisa A., ed. *Sister Species: Women, Animals, and Social Justice*. Champaign, IL: University of Illinois Press, 2011.

This book addresses interconnections between speciesism, sexism, racism, and homophobia, clarifying why social justice activists in the twenty-first century must

identify and challenge these various intersecting forms of oppression simultaneously. Through courageous, gripping personal narratives from women who have personally explored links of oppression between human beings and nonhuman animals, *Sister Species* examines exploitative enterprises such as cockfighting, factory farming, vivisection, and the bushmeat trade. This book demonstrates with painful clarity why every activist must be on board with other social justice concerns.

Kheel, Marti. *Nature Ethics: An Ecofeminist Perspective*. Lanham, MD: Rowman & Littlefield Publishers, 2007.

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

Kilcup, Karen L. *Fallen Forests: Emotion, Embodiment, and Ethics in American Women's Environmental Writing, 1781-1924*. Athens, GA: University of Georgia Press, 2013.

In 1844, Lydia Sigourney asserted, "Man's warfare on the trees is terrible." Like Sigourney many American women of her day engaged with such issues as sustainability, resource wars, globalization, voluntary simplicity, Christian ecology, and environmental justice. Illuminating the foundations for contemporary women's environmental writing, *Fallen Forests* shows how their nineteenth-century predecessors marshaled powerful affective, ethical, and spiritual resources to chastise, educate, and motivate readers to engage in positive social change. *Fallen Forests* contributes to scholarship in American women's writing, ecofeminism, ecocriticism, and feminist rhetoric, expanding the literary, historical, and theoretical grounds for some of today's most pressing environmental debates. Karen L. Kilcup rejects prior critical emphases on sentimentalism to show how women writers have drawn on their literary emotional intelligence to raise readers' consciousness about social and environmental issues.

Krall, Florence R. *Ecotone: Wayfaring on the Margins*. Albany: State University of New York Press, 1994.

As a feminist, a naturalist, and a teacher, Krall writes a personal narrative of her engagements with marginality and place. In particular, Krall focuses on the concept of an ecotone, that is, a boundary where ecosystems intermingle and where margins become places not only of separation or alienation but also places of dynamic transition and

crossing. Krall considers the boundaries between inner (psychic) and outer (natural) landscapes as well as the boundaries between woman and nature.

Kurian, Priya A. *Engendering the Environment? Gender in the World Bank's Environmental Policies*. Aldershot, UK: Ashgate, 2000.

Kurian accounts for the intersection of environmental issues and gender issues in reflecting on the use of Environmental Impact Assessments (EIAs) for the development projects of the World Bank. Although EIAs are supposed to account for scientific data regarding the environmental impact of development projects as well as economic and political data regarding public participation in these projects, Kurian finds that EIAs do not sufficiently include women and people from rural or lower classes. This book has two parts: the first provides a theoretical context for thinking of gender, EIAs, development, and sustainability, and the second part evaluates the World Bank's EIA practices, particularly with regard to the World Bank's involvement in the Sardar Sarovar Dam Project (SSP) in India.

LeGuin, Ursula K. *Buffalo Gals and Other Animal Presences*. Santa Barbara, Calif.: Capra, 1987.

This work includes ten stories and nineteen poems that focus on nature. These writings reflect human interpretations of the natural world, including animals, plants, and rocks. LeGuin often uses the perspectives of animals as her point of view.

Luke, Brian. *Brutal: Manhood and the Exploitation of Animals*. Champaign, IL: University of Illinois Press, 2007.

In *Brutal*, Brian Luke explores the gender divide over our treatment of animals, exposing the central role of masculinity in systems of animal exploitation. Employing philosophical analysis, reference to empirical research, and relevant personal experience, Luke develops a new theory of how exploitative institutions do not work to promote human flourishing but instead merely act as support for a particular construction of manhood. The resulting work is of significant interest both to animal advocates and opponents of sexism.

Lyons, Alana. *Now It's Our Turn: How Women Can Transform Their Lives and Save the Planet*. Malibu, CA: Jaguar, 1998.

This work presents an account of issues in women's studies as they relate to various spiritual and political orientations. Criticizing the domination of women and the environment, Lyons discusses many aspects of contemporary life as a woman, with attention to family and social life as well as the role of women in responding to the current ecological crisis. With consideration of personal and global perspectives, Lyons reflects on problems as well as solutions to the difficulties currently faced by women and the planet.

Maathai, Wangari. *Unbowed: A Memoir*. New York: Anchor Books, 2007.

In *Unbowed*, Nobel Prize winner Wangari Maathai recounts her extraordinary journey from her childhood in rural Kenya to the world stage. When Maathai founded the Green Belt Movement in 1977, she began a vital poor people's environmental movement, focused on the empowerment of women, which soon spread across Africa. Persevering through run-ins with the Kenyan government and personal losses, and jailed and beaten on numerous occasions, Maathai continued to fight tirelessly to save Kenya's forests and to restore democracy to her beloved country. Infused with her unique luminosity of spirit, Wangari Maathai's remarkable story of courage, faith, and the power of persistence is destined to inspire generations to come.

MacCormack, Carol and Marilyn Strathern, eds. *Nature, Culture and Gender*. Cambridge University Press, 2002.

The selections in this collection of essays present critical discussions of issues regarding boundaries between nature and culture and between gender and the environment. This collection includes eight essays, with contributions from Maurice Bloch and Jean H. Bloch, "Women and the Dialectics of Nature in Eighteenth-Century French Thought"; L. J. Jordanova, "Natural Facts: A Historical Perspective on Science and Sexuality"; Olivia Harris, "The Power of Signs: Gender, Culture, and the Wild in the Bolivian Andes"; Jane Goodale, "Gender, Sexuality and Marriage: A Kaulong Model of Nature and Culture"; Gillian Gillison, "Images of Nature in Gimi Thought"; and two contributions from Carol MacCormack, "Nature, Culture, and Gender: A Critique" and "Proto-Social to Adult: A Sherbo Transformation."

Mallik, Seema. *Women, Panchayats and Natural Resource Management: The Role of PRIs in Nayagarh District of Orissa*. Jaipur, India: Rawat Publications, 2011.

Based on a feminist environmentalist approach and a capability approach, this study argues that increased women's participation in India's natural resource management will ensure not only the efficient functioning and long-term sustainability of institutions, but also boost women's empowerment. To overcome discrimination based on the gender division of labor and property, women need to increase their bargaining powers and strengthen their role and capabilities in forest management through greater participation in decision-making. The field-based study has highlighted that both men and women have a stake in forest regeneration and protection, though from different perspectives. The book focuses on the role of India's Panchayati Raj Institutions in forest management and, with special reference to women's participation, provides useful insights.

Marie-Daly, Bernice. *Ecofeminism: Sacred Matter - Sacred Mother*. American Teilhard Association, 1991.

McDowell, Linda and Joanne P. Sharp, eds. *Space, Gender, Knowledge: Feminist Readings*. London: Arnold Publishers, 1997.

This is a collection of writings that explore connections between spatial relations, gender, and different ways of knowing. The 33 selections in this volume are grouped into seven sections, with an introduction by the editors at the beginning of each section. The first section focuses on basic theoretical issues of the study of gender and feminism. The second section focuses on the practice of feminist geography. Section three and four involve relations between gender and nature and relations between gender and the body respectively. Section five involves discussions of the role of gender in everyday space. The sixth section focuses on the role of gender in labor and employment issues, and the final section focuses on national and international perspectives on gender issues.

McFague, Sallie. *The Body of God: An Ecological Theology*. Minneapolis, Minn.: Fortress Press, 1993.

McFague views the range of major theological issues through the model of “the world as God’s body.” Although it is one model among others, McFague argues that is indispensable for reconceiving the Christian faith in a way that will contribute to planetary well-being because it affirms the importance of the basic physical needs of bodies—human and nonhuman. McFague begins by analyzing the ecological crisis and the theologian’s role in responding to that crisis. She then critiques the classic (hierarchical, anthropocentric, universalizing) organic model and presents an alternative version that utilizes new work in the disciplines of science and feminist studies. She characterizes the project as a “theology of nature” and applies the model in a reinterpreted manner to the doctrines of humanity, sin, evil, creation, and God’s various relationships to the world, the incarnation (God as incarnate in the whole world, not just in Jesus), the Church, and the new world.

Mellor, Mary. *Feminism and Ecology*. Cambridge: Polity Press, 1997.

Mellor discusses various aspects of ecofeminism and the relationship between feminism and ecology. This work is divided into eight chapters, including an introduction followed by chapters on connections between women and the environment, basic principles of ecofeminism, feminist perspectives on women, biology, and nature, problems with the association of women with nature, the role of feminism in the Green movement, social and socialist perspectives in ecofeminism, and a concluding chapter on a material connection between feminism and ecology.

----- . *Breaking the Boundaries: Towards a Feminist Green Socialism*. London: Virago, 1992.

Mellor discusses theoretical and practical questions regarding feminist contributions to socialism and Green politics, arguing in support of a feminist green socialism. Mellor considers a variety of issues related to this theme, including issues in ecological movements (such as Green politics, ecofeminism, and deep ecology) problems of development, globalization, industrialism, and capitalism, and the role of women in issues of employment and labor.

Merchant, Carolyn. *Reinventing Eden: The Fate of Nature in Western Culture*. New York: Routledge, 2003.

In this work, Merchant examines the biblical myth of Eden and its relationship to attitudes toward the natural world in Western culture, including discussions of the boundaries between natural and artificial and between masculine and feminine. Merchant considers how the scientific revolution of the 17th century sought to create a new Eden through technological developments and the domination of nature. Along with modern science and technology, Merchant also considers the role of the Eden myth in other modern Western phenomena, including colonialism, the commodification of resources, privatization, and the objectification of nature and of women. Merchant proposes possibilities for new stories that would avoid objectification and domination by facilitating a partnership between humans and nature and between men and women.

----- . *Earthcare: Women and the Environment*. New York: Routledge, 1995.

This collection of work, which focuses on historical links between women and nature, is a mixture of new essays and previously published material by Merchant. Selections include: “Gaia: Ecofeminism and the Earth”; “Eve: Nature and Narrative”; “Isis: Women and Science”; “The Death of Nature: Women and Ecology in the Scientific Revolution”; “From Corn Mothers to Moral Mothers: Changing Forms of Earthcare in New England”; “Preserving the Earth: Women and the Progressive Conservation Crusade”; “Earthcare: Women and the American Environmental Movement”; “Peace with the Earth: Women and the Swedish Environment” (with Abby Peterson); “The Ecological Self: Women and the Environment in Australia”; and “Partnership Ethics: Earthcare for a New Millennium”.

----- . *Radical Ecology: The Search for a Livable World*. New York: Routledge, 1992.

In this book, Merchant provides a response to the current global environmental crisis by offering a way for humans to transform our relationship with nature. Her response integrates philosophical, spiritual, political, social, economic, and scientific approaches into a worldview that she calls radical ecology. Sections in this book focus on the global ecological crisis, science and worldviews, environmental ethics and political conflict, deep ecology, spiritual ecology, social ecology, green politics, ecofeminism, sustainable development, and the radical ecology movement. Most sections contain a book list for further reading.

----- . *Ecological Revolutions: Nature, Gender, and Science in New England*. Chapel Hill: The University of North Carolina Press, 1989.

This book is concerned with many of the same themes that are central to Merchant’s *The Death of Nature* (1980), including the environmental crisis, modern science, the role of women, and the mechanization and domination of nature. The focus here is on the colonization of New England between 1600 and 1850, which Merchant argues is a mirror of the 2,500-year long ecological transformation of Europe, and which helped mold the

dominant worldview of the 20th century. The author sheds light on the network of relations between economic, social, gender, and ecological realms involved with the “colonial ecological revolution” and the “capitalist ecological revolution” of New England.

----- . *The Death of Nature: Women, Ecology, and the Scientific Revolution*. London: Wildwood House, 1980.

In this groundbreaking study, Merchant reinterprets the scientific revolution that occurred in Europe between 1500 and 1700 by viewing it critically from feminist and ecological perspectives. During this period the image of an organic cosmos with a living female earth at its center gave way to a mechanistic worldview in which nature was reconstructed as dead and passive. This worldview sanctioned the domination of both nature and women. She examines the economic, cultural, and scientific changes through which this transformation occurred, with some attention to the role of Christian beliefs about women and about humanity’s dominion over nature. The mechanistic worldview and its associated ethos of technological domination prevails yet today, she holds, but is being challenged by philosophical and ecological holism as well as the egalitarian movements of women’s liberation and environmentalism.

Metzner, Ralph. *Well of Remembrance: Rediscovering the Earth Wisdom Myths of Northern Europe*. Boston and London: Shambhala, 2001.

In his introduction to *The Well of Remembrance*, Ralph Metzner provides a telling explanation of the theme of his work: “This book explores some of the mythic roots of the Western worldview, the worldview of the culture that, for better and worse, has come to dominate most of the rest of the world’s peoples.” Focusing on the mythology and worldview of the pre-Christian Germanic tribes of Northern Europe, Metzner offers a meaningful exploration of Western ancestry and the history of Western symbolizations of connections between women, nature, and divinity.

Mies, Maria, and Vandana Shiva. *Ecofeminism*. London: Zed, 1993.

Based on their participation in feminist and environmental movements in Germany and India respectively, Mies and Shiva contend that an examination of local struggles against ecological destruction reveals that women worldwide share similar concerns, analyses, concepts, perspectives, and visions for change. Suggesting that these commonalities provide a basis for solidarity across differences, they present a collaborative ecofeminist platform characterized by “a subsistence perspective” that views social, economic, and ecological justice as inextricably related.

Moore, Niamh. *The Changing Nature of Eco/Feminism: Telling Stories from Clayoquot Sound*. Vancouver, British Columbia: University of British Columbia Press, 2014.

Twenty years after activists set up a peace camp blocking a logging road into an extensive area of temperate rainforest in Clayoquot Sound, that summer of protest still

holds a prominent place in Canadian environmental discourse. Yet although the camp was said to be based on feminist or eco/feminist principles, insufficient attention has been paid to its impact on feminism and the debates that were raging at that time. Moore sets out to remedy this through a careful, qualitative study of the peace camp. She demonstrates that the sheer vitality of eco/feminist politics at the camp confounded dominant narratives of contemporary feminism and re-imagined eco/feminist politics for new times.

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

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 corrective to views that equate "natural" with "straight" while "queer" is held to be against nature.

Munroe, Jennifer and Rebecca Laroche, eds. *Ecofeminist Approaches to Early Modernity*. New York: Palgrave MacMillan, 2011.

By focusing on various forms of "dialogue," these essays shift our interest away from speaking and toward listening in order to illuminate ways that early modern English women interacted with their natural surroundings. The emphasis on dialogue brings ecocritics, feminists, and ecofeminists into conversation and offers fruitful new insights.

Murphy, Patrick D. *Literature, Nature, and Other: Ecofeminist Critiques*. Albany: State University of New York Press, 1995.

With a view to postmodernism, Murphy proposes a dialogical method of interpreting literary and natural phenomena, putting into question traditional ways of thinking about boundaries between woman and nature and between nature and culture. Calling on a variety of examples from Western and non-Western perspectives, Murphy integrates poststructuralist and ecofeminist approaches in addressing questions of literary criticism and nature writings (including poetry, prose, narratives, and metanarratives). Murphy reflects on texts by Gary Snyder, Ursula Le Guin, as well as works from Native American and Chicana perspectives.

Nhanenge, Jytte. *Ecofeminism: Towards Integrating the Concerns of Women, Poor People, and Nature into Development*. Lanham, MD: University Press of America, 2011.

Ecofeminism is an ecofeminist analysis of modern society's dualized, patriarchal structure, showing that one-sided reductionist, masculine, and quantitative (yang)

perceptions inform science, economics, and technology, resulting in subordination of holistic, feminine, and qualitative (yin) values. This yin-yang imbalance manifests as patriarchal domination of women, poor people, and nature, leading to the above crises. Since similar values inform Third World Development, its activities are also exploitative. Thus, rather than improving human well-being, development increases poverty and natural degradation in the South. Modern patriarchy manifests in neo-liberal policies that promote "free" global economic markets and trades, generating huge profits to the political and economic elites with devastating results for societies and nature worldwide.

Norwood, Vera. *Made from This Earth: American Women and Nature*. Chapel Hill: University of North Carolina Press, 1993.

Norwood describes the contributions of American women (including African American and American Indian women) to natural history, environmental sciences (including botany, biology, and ornithology), and environmental protection movements. Norwood discusses these movements chronologically from the 19th century through the 20th century. Norwood considers the contributions to these movements from scientists (including Rachel Carson and Dian Fossey), scientific illustrators, landscape designers, nature writers, and women with careers in wildlife. The concluding contains a discussion of ecofeminism and its utopian vision.

Odih, Pamela. *Ecofeminist Water Ecology*. London: Goldsmiths University of London, 2013.

This book explores the sub-political geographies of river restoration so as to critically examine the extent to which 'meta-industrial labour' is the fundamental, material and symbolic mediation of ecological activism. Primarily informed by organizational ethnographies, extensive interviews and ethnographic observations of river restorations this book empirically examines how symbolic mediations of ecological activism are inextricably bound up with 'government.' i.e., shifting assemblages of formal and informal agencies, practices and institutions that variously and differentially align the self-regulating ability of subjects with the design, objectives and scope of a regime of governance. Emerging through this assemblage can be located a 'feminine ideal' through which river restoration is symbolically mediated. But the operation of assemblages of actions upon actions through symbolic mediations of ecological activism, in terms of the 'feminine ideal', is not prescriptive or directly imposed upon subjects. This book extensively illustrates how the symbolic mediations of ecological activism exemplify the manifold ways in which the exercise of power opens up a field of possibilities for the cultivation of gender identities.

Pandey, S. *Emergence of Eco-Feminism and Reweaving the World*. New Delhi: MD Publications, 2011.

Eco-feminism is a joining of environmental, feminist, and women's spirituality concerns. As the environmental movement along with environmental crises raised the consciousness of women to the decay of the earth, they began to see a parallel between the devaluation earth and the devaluation of women. Women began to see the link as not

a false construction of weakness, but as a strong unifying force that clarified the violation of women and the earth as part of the same drama of male control. One of the areas where eco-feminism is found lacking in the traditional paradigm of social movements is the area of action. The common view is that social movements engage in protest and direct action; however, eco-feminism calls for consciousness raising, healing, and a communion with nature. There is little direct action. Some call for concern and to be involved in crucial issues. Others call for intellectual work to form a holistic conception of eco-feminism.

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

In this anthology of essays and poetry by women activists, writers, and feminists, the theme of women as healers is explored. The various links between women and nature are described, and new promising ways of acting are prescribed in response to the wounds caused by exploitation and domination.

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

Plumwood shows how the domination and mastery of nature is related to the domination and mastery of women, particularly in light of the dominant form of rationality found throughout western culture. This book contains an introduction followed by seven chapters and a conclusion, with chapters discussing the relationship between ecofeminism and other feminist movements, the problem of dualism in western thinking (including discussion of Plato, Descartes, and the mechanistic thinking of modern science), the ethical implications of an instrumental view of the self, a critical account of deep ecology, and some conclusions about possibilities for changing the dominant dualistic paradigm and creating a more democratic politics and a mutual relationship with the earth.

Primavesi, Anne. *From Apocalypse to Genesis: Ecology, Feminism, and Christianity*. Minneapolis, Minn.: Fortress Press, 1991.

Primavesi critiques the prevailing hierarchical paradigm of Christianity and Western society, outlines an ecological paradigm for Christian thinking about creation, and presents a re-reading of Genesis 1–3 in terms of the ecological paradigm. The title emphasizes that environmental “apocalypse” is occurring now, and expresses the hope for the regeneration of the Earth and of Christianity. According to Primavesi, ecology affirms unity, interconnection, equality, diversity, and cooperation. Christianity has isolated human beings from the rest of creation and legitimated the domination of women and nature. Instead of the traditional interpretation of Genesis 1–3 in terms of Original Sin, she offers one focusing on the longing for integrity of relationships and the need for sustenance, and reconsiders traditional understandings of Jesus, redemption, and the Spirit in light of that interpretation.

Rae, Eleanor. *Women, the Earth, the Divine*. Maryknoll, NY: Orbis Books, 1994.

Rae argues that to address the interrelated problems of the oppression of women and the exploitation of the Earth, we need to change our language and symbols of the Divine by recognizing the Holy Spirit as the feminine divine. Part one examines the present situation of women and summarizes the ecofeminist critique of the exploitation of women and the environment as interconnected and provides an alternative based on equality, cooperation, and reciprocity between humans and the Earth and between women and men. Part two describes earth-centered values and practices (e.g., bioregionalism and the green movement), the “new story” of the universe presented by modern science, and the idea of the universe as the body of the Divinity. Part three presents her understanding of the feminine divine in a Christian theology of the Trinity and in the major world religions of Hinduism, Judaism, Buddhism, and Islam.

Reid-bowen, Paul. *Goddess as Nature*. Burlington, VT: Ashgate, 2007.

This book makes a significant contribution to elucidating the meaning of a female and feminist deity at the beginning of the twenty-first century. Bridging the gap between the emergent religious discourse of theology - discourse about the Goddess - and a range of analytical concerns in the philosophy of religion, the author argues that theology is not as incoherent as many of its critics claim. By developing a close reading of the reality-claims embedded within a range of theological texts, one can discern an ecological and pantheistic concept of deity and reality that is metaphysically novel and in need of constructive philosophical, theological and scholarly engagement.

Ress, Mary Judith. *Ecofeminism in Latin America*. Maryknoll, NY: Orbis Books, 2006.

In this work, Ress discusses some basic principles of ecofeminism and feminist theology, particularly with regards to their place in Latin America. There are two parts to this text. The first part focuses on the development of ecofeminism in Latin America in light of a variety of sources, including liberation theology, women activists, bioregionalism, deep ecology, systems sciences, cosmology (from both indigenous and scientific perspectives), feminist theology, women activists, and other feminist movements. The second part elaborates on the nature of ecofeminism in light of Christian, post-Christian, and Latin American perspectives on ecofeminism, with special attention to some future challenges faced by ecofeminism.

Resurrección, Bernadette P. and Rebecca Elmhirst, eds. *Gender and Natural Resource Management: Livelihoods, Mobility and Interventions*. New York: Routledge, 2013.

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.

Rocheleau, Dianne, Barbara Thomas-Slayter, and Esther Wangari, eds. *Feminist Political Ecology: Global Issues and Local Experiences*. New York: Routledge, 1996.

This is a collection of thirteen essays discusses gendered relations of political, ecological, and economic aspects of communities. The book opens with a conceptual overview of feminist approaches to political ecology. The following section contains four essays on organizations of women throughout the world, including the following examples: Brazilian women defending rubber tappers, the community activism of women in New York, Austrian women protesting state policy, and Spanish women organizing against industrial waste. The next section discusses gendered relations of resource rights, with three essays that focus respectively on Kenya, the Philippines, and a central Himalayan valley. The following section has four essays that discuss gendered relations of knowledge, with four essays that focus respectively on Zimbabwe, the Dominican Republic, the United States, and Silesia (including parts of Poland, eastern Germany, and the Czech Republic). The editors conclude with an essay presents theoretical insights and implications for policy in light of multiple themes brought together in feminist approaches to political ecology.

Ruether, Rosemary Radford. *My Quests for Hope and Meaning: An Autobiography*. Eugene, OR: Cascade Books, 2013.

This book is an autobiography tracing Rosemary Radford Ruether's intellectual development and writing career. Ruether examines the influence of her mother and family on her development and particularly her interactions with the Roman Catholic religious tradition. She delves into her exploration of interfaith relations with Judaism and Islam as well. Her educational formation at Scripps College and the importance of historical theology is also a major emphasis. Mental illness has also affected Ruether's nuclear family in the person of her son, and she details the family's struggle with this issue. Finally in this intellectual autobiography, Ruether explores her long concern and involvement with ecology, feminism, and the quest for a spirituality and practice for a livable planet.

----- . *Goddesses and the Divine Feminine: A Western Religious History*. Berkeley and Los Angeles: University of California Press, 2006.

This landmark work presents the most illuminating portrait we have to date of goddesses and sacred female imagery in Western culture—from prehistory to contemporary goddess movements. Beautifully written, lucidly conceived, and far-ranging in its implications, this work will help readers gain a better appreciation of the complexity of the social forces— mostly androcentric—that have shaped the symbolism of the sacred feminine. At the same time, it charts a new direction for finding a truly egalitarian vision of God and human relations through a feminist-ecological spirituality. Ruether begins her exploration of the divine feminine with an analysis of prehistoric archaeology that

challenges the popular idea that, until their overthrow by male-dominated monotheism, many ancient societies were matriarchal in structure, governed by a feminine divinity and existing in harmony with nature. For Ruether, the historical evidence suggests the reality about these societies is much more complex. She goes on to consider key myths and rituals from Sumerian, Babylonian, Egyptian, and Anatolian cultures; to examine the relationships among gender, deity, and nature in the Hebrew religion; and to discuss the development of Mariology and female mysticism in medieval Catholicism, and the continuation of Wisdom mysticism in Protestantism. She also gives a provocative analysis of the meeting of Aztec and Christian female symbols in Mexico and of today's neo-pagan movements in the United States.

----- . *Integrating Ecofeminism, Globalization and World Religions*. Lanham, MD: Rowman and Littlefield publishers, 2005.

Ruether provides an account of connections between ecology, feminism, the world religions, and processes of globalization. The book includes an introduction, four chapters, a conclusion, a list of website resources, and a thorough index. The first chapter focuses primarily on the effects of globalization on the environment; the second focuses on the ecological implications of the world religions; the third focuses on ethics and thea/ology from an ecofeminist perspective; and the fourth focuses on possible alternatives to the form of globalization that is dominated by corporations. Ruether discusses numerous practical issues relating to these topics, including colonialism, corporate globalization, environmental problems and the abuse of nature, agriculture and agribusiness, genetic engineering, the organizations and projects of the United Nations, and the efforts of international lending agencies such as the World Trade Organization (WTO).

----- . *Gaia and God: An Ecofeminist Theology of Earth Healing*. San Francisco, CA: HarperSan Francisco, 1992.

This major text by a leading figure in contemporary ecological theology provides an ecofeminist critique of the heritage of Western Christian culture, and identifies two strands of biblical and Christian tradition—the covenantal and the sacramental—that can be transformed in order to promote the healing of the Earth. Ruether examines the social and cultural roots of destructive relations between men and women, dominant and subjugated groups, and humans and the Earth, and discusses how Western religious teachings and symbolism of creation, apocalypse, sin, and evil have legitimized those forms of domination. Additionally, she finds glimpses of elements within those traditions that can serve as resources for reshaping both spirituality and social institutions in the direction of just and loving relations between people, the Earth, and the divine, particularly through base communities of resistance.

----- . *New Woman/New Earth: Sexist Ideologies and Human Liberation*. New York: Seabury Press, 1975.

Ruether argues that an ecologically balanced society cannot be realized apart from fundamental changes in social relationships, particularly those existing between men and women. Sexism and ecological destructiveness are symbolically and socioeconomically interconnected in patriarchal, industrial societies. Ruether further argues that unless all structures of domination are dismantled, ecological concern will be trivialized. One suggested transformation includes the development of decentralized, communal patterns of living.

Ruether, Rosemary Radford, ed. *Women Healing Earth: Third World Women on Ecology, Feminism, and Religion*. Maryknoll, NY: Orbis Books, 1996.

In her introduction, Ruether argues that Northern ecofeminists can learn from contributors' essays that recount the connections between poverty, the oppression of women, and the destruction of nature. She also believes that they can illustrate their own role in the global system that causes these problems. Ecofeminists, she argues, need to learn to be less dogmatic and more creative in critiquing and making use of the whole range of their cultural and religious traditions. Latin American contributions originate from Brazil (Ivone Gebara), El Salvador (Mercedes Canas), Venezuela (Gladys Parentelli), Costa Rica (Janet W. May), and Chile (Mary Judith Ress). Asian countries represented in the volume include: India (Vandana Shiva, Aruna Gnanadason, Gabriel Dietrich), the Philippines (Victoria Tauli-Corpuz), and Korea (Sun Ai Lee-Park). Essays originating from Africa illustrate views from: South Africa (Denise Ackerman and Tahira Joyner), Zimbabwe (Tumani Mutasa Nyajeka, Sara C. Mvududu), Malawi (Isabel Apawo Phiri), and Kenya (Teresia Hinga).

Sachs, Carolyn E. *Gendered Fields: Rural Women, Agriculture, and Environment*. Westview Press, 1996.

With feminist and environmentalist perspectives, Sachs discusses ways in which processes of globalization impact the lives of rural women. Including many examples from different countries, Sachs shows how economic globalization and development projects engender the degradation of the environment and the disenfranchisement of rural women. Sachs accounts for theoretical and practical issues as she discusses rural women in relationship to feminist theory, nature, land, and labor (including work with plants, animals, and farms). There is also a discussion of local and global dimensions of these issues.

------. *The Invisible Farmers: Women in Agricultural Production*. Rowman & Littlefield Publishing Inc., 1983.

This is a crucial book to the study of women in agricultural production. Sachs first gives a historical view of how women have worked in this field, including such topics as decision making and landowning, industrialization and urbanization, and the division of labor among sexes. She then discusses domesticity and ideology in relation to American policy. One chapter focuses on theories and practices of the family farm, while another

on those of agriculture in developing countries. Various interviews are explored with women farmers concerning their work.

Sachs, Carolyn E., ed. *Women Working in the Environment: Resourceful Natures*. Washington DC: Taylor and Francis, 1997.

This is a collection of essays on theoretical and practical aspects of relations between women, work, and the natural environment. This collection contains 17 essays, including an introductory essay by the editor. The remaining essays are gathered into five parts. The first part presents discussions of gender and labor in various communities (e.g., agriculture, mining, and fishing). The second part focuses on property rights and issues of access to land and water. The third part concentrates on women's ways of knowing and working, including strategies to preserve biodiversity and to achieve sustainability. The fourth part contains discussions of gender roles in activism and environmental and social movements. The fifth part focuses on the implications of these issues for policy.

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

Salleh presents a critical discussion of political and philosophical themes in ecofeminism, showing connection between theoretical and practical issues of feminism and environmentalism. In particular, Salleh uses postmodern approaches to Marxist theory to address a variety of such issues, including of scientific discourse, ecology, post-colonialism, globalization, socialism, feminism, political economy, embodiment, and the struggles of indigenous peoples. From the ecofeminist perspective proposed in this book, Sallah criticizes other ecological and feminist movements, including deep ecology, social and socialist ecology, and postmodern feminist movements.

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

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

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

This book focuses on ecofeminism in light of radical democracy and feminist postmodernism. Sandilands provides a genealogical account of ecofeminism as a

democratic tradition, considering debates about nature and gender, identity politics, and ecofeminist theory and practices. The author addresses issues concerning cyborgs and queers, universality and particularity, the public and private life of ecofeminism, and the “wild” side of ecofeminism.

Seager, Joni. *Earth Follies: Coming to Feminist Terms with the Global Environmental Crisis*. New York: Routledge, 1993.

Seager provides a feminist critique of the environmental crisis, arguing that environmental problems are intimately linked to male-controlled institutions (such as multinational corporations, governments, and environmental organizations). Within this book, the author describes and analyzes these institutionally-caused environmental problems. She argues that demilitarization and the redistribution of natural resources are feminine alternatives to the male-oriented solution of population control. Criticizing deep ecologists and ecofeminists, the author praises the grassroots environmental movement for its ability to see how environmental problems often result from masculine power structures.

Seymour, Nicole. *Strange Natures: Futurity, Empathy, and the Queer Ecological Imagination*. Champaign, IL: University of Illinois Press, 2013.

In this book Nicole Seymour investigates the ways in which contemporary queer fictions offer insight on environmental issues through their performance of a specifically queer understanding of nature, the nonhuman, and environmental degradation. By drawing upon queer theory and ecocriticism, Seymour examines how contemporary queer fictions extend their critique of “natural” categories of gender and sexuality to the nonhuman natural world, thus constructing a queer environmentalism. Seymour illustrates how homophobia, classism, racism, sexism, and xenophobia inform dominant views of the environment and help to justify its exploitation. Calling for a queer environmental ethics, she delineates the discourses that have worked to prevent such an ethics and argues for a concept of queerness that is attuned to environmentalism’s urgent futurity, and an environmentalism that is attuned to queer sensibilities.

Shiva, Vandana. *Staying Alive: Women, Ecology, and Development*. London: Zed Books, 1989.

Here Shiva demonstrates the link between the exploitation of nature and the oppression of women, particularly women in the Third World. Economic development (which should be more bluntly called maldevelopment), along with many aspects of science, technology, and politics, all contribute to detrimental actions toward women and nature. Shiva argues that the only way of surviving that mutually enhances nature, men, and women is through the ecological way that promotes sustainability, diversity, and harmony. Throughout the book, she discusses the relationship that women have with nature, the forest, the food chain, and water. She concludes by arguing that women need to reclaim the feminine principle of “terra mater.”

Shiva, Vandana, ed. *Close to Home: Women Reconnect Ecology, Health, and Development Worldwide*. Philadelphia, PA: New Society Publishers, 1994.

Focusing on the ways in which women in Third World societies have responded to the global environmental crisis, essays in this volume seek to make connections between global and local contexts; health and environmental issues; humans, society, and nature; and social and environmental forms of exploitation. Individual chapters address topics such as: AIDS and ecological collapse in Thailand, women and toxic waste in the United States, the connection between human health and the environment, sex-selective reproductive technologies, legal rights, Indian and Filipino women's peasant movements, ethnic conflict in Sri Lanka, biotechnology, ecological concerns in global perspective, and ecological economics.

Sontheimer, Sally Ann, ed. *Women and the Environment: A Reader: Crisis and Development in the Third World*. Earthscan Publications Ltd., 1991.

This collection of essays discusses the place of women and the environment in developing countries. In many third world countries, women have been forced to respond to ecological stress, as their food, wood, water, and other necessities have been growing scarce. This reader provides an optimistic account of how these women continue to use natural resources in sustainable ways, even while extreme environmental degradation continues, and while unsympathetic bureaucrats, governments, and developing agencies provide no help.

Spencer, Daniel T. *Gay and Gaia: Ethics, Ecology, and the Erotic*. Cleveland, OH: Pilgrim Press, 1996.

This book argues for a rethinking of our underlying assumptions concerning sexuality, eroticism, ecology, ethics, and the sacred. It provides a multilayered account of how to think and live ethically, defending the ecocentric position that humans need to care for all parts of creation, not merely the human realm. Spencer notes that such an ethics entails both ecological and social justice, and that it must understand how our sexuality, spirituality, and ethics are intimately intertwined.

Spretnak, Charlene. *The Resurgence of the Real: Body, Nature, and Place in a Hypermodern World*. Perseus Books, 1997.

Spretnak offers a critique of modernity, particularly in light of the philosophies, sciences, and technologies that deny the power of the body and of place in experience and ultimately facilitate the degradation and destruction of the natural world. In place of modernism, which she considers to be exacerbated in deconstructive postmodernism, Spretnak proposes a constructive postmodernism that she calls ecological postmodernism. Spretnak's ecological postmodernism involves a network of scientific, philosophical, spiritual, and artistic movements that integrate pre-modern and modern perspectives into a holistic worldview.

Stange, Mary Zeiss. *Hard Grass: Life on the Crazy Bison Ranch*. Albuquerque, NM: University of New Mexico Press, 2010.

Mary Zeiss Stange's story of running a bison ranch with her husband in southeastern Montana is a series of essays where she illustrates the realities of ranch life at a time when the "New West" of subdivision, "ranchettes," telecommuting, and tourism collides with the "True West" of too much, too little, too hard, and too harsh. Her stories explore the myths and realities of ranch life in modern America—the brandings, rodeos, and demolition derbies that are major events, and the social, environmental, and political factors at work in shaping the land and the people. Less memoir than deep history of people and place, these vivid, naturalistic tales examine the complex relationships that comprise life in the rural West today.

Starhawk. *The Spiral Dance: A Rebirth of the Ancient Religions of the Great Goddess*, 20th Anniversary Edition, San Francisco, Calif.: Harper & Row, 1999.

In this book, Starhawk takes a Wiccan approach to feminism in a way that revitalizes Goddess religion and helps articulate the meaning of witchcraft as a viable worldview. This is the 20th anniversary edition. This book was first published in 1979, and a tenth anniversary was published in 1989. Each anniversary edition contains a new introduction, as well as new sections of commentary on each chapter of the book.

Stange, Mary Zeiss. *Woman the Hunter*. Boston: Beacon, 1997.

In this book, Stange provides a scholarly account integrated with her own personal experiences of hunting, as she traces how women and men have historically viewed nature, violence, and hunting. She argues that we need to rethink stereotypes that depict men as hunters and women as gathers. Noting that ecofeminism often romanticizes women and nature by equating hunting with rape, Stange offers an alternative view of women as hunters. By drawing upon thinkers like Aldo Leopold and Clarrisa Pinkola Estes, the author claims that hunting is a spiritual activity that concerns mutual obligations between the human and natural worlds.

Stephens, Anne. *Ecofeminism and Systems Thinking*. New York: Routledge, 2013.

This book explains the backgrounds of cultural ecofeminism and critical systems thinking, and what we find when they are systematically compared. Both theories share a range of concepts, have a strong social justice ethic, and challenge the legacy of modernity. The book takes theory into practice. The value of the emergent principles of feminist-systems thinking are described and demonstrated through four chapters of case studies in community development settings. The principles can be used to influence project design and outcomes across a range of disciplines including project management, policy, health, education, and community development. This book has much to offer practitioners who seek to create more socially just and equitable project and research outcomes.

Sturgeon, Noel. *Environmentalism in Popular Culture: Gender, Race, Sexuality, and the Politics of the Natural*. Tucson, AZ: University of Arizona Press, 2008.

In this book 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. This book employs a global feminist environmental justice analysis to focus on how racial inequality, gendered patterns of work, and heteronormative ideas about the family relate to environmental questions. Sturgeon unpacks a variety of cultural tropes, including ideas about Mother Nature, the purity of the natural, and the allegedly close relationships of indigenous people with the natural world, and investigates the persistence of the “myth of the frontier” and its extension to the frontier of space exploration.

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

This is the first book that deals historically with ecofeminism as a social movement within the United States. Sturgeon traces the antimilitaristic views of ecofeminism in the 1980s through the international arena of environmental politics of the 1990s, elucidating how ecofeminists discuss such concepts as nature and gender. She also focuses on equality and the WomanEarth Feminist Peace Institute, as well as race in light of indigenous women and “white goddesses.” This book provides new insights on the history of ecofeminism in particular and on social movements in general. Sturgeon critically discusses both the theory and practice of the ecofeminist movement.

Terry, Geraldine and Caroline Sweetman, eds. *Climate Change and Gender Justice*. Rugby, UK: Practical Action, 2009.

This book considers how gender issues are entwined with people’s vulnerability to the effects of climate change, and how gender identities and roles may affect women’s and men’s perceptions of the changes. The case studies in this book show how women and men in developing countries are experiencing climate change and describe their efforts to adapt living habits to ensure survival, often against extraordinary odds. Contributors also examine how gender-equality concerns should be integrated into international negotiations and agreements on climate change mitigation and adaptation to ensure that new policies do not disadvantage poor women, but rather deliver them some benefits.

Turpin, Jennifer and Lois Ann Lorentzen, eds. *The Gendered New World Order: Militarism, the Environment, and Development*. New York: Routledge, 1996.

This collection is the first of its kind to make the point that militarism, unequal development, and the environmental crisis are gendered issues, insofar as it is women who are most adversely affected by them. This book of case studies shows the relationship between women and various issues of the new world order, such as NGOs, land development plans of multinational corporations, HIV/AIDS, health, war and violence, and global security. The gendered connection between such problems as

refugees, water pollution, bombings, massive dams, starvation, deforestation, and nuclear arms are brought together into a unique perspective. International contributors include Lorraine Elliott, Julie Fisher, Linda Rennie Forcey, Lenore B. Goldman, Geeta Rao Gupta, Claire McAdams, Kathleen M. Merchant, Betty Reardon, Vesna Nikolic-Ristanovic, Ruth K. Oniang'o, Mary J. Osirim, Hamideh Sedghi, Claire Van Zevern, Ellen Weiss, and Daniel Whelan.

Underhill-Sem, Yvonne. *Gender and the Global Flower Market: A Feminist Political Ecology of the Flower Industry*. London: ZED Books, 2014.

This book provides captivating insights into the gendered culture, politics and economics of flowers. This book analyzes of the global and local structure of the floriculture industry and its development impacts. Drawing on new empirical evidence from the Pacific, it pays close attention to the layered meaning of flowers in places where flowers are closely associated with embodied every day practices, especially of women. Situated within a renewed framework of feminist political ecology, by interrogating the ecological and cultural underpinnings of flowers, it moves beyond critique and towards envisioning alternative futures imbued with gendered environmental and indigenous knowledges.

Unger, Nancy C. *Beyond Nature's Housekeepers: American Women in Environmental History*. Oxford and New York: Oxford University Press, 2012.

From pre-Columbian times to the environmental justice movements of the present, women and men frequently responded to the environment and environmental issues in profoundly different ways. Offering more than biographies of great women in environmental history, *Beyond Nature's Housekeepers* examines the intersections that shaped women's unique environmental concerns and activism and that framed the way the larger culture responded. Women featured include Native Americans, colonists, enslaved field workers, pioneers, homemakers, municipal housekeepers, immigrants, hunters, nature writers, soil conservationists, scientists, migrant laborers, nuclear protestors, and environmental justice activists. Nancy C. Unger reveals how women have played a unique role, for better and sometimes for worse, in the shaping of the American environment.

Vakoch, Douglas A. *Ecofeminism and Rhetoric: Critical Perspectives on Sex, Technology, and Discourse*. Oxford and New York: Berghahn Books, 2011.

This book introduces a variety of innovative approaches for advancing ecofeminist activism, demonstrating how words exert power in the world. Contributors explore the interconnections between the dualisms of nature/culture and masculine/feminine, providing new insights into sex and technology through such wide-ranging topics as canine reproduction, orangutan motherhood and energy conservation. Ecofeminist rhetorics of care address environmental problems through cooperation and partnership, rather than hierarchical subordination, encouraging forms of communication that value mutual understanding over persuasion and control. By critically examining ways that theory can help deconstruct domineering practices—exposing the underlying

ideologies—a new generation of ecofeminist scholarship illuminates the transformative capacity of language to foster emancipation and liberation.

Warren, Karen J. *Ecofeminist Philosophy: A Western Perspective on What it is and Why it Matters*. Lanham, Md.: Rowman & Littlefield, 2000.

This book contains Warren's philosophical analysis of ecofeminist theory and practice. Providing a western philosophical perspective, the author discusses the essence of ecofeminism, its range, and its significance to current issues. Topics include the empirical data of nature as a feminist issue; an overview of ecofeminist positions, ecofeminist ethics, animal welfare, ecosystem ecology and Leopold's land ethic, social justice, and patriarchy and spirituality.

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

The essays in this collection on ecofeminism come from a wide range of interdisciplinary perspectives. The essays involve the empirical data that influenced ecofeminism as a world-wide grassroots movement initiated by women; the relevance of ecofeminism to academia and scientific research; and the philosophical perspectives of ecofeminism. Contributors include: Candice Bradley, Douglas J. Buege; Adrienne Elizabeth Christiansen, Deane Curtin, Wendy Donner, Karen M. Fox, Susan Griffin, Lori Gruen, Petra Kelly, Ruthanne Kurth-Schai, Wendy Lee-Lampshire, Gretchen T. Legler, Joseph R. Loer, Judith Plant, Val Plumwood, Eliane Potiguara, Robert Alan Sessions, Andy Smith, Charlene Spretnak, Noel Sturgeon, Dorceta E. Taylor, Karen J. Warren, Betty Wells, Holley L. Wilson, Danielle Wirth, and Catherine Zabinski.

----- . *Ecological Feminist Philosophies*. Bloomington, Ind.: University of Indiana Press, 1996.

This anthology of critical scholarship addresses a variety of issues pertaining to the philosophy of ecofeminism. Contributions discuss various topics, including the domination of women and nature, patriarchal conceptual frameworks, the grassroots origins of ecofeminist practice, and the debate between ecofeminism and deep ecology. Other essays focus on the relationship between feminism and animal rights, abortion, nuclear avoidance, literary theory, women-nature analogies, and ecological science.

----- . *Ecological Feminism*. London: Routledge, 1994.

This work, the first anthology solely concerned with the philosophical aspects of ecological feminism, focuses on the conceptual and theoretical issues of the connections between women and nature. Domination is shown to include sexism and the exploitation of the environment. The contents of this book include: Victoria Davion, "Is Ecofeminism Feminist?"; Deborah Slicer, "Wrongs of Passage: Three Challenges to the Maturing of Ecofeminism"; Douglas J. Buege, "Rethinking Again: A Defense of Ecofeminist Philosophy"; Val Plumwood, "The Ecopolitics Debate and the Politics of Nature"; Christine J. Cuomo, "Ecofeminism, Deep Ecology, and Human Population"; David Kenneth Johnson and Kathleen R. Johnson, "The Limits of Partiality: Ecofeminism,

Animal Rights, and Environmental Concerns”; Lori Gruen, “Towards an Ecofeminist Moral Epistemology”; Philip Payne, “Restructuring the Discursive Moral Subject in Ecological Feminism”; Jim Cheney, “Nature/Theory/Difference: Ecofeminism and the Reconstruction of Environmental Ethics”; Karren J. Warren, “Toward an Ecofeminist Peace Politics.”

Warren, Karen J. and Duane L. Cady, ed. *Bringing Peace Home: Feminism, Violence, and Nature*. Bloomington: Indiana University Press, 1996.

This collection of essays from feminist authors focuses on the complex relationships between women, nature, war, and peace. The contributors consider how women are affected by such acts of violence as rape, incest, abuse, racism, sexism, economic exploitation, war, and genocide. Essays focus on connections between feminism and peace; indigenous agriculture and the Green Revolution; the abuse of women, children, and pets; maternal peace politics; war, detachment, and denial; war and gender; incest and nuclearism; women as caretakers; men and rape; the Just-War Theory; and feminist justice.

Wejnert, Barbara, ed. *Linking Environment, Democracy, and Gender*. Bingley, UK: Emerald Books, 2012.

This book highlights the ways in which scholarly analysis has contributed to a rich understanding of the links between spreading democracy, gender equality, and environmental protection. Combining theoretical, empirical, and policy perspectives, the volume includes cutting-edge debates on the meaning of democracy and the processes of its development, as well as the response of democracies to environmental and gender concerns. In particular, the volume discusses the difference between democratic and non-democratic countries in terms of protection and care for their citizens; security of women's rights and women's opportunities offered by democratic vs. non-democratic states; relations between environmental issues and gender; and women's response to environmental problems.

Westling, Louise H. *The Green Breast of the New World: Landscape, Gender, and American Fiction*. Athens: University of Georgia Press, 1996.

Through an investigation of American literature (including but not limited to the works of Emerson, Thoreau, Hemingway, Faulkner, Willa Cather, and Eudora Welty), the author describes the array of attitudes toward nature and gender found within these works. Symbolic landscapes, fictional characters, and gendered traditions are explored in depth. The first part of the book provides backgrounds for the second part of the book, entitled “Landscape in Twentieth-century Fiction.”

Wilber, Ken. *Sex, Ecology, Spirituality: The Spirit of Evolution*. 2nd rev. ed. Boston, MA: Shambhala Publications, 2000.

This work of integral theory is Ken Wilber's presentation of a holistic theoretical matrix that attempts to integrate a variety of scientific, metaphysical, and spiritual interpretations of reality in such a way as to account for subjective, objective, individual, and collective aspects of the world as they develop through the process of evolution. Wilber uses his integral theory in presenting critical discussions of a variety of themes related to environmental philosophy, including eco-spirituality, deep ecology, ecofeminism, and environmental ethics.

The World Bank, Food and Agriculture Organization, and International Fund for Agricultural Development. *Gender in Agriculture Sourcebook*. Washington, DC: World Bank Publications, 2008.

This book provides an up-to-date understanding of gender issues and a rich compilation of compelling evidence of good practices and lessons learned to guide practitioners in integrating gender dimensions into agricultural projects and programs. It serves as a tool for: guidance; showcasing key principles in integrating gender into projects; stimulating the imagination of practitioners to apply lessons learned, experiences, and innovations to the design of future support and investment in the agriculture sector. The Sourcebook looks at: access to and control of assets; access to markets, information and organization; and capacity to manage risk and vulnerability through a gender lens. There are 16 modules covering themes of cross-cutting importance for agriculture with strong gender dimensions.

Zimmerman, Michael E. *Contesting Earth's Future: Radical Ecology and Postmodernity*. Los Angeles and Berkeley, CA: University of California Press, 1994.

This work presents a critical discussion of the philosophical implications of movements in radical ecology, including social ecology, ecofeminism, and deep ecology. Zimmerman devotes much attention to the philosophy of Martin Heidegger and to various postmodern thinkers (e.g., Jacques Derrida, Michel Foucault, Donna Haraway). Often appealing to the works of integral theorist Ken Wilber, Zimmerman is critical of environmental and philosophical movements that simply oppose modernity or modern technology. Zimmerman proposes a postmodernism that integrates the contributions of modern rationality and technological development while still remaining critical of modernity and technology.

Zimmerman, Michael E., J. Baird Callicott, Karen J. Warren, Irene J. Klaver, and John Clark, eds. *Environmental Philosophy: From Animal Rights to Radical Ecology*. 4th ed. Upper Saddle River, NJ: Prentice-Hall, 2005.

This is the fourth edition of an anthology of texts on key issues in environmental philosophy. The essays in this edition are collections into four parts: 1) Environmental Ethics, 2) Ecofeminism and Social Justice, 3) Environmental Continental Philosophy, and 4) Political Ecology. These essays present discussions of a variety of issues, including the following: moral and ethical implications of environmental problems; social justice issues regarding women, children, and indigenous peoples; political and socioeconomic

questions regarding environmental policy, the free market, sustainability, and the problem of ecofascism; and perspectives on environment philosophy influenced by continental thinkers like Martin Heidegger, Maurice Merleau-Ponty, Jürgen Habermas, Jean-Luc Nancy, etc. Previous editions of this anthology contained a section on deep ecology (edited by George Sessions). New to this edition is the section on continental philosophy (edited by Irene Klaver) and the expansion of the ecofeminism section to include social justice issues.