



## **Gender Bibliography**

**(Annotated by Sam Mickey and Elizabeth McAnally)**

Adams, Carol J. *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”).

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 Zwarteveen; “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.

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.

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.

Bordo, Susan. *Unbearable Weight: Feminism, Western Culture, and the Body*, 2<sup>nd</sup> 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.

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.

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.

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.

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.

\_\_\_\_\_. *With a Fly's Eye, Whale's Wit, and Woman's Heart: Animals and Women*. San Francisco: Cleis, 1989.

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 be-ing 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 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.

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. *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. *Introducing Ecofeminist Theologies*. London, UK: T&T Clark, 2005.

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.

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.

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

Gimbutas, Marija. *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.

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. *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. *The Companion Species Manifesto: Dogs, People, and Significant Otherness*. Chicago, IL: Prickly Paradigm, 2003.

\_\_\_\_\_. *Modest\_Witness@Second\_Millennium.FemaleMan©\_Meets\_OncoMouse<sup>TM</sup>: 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. *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).

Jaggar, Alison M., ed. *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."

Jaggar, 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.

Jantzen, Grace. *God's World, God's Body*. Philadelphia, Pa.: The Westminster Press, 1984.

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.

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.

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.

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."

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 17<sup>th</sup> 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 20<sup>th</sup> 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.

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.

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.

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 19<sup>th</sup> century through the 20<sup>th</sup> 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.

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. *Environmental Culture: The Ecological Crisis of Reason*. London: Routledge, 2002.

\_\_\_\_\_. *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. *Gaia's Gift: Earth, Ourselves, and God After Copernicus*. London: Routledge, 2003.

\_\_\_\_\_. *Sacred Gaia: Holistic Theology and Earth System Science*. London: Routledge, 2000.

\_\_\_\_\_. *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.

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.

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. *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 theology 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.

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.

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.

Spretnak, Charlene, ed. *The Politics of Women's Spirituality: Essays on the Rise of Spiritual Power Within the Feminist Movement*. Garden City, N.Y.: Anchor Books, 1982.

Starhawk. *The Spiral Dance: A Rebirth of the Ancient Religions of the Great Goddess*, 20<sup>th</sup> 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 20<sup>th</sup> 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.

Sturgeon, Noel. *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.

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.

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.

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.

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.