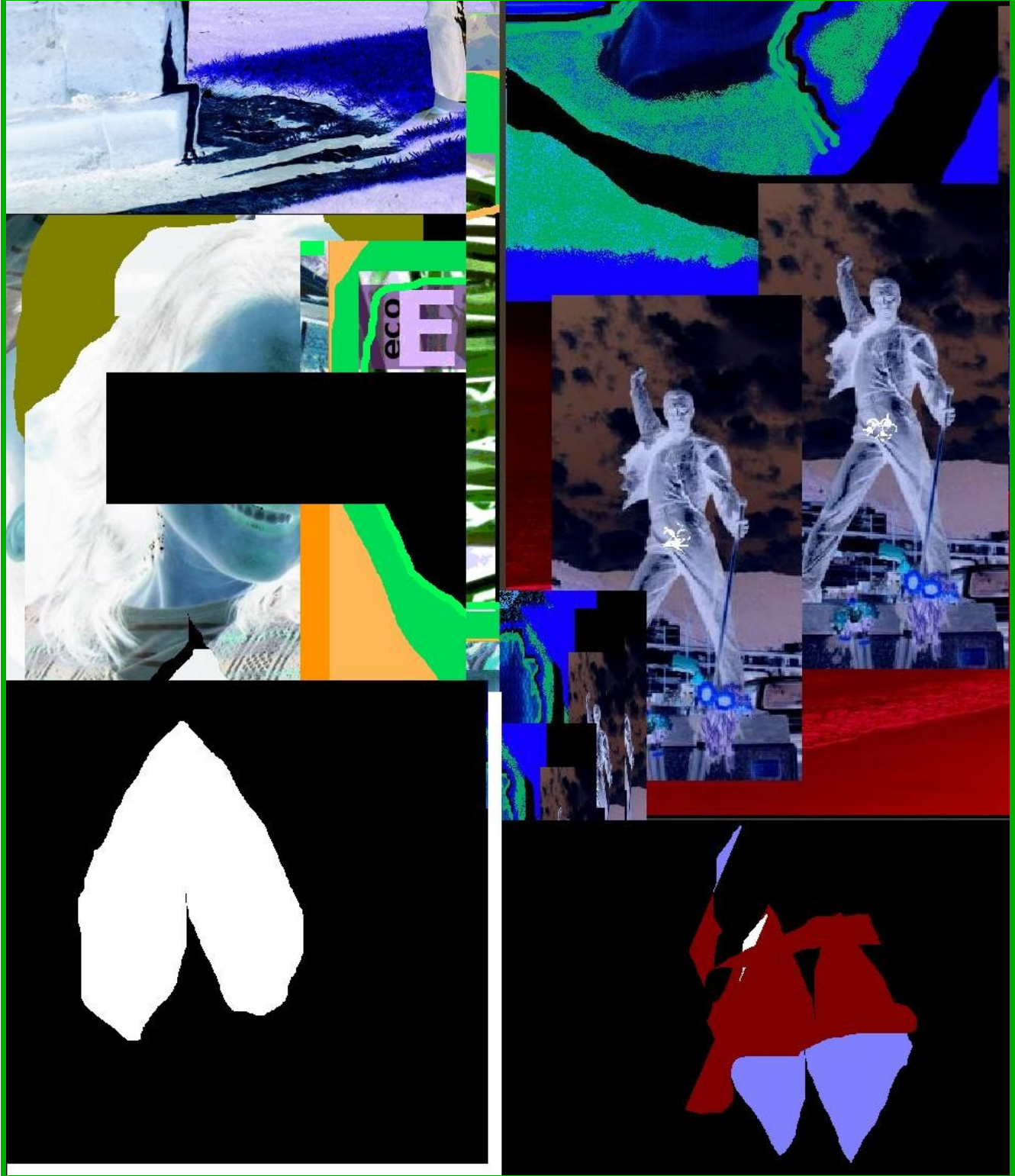


Re-Imagining our Sociological Contemporaneity: What is the Age of Re-embodiments?

BSA - Theory Study Group Symposium
16th July 2010



1. Official Website – BSA Theory Study Group

<http://www2.warwick.ac.uk/fac/soc/sociology/staff/academicstaff/bhambra/gurminderkbhambra/research/bsatheorygroup/event2010>

2. Call for Contributions

The topicality of climate justice is indisputable. Debates on the shape of post-Kyoto treaties for climate and social equity abound. Similarly, popular initiatives to set up tribunals to fight those responsible for climate forcing and reclaim ecological debts are on the rise. The goal is balance and equity whilst the issue that needs addressing is Man's poor relation with his local and global environments.

Such a panorama tentatively depicts our contemporaneity at large. Namely, established institutions no longer know how to grapple with the question of Western Man and his externalized others -'nature,' 'women,' 'aboriginal man,' 'the sacred.' This is a situation which obviously engenders much social and ecological unrest. Social theory largely partakes of this disconcerting tension. To be sure, a ruling body of modern categories appears surrounded by a constellation of critical responses that only in relation to the former endeavour to destabilize the prevailing –modern— canon. The postmodern condition is a conspicuous case in point. Whilst it manages to move away from the much-celebrated prowess of reason and it introduces much-needed perspectivism, postmodernity largely signifies the crowning of modernity. Theses such as 'the end of history' testify to this truism.

Against this background, this symposium posits that the tension at issue needs urgent recasting. Modernity – and, for that matter, postmodernity— is exhausted. Western/ised anthropocentrism no longer can operate as point of reference; it only entails systematic destruction of both cultural and biological diversity. No wonder that Man's categorical position is in the course of being decentred. Man's own developed abilities to both disembody his tread on the Planet from ecocycles and biorythmes alike, and disembody politics from bioregional constituencies are questioning his validity as point of reference. This is occurring in both *praxis* and *theoria*, as the findings and teachings from chiefly ecofeminism, Polanyian political economy and ethno-ecology attest.

While the challenge of disembodiment follows from the Neolithic Revolution and *a fortiori* the practice of metallurgy, it is a more recent series of industrial revolutions that have perilously intensified it: At what rates

of dis/embodiment are human societies –or some of their groups— willing to operate in order to erect what kind of global civilization? The heightened ecocidal nature of our contemporaneity, to be sure, seems to prescribe that Western/ized societies engage in the opposite exercise and start re-embodiment and re-embed their lifestyles. It may thus be wise to recentre theory around this process which popular struggles around the world have already initiated: we need a sociological imagination of the Age of Re-embodiments.

It seems, therefore, that to unthink our intellectual fetters and welcome this new spatiality, a root-and-branch debate akin to that which took place at the entrance of modern times is due. Just as eighteenth-century Germany asked '*Was ist Aufklärung?*,' so too twenty-first-century critique should inquire: 'What is re-embodiment?' 'How shall social theory register and further hone the Age of Re-embodiments?'

- Can anthropogenic climate change be addressed with a disembodied, disembedded theoretical body: What is your proposal to embody and embed social theory?
- The adoption of an Age-of-Re-embodiments perspective recategorizes modern and postmodern theory as classical bodies of knowledge: Which classical authors offer leads on which to build the theoretical basis of this Age? How may this Age relate to classical theory: does the emerging link necessarily form a linear progression?
- Do we need a grand theory of the Age of Re-embodiments or rather a complementarity of piecemeal contributions? Are we aiming at an addition of disciplinary jargon and/or the creation of new categories of knowledge? Do we need to uphold disciplinary boundaries: sociology separated from anthropology, political science, ecology, etc., or should we aim at a counter- supra-discipline which emphasizes completely distinctive cognitive aspects, as for instance suggested by Michel Foucault in *The Archaeology of the Human Sciences*? Which cognitive aspects are relevant for the Age of Re-embodiments?
- Is nature/culture, and, for that matter, *scientia/philosophia*, a divide to keep abiding by? How does the re-embodiment of theory relate to (social) constructionism and (natural) realism? Which conclusions does sociology draw as it converses with ecology and other natural sciences, and which should ecology and other natural sciences draw as they interact with sociology?
- The re-enchantment of the world has often been spoken of as a prerequisite for re-embodiment. Is re-embodiment a profane and/or sacred affair? How do Emile Durkheim and Max Weber relate to the theory of this Age?

- What might be the role that non-Western/ized cosmologies play in re-informing social theory in this Age? What should theory learn from popular struggles for re-embodiment around the world? How is lay knowledge to re-inform social theory?
- How are we to map out power relations and monitor the steady, abrupt or absent global entrance into the Age of Re-embodiments? How is ecomarxism, largely concerned with production relations and the (re)distribution of capital, to reinscribe its theses in the prescriptive horizon of this Age?
- If dis/embodiment speaks of a finite qualitative continuum, it then implies that the production of knowledge and the exercise of critique must be one and the same endeavour —somehow completing the task initiated by the young Marx. Should this core of knowledge-critique be value neutral or does the Age of Re-embodiments need a cognitive reconstruction with an unashamed value basis? Which set of prescriptive values should the Age of Re-embodiments endorse?
- How is theory to tackle the reality of high levels of consumption in the cores vis-à-vis the heightened severity of ecocides in the peripheries?
- How is historical sociology to re/write its narratives and ethnographies from the angle and prescriptions provided by this Age?
- The production of technology —*a fortiori* high-tech— entails appropriations of resources that go far beyond the area where the pieces of technology are being used as the work of, for instance, Alf Hornborg has pointedly noted. What are the implications of re-embodiment technology and the science that informs it?
- What are the continuities and ruptures between the institutional project of sustainable development/sustainability and this Age?

These are some of the circumstances —constraining and productive at a time— of our sociological imagination at present. Or so is the contention of this symposium.

3. The Age of Re-embodiments in the Larger Geopolitical Map

The Theory Study Group section of the British Sociological Association is supporting the symposium 'Re-imagining our Sociological Contemporaneity: What is the Age of Re-embodiments?' so that the invited speakers engage in a preliminary attempt to define re-embodiment theory. Re-embodiment is a global social phenomenon. It is a popular and organized response against the excesses of

Wester(nized) both modernity and postmodernity that also receives the firm support of international intellectual quarters and NGOs. These excesses are part of the colonial legacy. They are conspicuously epitomized in the international climate change regime (ICCR). The ICCR draws a geopolitical picture with two major actors –a core and a periphery. The former roughly coincides with the technologically-developed nations, the latter with the technologically-underdeveloped ones. The core disembodies the peripheries from their ecocycles and biorhythms alike so that it can use the resources and labourforce of the latter for its own development.

The periphery, however, is increasingly contesting this unfair geopolitical map by reclaiming and engaging in processes of re-embodiment. The latter are, to be sure, attempts at drawing a postcolonial map which could be called Age of Re-embodiments to do justice to the phenomena under way. Processes for re-embodiment take various forms. Peripheral areas, to name one, are reclaiming food and energy sovereignty over their territories. They protest against the land dispossessions and landscape redefinitions that follow from such ICCR-schemes as carbon trading and the Clean Development Mechanism. Analogously, climate debts are being politicised in order to register core -party abuses of the Earth's-carbon-cycling capacity. A steadily more concerted attempt to set up an international Tribunal for Climate Justice is an additional strategy towards re-embodiment.

4. Re-embodiment Theory & The Fields of Knowledge

This symposium on the Age of Re-embodiments aims at exploring the theoretical implications of these global social phenomena. Re-embodiment cuts across the social and natural sciences and reassembles both. It builds on previous work on embodiment theory from as varied fields as 20th-century philosophy, environmental sociology, ecofeminism, political economy, ethno-ecology and human geography. Re-embodiment theory equally builds upon classical and post-structuralist social theory and philosophy. It endorses those texts that critically analyse the ontic, epistemic and axic presuppositions of modern and postmodern times.

Re-embodiment theory thus positions us in a terrain that is neither modern nor postmodern. The

symposium on the Age of Re-embodiments aims to explore and define this new –or perhaps very ancestral– terrain. It should exert an impact upon the same fields on which it relies. Namely, social theory, philosophy, environmental sociology, ecofeminism, political economy, ethno-ecology and human geography.

This symposium invites 2 papers on each of the following three fields: social theory & philosophy, political ecology and ecofeminism.

5. Basic Literature on which Re-embodiment Theory Builds

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THOMAS-PELLICER, Ruth & Miriam Pepper (2007), *A Jubilee for Climate Justice*, Eco Pax Mundi.

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6. Outcomes of the Symposium

The outcomes of the symposium are three:

(1) Setting the foundation stone for the edited collection under negotiation with Palgrave Macmillan.
(see section 11 for details)

(2) Exploring the possibility to set up the 'Age of Re-embodiments Network' as a British Sociological Association independent research group.

(3) Shaping the academic direction of a prospective research group geared at the writing up of the world history of the Age of Re-embodiments. This research group should aim at a simultaneously economic, ecological, social and ethical history, where the international climate change regime is taken as the starting geopolitical map. Philosophical insight is applied to create a constellation of new categories of knowledge that analyse and steer the *mapa mundi* towards re-embodiment and re-embeddedness.

7. Venue

BSA London Meeting Room, Suite 2,
2 Station Court,
Imperial Wharf,
Townmead Road,
Fulham SW6 2PY
<http://www.britsoc.co.uk/events/meetingroom.htm>

8. Convenors

Ruth Thomas-Pellicer
Department of Sociology jointly with the Centre for Environmental Strategy
University of Surrey
GU2 7XH Guildford (Surrey), England, UK.
For inquiries email r.thomas-pellicer@surrey.ac.uk.
&
Patrick Curry
Department of Archaeology & Anthropology
University of Wales at Lampeter, UK

9. Speakers & Topics for 16th July 2010

9:00-10:00	Welcome to the BSA Theory Study Group Symposium 'Re-imagining our Sociological Contemporaneity: What is the Age of Re-embodiments?'	
10:00-11:00	Keynote - Dr. Ariel Salleh, University of Sydney, Australia (tbc, depending on funding)	'Ecology and Materially Embodied Knowledge'
11:00-11:15	Coffee break	
11:15-12:45	Re-embodiment & Social Theory	
11:15-12:00	Dr. Patrick Curry, University of Wales	'What is Enchantment?'
12:00-12:45	Prof Wendy Wheeler, London Metropolitan University	'Understanding the Sacred: Reason, Knowledge, and Transcendence in the Age of Re-Embodiments'
12:45-13:15	Lunch & Discussion	
13:15-16:30	Re-embodiment & Political Ecology	
13:15-14:00	Dr. Larry Lohmann, The Corner House	'Fetishism and Climate Change: A Problem for Social Science'
14:00-14:45	Vito de Lucia, Eco Pax Mundi	'The Re-embodiment of Technology in the Climate Regime' (tbc)
14:45-15:00	Coffee break	
15:00-16:30	Re-embodiment & Ecofeminism	
15:00-15:45	Prof Mary Mellor, Northumbria University	'Embodiment and Ecofeminist Political Economy'
15:45-16:30	Ruth Thomas-Pellicer, University of Surrey	'What is Re-embodiment or the Victorious Assertion of <i>Loci Standi</i> over the Barbarism of <i>Instrumenti Movendi</i>'
16:30-17:00	Conclusions & Further Challenges	
16:30-17:00	Dr. Ariel Salleh (tbc, depending on funding)	'Where do we go from here with re-embodiment theory?'
17:00-18:00	Coffee & informal discussion for those who wish to stay.	

10. Speakers Profiles in Alphabetical Order: Bios & Abstracts

Title; Name & Surname	Dr Patrick Curry
Current Academic Position, Department, University	Honorary Research Fellow, University of Wales at Lampeter
Bio	Canadian-born, longtime resident of London. PhD in the history and philosophy of science. Areas of interest include divination, environmental philosophy, metaphysics and counter-cultural discourses. Increasingly working as an 'independent scholar'. Current project is a work on enchantment, approached in terms of philosophical anthropology.
2 Highlighted Publications	<i>Ecological Ethics: An Introduction</i> (Polity Press, 2006) <i>Divination: Perspectives for a New Millennium</i> , ed. (Ashgate, 2010)
Title of Paper	'What is Enchantment?'
Abstract	I treat Kant's essay of 1784, "An Answer to the Question: What is Enlightenment?" and Foucault's essay "What is Enlightenment?", published in 1984, as substantive markers of enlightenment considered as self-conscious modernity, itself understood more as an axiological sensibility – one indelibly marked by disenchantment – than an historical period. Max Weber agonised over this development, which resulted in a seminal internal critique of modernity, further developed by Horkheimer and Adorno, the truth of which is evident in the current crisis, both ecological and socio-political. Perhaps paradoxically, following this critique leads, I suggest, out of modernity's nihilistic problematic into a non-modern (rather than pre- or post-) axio-sensibility which is marked, in contrast, by an embodied, ecocentric (non-anthropocentric) and animist enchantment which liberates truth from its modernist prison in epistemology and opens the way for a radical return to its, and our, common ontic home. So with theoretical support from Maurice Merleau-Ponty, Bruno Latour and Eduardo Viveiros de Castro, I defend asking this very different question now and offer an initial and provisional answer.

Title; Name & Surname	Mr. Larry Lohmann
Current Academic Position, Department, University	The Corner House
Bio	Larry Lohmann (larrylohmann@gn.apc.org) works with The Corner House, a Dorset-based advocacy, campaigning and research organization. Having spent most of the 1980s in Thailand teaching and working with local environmental and development groups, he has been based in the UK for the last 20 years. His books include <i>Pulping the South: Industrial Tree Plantations in the Global Paper Economy</i> (with Ricardo Carrere) (1996) and the edited volume <i>Carbon Trading: A Critical Conversation on Climate Change, Privatization and</i>

	<p><i>Power</i> (2006). He is a founding member of the Durban Group for Climate Justice and his articles have appeared in journals such as <i>Accounting, Organizations and Society</i>; <i>Asian Survey</i>; <i>Bulletin of Concerned Asian Scholars</i>; <i>Carbon & Climate Law Review</i>; <i>Development</i>; <i>Development & Change</i>; <i>International Journal of Environment and Pollution</i>; <i>New Political Economy</i>; <i>New Scientist</i>; <i>Race & Class</i> and <i>Science as Culture</i>.</p>
2 Highlighted Publications	<p>“Neoliberalism and the Calculable World: The Rise of Carbon Trading,” in K. Birch, V. Mykhnenko, and K. Trebeck (eds.) <i>The Rise and Fall of Neoliberalism: The Collapse of an Economic Order?</i> London: Zed Books, forthcoming.</p> <p>“Regulation as Corruption in the Carbon Offset Markets,” in S. Bohm and S. Dabhi (eds.), <i>Upsetting the Offset: The Political Economy of Carbon Markets</i>, London: Mayfly Books, 2009, pp. 175-91.</p>
Title of Paper	'Fetishism and Climate Change: A Problem for Social Science'
Abstract	<p>Climate change work among social scientists is characterized largely by new and proliferating forms of commodity and epistemological fetishism. Examples include the overwhelming (masculinist) focus on molecules, numbers, targets and prices; the establishment of social relationships among objects in which newly-minted “carbon dioxide equivalents” and industrial emissions and biotic and other carbon offsets “speak” to and interact with each other; the treatment of radical uncertainty in probabilistic terms; the appeal to regulation as a cure-all for carbon markets; the continued reliance on development economics; even the residual tendency to categorize nation-states or “geo-bodies” as emitters. Where such fetishisms and fantasy-structures hold sway among social scientists, they are not primarily “psychological” nor sustained or justified by false beliefs or theories, but rather embedded or embodied in vast arrays of concrete social practice, including those of the institutions in which many social scientists work and help create. Such practices contribute to making mainstream social science part of the climate problem rather than a source of solutions. What are the possibilities for reconstructing them in a different form, what different fetishes might result, and where might those possibilities come from? Attempting to bring together insights from Karl Marx, Ludwig Wittgenstein, Karl Polanyi, Slavoj Zizek, Timothy Mitchell, William Pietz, Donna Haraway, H.M. Collins and other science and technology studies scholars, and rural villagers in various locations in the global South, this paper will try to point to possible areas for further work.</p>
Title; Name & Surname	Professor Mary Mellor
Current Academic Position, Department, University	Emeritus Professor Northumbria University
Bio	<p>Mary Mellor is emeritus professor in the Department of Social Science at Northumbria University where she taught Social Theory and was responsible for doctoral programmes. She has published extensively on ecofeminism, ecofeminist political economy and various aspects of alternative economics. She</p>

	was founding Chair of the Sustainable Cities Research Institute at Northumbria university where she developed the concept of the convivial city. She has been actively involved in co-operative development and combating financial exclusion. Her most recent research has been on the nature of money and the financial crisis from an ecofeminist political economy perspective.
2 Highlighted Publications	Mellor, 2010, <i>The Future of Money</i> , Pluto Press Hutchinson, Mellor and Olsen, 2002, <i>The Politics of Money</i>
Title of Paper	'Embodiment and Ecofeminist Political Economy'
Abstract	This paper will argue that social theory lost touch with the materiality of the body when the social sciences split. The material underpinnings of human provisioning (a concept that should embrace goods and services including care) were partially and inadequately addressed by economics. Social theory concentrated on non-embodied notions of society and culture. The remnants of political economy within social theory were largely framed in terms of the gendered market economy. Ecofeminist political economy addresses the failures of economics and the gendering of social theory and radical political economy. It sees the economy as a capitalist and patriarchal construct that ignores the needs of the body and the 'body work' undertaken by women. It will be argued that the human body is the link between human society/economy and the natural environment. As a result of gendered economies the human body and nature are externalized. Ecofeminist political economy reframes human materiality and embodiment through a materialist and realist analysis of the human condition as bodies in nature. Central to this are the concepts of immanence and transcendence.

Title; Name & Surname	Dr Ariel Salleh
Current Academic Position, Department, University	Honorary Associate in Political Economy University of Sydney
Bio	Ariel Salleh is a researcher in Political Economy at the University of Sydney. Former Associate Professor in Social Inquiry at UWS and Visiting Professor at the Institute for Women's Studies, Manila. Her analysis of the global ecological crisis brings together a reading of critical sociology with hands-on experience of social movement politics, care giving, and science for people activism. Her notion of an embodied materialism first appeared in the journal <i>Thesis Eleven</i> (1982) and was developed further in <i>Ecofeminism as Politics</i> (1997) - extracted here [in Annex]. Ariel has written two books, numerous articles, and is widely cited in political ecology and environmental ethics. She is an editor of the journal <i>Capitalism Nature Socialism</i> and was a governor of the International Sociological Association Research Committee 24 - Environment and Society from 2000-06.
2 Highlighted Publications	<i>Ecofeminism as Politics: nature, Marx and the postmodern</i> . London/New York: Zed Books, 1997.

	<i>Eco-Sufficiency & Global Justice: women write political ecology</i> . London/New York: Pluto, 2009.
Title of Paper	'Ecology and Materially Embodied Knowledge'
Abstract	(tba)

Title; Name & Surname	Ruth Thomas-Pellicer
Current Academic Position, Department, University	Doctoral Student, Department of Sociology jointly with the Centre for Environmental Strategy, University of Surrey
Bio	Catalan-born, Ruth is completing a lengthy doctorate at the University of Surrey where she proposes a pool of new categories of knowledge to recentre theory around the social phenomenon 're-embodiment.' Ruth wishes to establish a fluent dialogue between a desdisciplined social theory, the politics of the Earth and artistic expression. To this end, Ruth looks forward to embarking upon a post-doctoral world history of the Age of Re-embodiments; she is co-founder of Eco Pax Mundi where Ruth engages in a reflexive greenhouse politics. Ruth is also training to launch her music group 'Rooting the Ellipse' to sing, dance and celebrate Gaea.
2 Highlighted Publications	With Miriam Pepper, 'A Jubilee for Climate Justice' , World Forum on Theology and Liberation; Eco Pax Mundi. ' <i>Was ist Kultur?</i> The Place of the King in the Age of Re-embodiments' (doctoral thesis which should lead to a publication)
Title of Paper	'What is re-embodiment or the Victorious Assertion of <i>Loci Standi</i> over the Barbarism of <i>Instrumenti Movendi</i>'
Abstract	Our contemporaneity is ruled by an ecocidal mode of being which makes some of us prisoners of the tension that follows from our willingness to conduct labour, recreational and healing activities in our autochthonous places and our inability to do so. The successful resolution of such a lived contradiction exacts the adoption of a theoretical approach that insightfully manages to put the history of philosophy and science as <i>epistēmē</i> into perspective. It enjoins an embodied, embedded and situated approach, which automatically dissolves the dualisms proper to the epistemological tradition –idealism/materialism, nature/culture, woman/man. In this caustic ground new categories of knowledge are engendered. This papers focuses on two irreducible such nascent categories. <i>Loci standi</i> or places of secure stay --the genome; local species; non-GM seeds; customary law; local and bioregional politics; and animist worldviews— emerge as prescriptive to exit the ecocidal mode of being. Since the advent of metallurgy these <i>loci standi</i> have been menaced by an antagonistic category which shall also remain irreducible in our theoretical box till we manage to leave behind the ecocidal mode of being. <i>Instrumenti movendi</i> such as cars and trucks; centralized –in contrast with federal and <i>a fortiori</i> bioregional— forms of governance such as state governments and all concepts defintory of philosophy

	and science as <i>epistēmē</i> , to be sure, are the instruments or artefacts developed as multifarious extensions of the possibilities offered by <i>loci standi</i> . They thus interfere with <i>loci standi</i> and exert a <i>différance</i> -effect over the latter by altering and deferring their realization. Re-embodiment is our willingness to live off and nurture the <i>loci standi</i> while keeping away from the barbarism of <i>instrumenti movendi</i> .
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Title; Name & Surname	Professor Wendy Wheeler
Current Academic Position, Department, University	Professor of English Literature Faculty of Humanities, Arts and Sciences London Metropolitan University
Bio	Wendy is a cultural biosemiotician influenced by the semiotic philosophy of C.S. Peirce and the biocybernetic systems philosophy of Gregory Bateson. She is interested, in particular, in the 'patterns which connect' mind, aesthetics, and nature in what Bateson called 'a necessary unity'.
2 Highlighted Publications	W. Wheeler, <i>The Whole Creature: Complexity, Biosemiotics and the Evolution of Culture</i> , Lawrence & Wishart, 2006 W. Wheeler, 'Transcendence', Special Issue <i>Ecophenomenology and Practices of the Sacred</i> , <i>Green Letters</i> , 14, 2010.
Title of Paper	'Understanding the Sacred: Reason, Knowledge and Transcendence in the Age of Embodiment'
Abstract	Drawing on the biocybernetic system understandings of Gregory Bateson and Biosemiotics, this paper will argue for an enlarged, embodied and envired, understanding of mind as natural, semiosic and system-emergent. Such a view, I will argue, offers an expanded and natural understanding of the sacred as the necessary experience of 'gaps' of transcendent 'knowing in nonknowing', or negative theology. Shared by all the world's great religions, such apophatic knowledge, it will be argued, offers a corrective to modernity's narrow focus on mind and the individual as encompassed by self-conscious reasoning alone.

11. Proposed Edited Collection Outline

Re-imagining Our Sociological Contemporaneity: What is the Age of Re-embodiments?

Introduction

1	Ruth Thomas-Pellicer	Theory for the Age of Re-embodiments
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Part I – Re-embodiment, Social Theory & Philosophy

2	Patrick Curry	'What is Enchantment?'
3	Wendy Wheeler	'Understanding the Sacred: Reason, Knowledge and Transcendence in the Age of Re-embodiments'
4	Jan Zwicky*	Invited paper on lyric ecology & re-embodiment

Part II – Re-embodiment & Political Ecology

5	Larry Lohmann	'Climate Justice & the Social Sciences'
6	Martin O'Connor*	Invited paper on post-sustainability thinking & re-embodiment
7	Vito de Lucia	'The Re-embodiment of Technology in the Climate Regime' (tbc)

Part III – Re-embodiment & Anthropology

8	Alf Hornborg*	Invited paper on ecological anthropology & the Age of Re-embodiments
9	Victor Toledo*	Invited paper on ethno-ecology & the Age of Re-embodiments
10	Sian Sullivan*	Invited paper on animist immanent ecologies for an Age of Re-embodiments

Part IV – Re-embodiment & Ecofeminism

11	Ariel Salleh	'Ecology and Materially Embodied Knowledge'
12	Mary Mellor	'Embodiment & Ecofeminist Political Economy'
13	Ruth Thomas-Pellicer	'What is Re-embodiment or the Victorious Assertion of <i>Loci Standi</i> over the Barbarism of <i>Instrumenti Movendi</i> '

Part V – Towards an Age of Re-embodiments

14	Ruth Thomas-Pellicer	'A Jubilee for Climate Justice as a Roadmap into the Age of Re-embodiments'
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Total number of words	6,000 X 13= 78,000 + 15,000 = 93,000
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* Contributions not confirmed.

12. Annex

An Embodied Materialism

Extract from A. Salleh, *Ecofeminism as Politics*. London: Zed Books, 1997, pp. 173-80.

erasure and non-identity

Sexual violence, economic and cultural marginalization, these things may fracture a woman's identity. Invalidated by contradictory significations, the object/subject de-cathects somatic energies which tie her to existing social relations. Becoming free from her status as Other, a subject-in-process begins to predicate a new relation to the totality. To paraphrase Kristeva: when the fragile equilibrium of consciousness is destroyed by the violent heterogeneity of contradiction, the body returns to a state of difference, heavy, wandering, dissociated. It is this moment of annihilation and decomposition, a moment of raw anguish and disarray that gives way to a new productive unity, and reaffirms the subject as active signification in process.

In parallel vein, Ashis Nandy describes the dialectic of signifying practice as experienced by the postcolonial subject:

when psychological and cultural survival is at stake, polarities such as the ones discussed here do break down and become irrelevant, and the directness of the experience of suffering and spontaneous resistance to it *come through at all planes*. When this happens, there emerges in the victim of a system a vague awareness of the larger whole which transcends the system's analytic categories and/or stands them on their head. Thus, the victim may become aware that, under oppression, *the parochial could protect some forms of universalism more successfully...*ⁱ

Although we speak of signifying moments, such transformative insights may take years to coalesce. Strange as it may seem to emancipated feminists in the North, in settings such as Brazil, this transvaluation of feminine identities has even been facilitated by mothers groups:

the collective construction of consciousness of gender opens the possibility for women to surpass their fragmented identity...the constitution of a new political image for women will eventually lead to a fading of the lines of separation between the 'public' and 'private' spheres...ⁱⁱ

For those in the front line of environmental impacts, eroded as nature is, social dis/location eventually shatters ideological commonsense like a phenomenological laser. But the free-wheeling 'chora' with its insurgent energies and multiple significations offers new possibilities for dealing with regimes of erasure.

From this place of non-identity, beyond the 1/0, ecofeminists boldly reframe the Woman=Nature nexus, revaluing what has been problematic in a one dimensional order and confronting its stagnant totalisation. Some liberal feminists and socialists, still speaking from the unreconstructed side of the capitalist patriarchal contradiction, fail to see the dialectical shift here, and hence the 'essentialist' label. This is not surprising, since the scientific hegemony of the West cannot handle irony, the moment of tension when a signifier is suspended between two competing senses. A lived intertextuality.

Further, the power of bourgeois realism is such that the very term 'essence' itself, is captured by positivism, losing its negative, unmasking function. Concepts can only be understood when we grasp their limits - what they are not. This is why Minnie Bruce Pratt reminds us:

The 'self' in this narrative is not an essence or truth concealed by layers of patriarchal deceit and lying in wait for discovery...The system' is revealed to be not one but multiple, overlapping, intersecting systems or relations that are historically constructed and recreated through everyday practices and interactions, and that implicate the individual in contradictory ways...ⁱⁱⁱ

Far from the complacent certainties of M/W=N lore, the negative dialectic holds to an inverse relation between power and historical consciousness. Thus, it is not the free floating intellectual who has privileged access to the critical perception; nor is a theory of class-consciousness adequate to understand the Eurocentric contradiction that brackets subalterns together against men of capital and labour. Rather, ecofeminist insights are driven by the profound 'lack' imposed on those who are neither 'human' nor of 'nature'. In Adorno's words, the moment of non-identity is 'the somatic unrest that makes knowledge move'; the dialectician's duty being to help this 'fool's truth' attain its own reasons.^{iv}

But this embodied defiance of inscription, is merely the deconstructive moment, negation. Alienation may be necessary, but it is not a sufficient condition for political consciousness. In a time of ecological crisis, free wheeling punk or gay attitudes give us little direction. But alternative sub-culture of women is *grounded by skills and values which both challenge the system and rationally affirm life*. Women's political awareness is not merely reactive, but expresses qualities of personal synthesis, initiative, intuition, and flexibility, learned in caring labours.^v Women may be the displaced persons of most thought traditions arriving at politics like refugees; but their grounded wisdoms are scarcely nomadic in the glamorous postmodern sense. Queer theory is also inapplicable here. In fact, the political relevance of this typically metropolitan self preoccupation begs interrogation. The Other of one dimensional rationalism has too long been suppressed as a way of knowing and being. Activist men have embarked on this search with oriental gurus, only to reinforce the pre-Oedipal dynamic which feeds global crisis. Deep ecologists forge their own transcendent schemes, but again, it is not clear that they are looking in the right place for their Other nature.

Empirical knowledge conceived in daily labour sustains the ecofeminist voice. Phrases such as 'women transfer fertility' or 'partnership between women's work and nature's work' convey a dialectical epistemology, discrediting the transcendent dualisms of the West with its split between mind over body and humanity over nature. Feminists should not fear the double edged metaphor of Mother=Nature. This nexus both describes the source of women's power and integrity, and at the same time, exposes the complex of pathological practices known as capitalist patriarchy. Feminists can use this metaphor to encourage their brothers to think about the libidinal source of the pitiful drive to dominate and reassemble what is Other - the tele-pharmo-nuclear enterprise its latest symptom.

an embodied materialism

The Man/Woman=Nature hegemony, constantly catches oppressed social groupings on a two pronged dilemma. But there is a way out for those prepared to look behind the facade of Eurocentric convention. Just as ecofeminist activists try to steer liberal feminism away from conservative political strategies, they need to guard against its ideology posing as theory. Too much bourgeois academic writing protects the capitalist patriarchal status quo, suppressing conflict and overlooking the in-process character of lived history. The unwitting essentialism of the disciplines has an elective affinity with time suppressing ways of using language. Both analytic philosophy and poststructuralism are typically synchronic, for example, yet rarely are they examined as tools of privilege and denial.

For sure, postmodern textual analysis has helped protest movements expose the social agenda of Enlightenment universalism and instrumentalism. However, in voicing the Other of modernity, the deconstructive technique has been adopted by many marginals as if it were a politics. Sections of feminism, the gay movement, postcolonial struggle, and ecology, have each embraced it in this way. Ironically, the pluralism which results from these emancipations becomes neo-liberalism by default, because once the moment of destabilisation has passed and discourse effects are exposed, the postmodern exercise has little further to add. It cannot help movements formulate a program of action without undermining its own epistemological root in Derrida's dissolution of the fixed referent.

Many scholars who rely exclusively on the critique of representation to dismiss oppressive practices, fail to distinguish between the naive realism of everyday life and more culturally reflexive forms. They overlook the Marxist truism that objectification is not the same as reification. But unselfconscious liberals are not especially tuned in to the study of structural conditioning, being more at home with manipulation of the social in terms of individual categories and psychological norms.^{vi} This analytic reason with its egoistic concept of self, agency and moral will, privatizes truths and preserves the capitalist patriarchal paradigm expertly.

Identitarian psychology is inept before the interactive reality of material self in habitat. The latter is never a seamless construct, but a throbbing complex of body organs, imageries, and social pressures. Static labels like Woman, Man, or Nature are social 'givens' which must achieve the impossible by standing for subjects always-in-process of being made. People move in and out of these positivities with degrees of integration.^{vii} For example, in the joy of orgasm, men and women feel what deep ecologists have identified as indistinguishable self, just as a mother can with a suckling infant. Afterwards they regain degrees of separateness and come to collaborate, or plan and judge for themselves. Deep ecologists also talk about expanded self which projects the structures of ego outwards. Women often feel expanded self in conscious raising groups or in community activism taken in the interests of the whole. But the consciousness which is of most interest to ecofeminism is 'the colonised self', with its grasp of intricate and contradictory political relations.

Thus Lourdes Torres describes the perspicacity of her Latina re/sisters in reclaiming

an identity they have been taught to despise. In order to do this, they must work through all the cultural and gender socialization and misinformation which has left them in a maze of contradictions. This results in the fragmentation of identity, and the inability to speak from a unified, noncontradictory subject position. No existing discourse is satisfactory because each necessitates repression of different aspects of the self...^{viii}

North and South, women suffer these binds. As feminists they fail to achieve citizen equality with men by being of Nature and all it entails. Even as ecologists, their perspectives are not taken seriously, even though they *are* of Nature. An ecofeminist analysis emerges from the resolution of these contradictions.

Ecofeminist and other postcolonial critiques of Eurocentrism move beyond positivist ways of knowing.^{ix} In contrast to the shamed silence of liberal feminists and their urge to assimilate, awareness of self-in-nature means opening up to the double binds of the M/W=N regime. Maxine Hong Kingston has described her coping with contradiction, thus:

I learned to make my mind large, as the universe is large, so that there is room for paradoxes'.^x

And so she discovered dialectical thought as the way in which individuality and social change are joined. Recursive perceptions defy the essentialising categories of normative dualism, in fact, the pain of ambiguity pierces given 'essences' and hones the critical voice like nothing else.^{xi}

When thought is not wrapped in denial, but 'endures', raw consciousness spins through new possibilities. As subjects-in-process let the energy of suffering break through and fracture the surety of everyday life, contradiction is released in a personal and historical sense. Jim Cheney articulates the making of this vernacular politics drawing on feminist standpoint epistemology, thus

A voice is privileged to the extent that it is constructed from a position that enables it to spot distortions, mystifications, and colonizing and totalizing tendencies within other discourses.^{xii}

This voice does not make an abstract claim to universal objectivity, it is relational, telling the world from a particular sense of place at a particular time in history.

Taking the argument further, Gloria Anzaldúa talks of an identity born on the borderlands, sensitive to multiple frames and negotiations:

The work of the mestiza consciousness is to break down the subject-object duality that keeps her a prisoner and to show...how duality is transcended. The answer to the problem between the white race and the coloured, between males and females, lies in healing the split that originates in the very foundation of our lives, our culture, our languages, our thoughts. A massive uprooting of dualistic thinking in the individual and collective consciousness is the beginning of a long struggle, but one that could, in our best hopes, bring us to the end of rape, of violence, of war.^{xiii}

Dealing with double binds is crucial in the process of un-making Western dualisms. However, postmodern approaches to heterogeneity hold the political status quo intact by fragmenting subjective identity. A dialectical theory of signifying practice cuts beneath the social statics of discourse analysis to a conception of agency based on the negotiation of lived contradiction.

This method is consistent with our interest in energy and its multiple forms - enjoyed, commodified, trapped, petrified, stolen, enfolded, transformed, shared, sold, free flowing, dissipated, recycled. Thus, an exploited worker might be empowered to move from subjective anger to 'objective' consciousness of her unity with a class of others. Similarly, if negative connotations attach to say, black identity under the logic of domination, when blackness is re-framed in critical transcendent discourse, communality, difference, individual actors together can begin to force immanent structures to realign. What counts as emancipatory is that the contradicted subject 'makes herself'. Liberal feminists should take time out to think about this 'real choice', as opposed to the false needs and artificial options of pre-packaged affluence.

But ecofeminism is much more than just a standpoint and 'a view' from below. It is about that critical eye combined with holding skills already practiced by a majority of women across the globe. Living in/with Nature, means labouring in a way that does not disrupt the time of ecosystemic processes. The labour-in-reciprocity of Vandana Shiva's forest dwellers or Sara Ruddick's mothers unifies space-time in the technical act of 'holding' together complex biological flows and linkages of meaning between loved ones. In this activity, the subjectivity of others, including nature's constant flux, is fostered. Just as the caring worker him or herself develops through such exchanges. Where holding is practiced, Petra Kelly's insight that 'disarmament' means exposing one's vulnerability becomes a possibility. Labour-in-reciprocity privileges neither worker nor matter, it annuls that sharp distinction. Rather, holding becomes the moment of knowing, in a carnal sense, between self and nature; an identity/non-identity.

a precautionary ethic

If masculine agency produces knowledge by splitting subject and object, then dividing the object into discrete units in order to reform' it, what might be called a feminine or communion approach to knowing, expresses a sensibility that is not alienated from itself or its environment. Reflecting the fluid, dialectical, self-feeding and polyvalent character of things in the world, this attitude encloses an epistemology that is well matched to the study of ecosystems. So Susan Griffin reminds us:

We say you cannot divert the river from the riverbed. We say that everything is moving, and we are part of this motion...We say every act comes back on itself. There are consequences. You cannot cut the trees from the mountainside without a flood...^{xiv}

Ecofeminist politics is grounded in women's economic marginalisation and skills, and the painfully won awareness of non-identity that their place in the nature-woman-labour nexus gives them. Formulated as an embodied materialism, ecofeminism gets at the lowest common denominator of all oppressions. As such, it opens up new possibilities for dialogue between classes and social movements resistant to capital.^{xv}

By reasoning dialectically then, ecofeminists introduce an alternative ontology to political discourse; one that cancels the frightened dualisms produced by corporeal prohibition and its oppositions. Against the Eurocentric canon, ecofeminists propose that:

- nature and history are a material unity;
- nature, women, and men, are at once active subjects and passive objects;
- the woman-nature metabolism holds the key to historical *jouissance*;
- reproductive labours model sustainability.

Tying political perception and motivation to suffering, the phenomenology of deconstruction that women experience results in a materially grounded epistemology.

Concerned with equality for all life forms, ecofeminism is a socialism in the very deepest sense of that word. But it may be noted that 'spiritual' ecofeminism reflects these same ontological assumptions. This feminine voice becomes even more apposite to ecology, as men begin to respect nature itself as a subject with its own needs. Both dominated and empowered, women and other colonised subjects are well equipped at this conjuncture, to take up the case for life. Again, this is not to argue in a simple-minded essentialist way that women or natives are somehow 'closer to nature'. Rather it is to acknowledge a complex socially elaborated difference and its agency.

For the most urgent and fundamental political task is to dismantle ideological attitudes that have severed the human sense of belonging to nature; and this, in turn, can only happen once nature is no longer fixated, commodified as an object, outside of and separate from humans. Reifications of this sort are endemic to capitalist patriarchal discourse, starting with the very subject of bourgeois right who is supposed to participate in the democratic process with a fixed identity and status. Socialism too, has traditionally attributed a permanent character to the proletariat as historical agent. But universals or essences like Humanity, Class, Woman, Nature, are abstractions that do violence to those living under the regime of contradiction. The alternative ecofeminist conception of subjectivity as signification in process, permanently forming and reforming itself in collision with the social totality, is based in a materialism that defies the limits of bourgeois epistemology. Against the theoretically abbreviated notions of capitalist patriarchy, the ecofeminist consciousness is reflexively de-centered.

Unlike the 1/0 regime which is geared to short-term profits, women's lives straddling the nature-woman-labour nexus are embodied in the context of conservation. Women's labour experiences house both 'grounds' for ecopolitical critique and actual 'models' of sustainable practice. Transcending the limits of both capital and socialist ideologies,

if women's lived experience were...given legitimation in our culture, it could provide an immediate 'living' social basis for the alternative consciousness which [radical men are] trying to formulate as an abstract ethical construct.^{xvi}

Thanks to capital and its contradictions, ordinary women, a global majority, already cultivate sustainability in their cycle of reproductive labours. The labour of women from Indian farmers to Finnish housewives and Aboriginal gatherers instantiates this consequential ethic.^{xvii} Here, in practice, are ways of meeting community needs with low disruption to environment and minimum reliance on a de-humanizing cash economy.

Honoring the 'gift' of nature, these people outside of commodity culture labour with an independence, dignity and grace, that those of us looking for sustainable models can learn from. For, as Shiva reminds us:

Culturally perceived poverty need not be real material poverty: subsistence economies which satisfy basic needs through self provisioning are not poor in the sense of being deprived...millets are nutritionally far superior to processed foods, houses built with local materials are...better adapted to the local climate...^{xviii}

Unlike women's work, the market economy is disconnected from daily physical realities; its operational imperatives bear no

relation to people's needs; its exponential 'growth' trajectory even kills off its own future options as it goes. As global capital becomes increasingly centralised by the transnational management of information flows, nation states are rendered powerless and men made marginal in a workforce segmented by enterprise bargaining and subcontracting. The situation of housewives in 'advanced' industrialized societies regresses to a point where they no longer control either their means of production, nor their fertility.

In the North, women's domestic maintenance functions continue to echo the 'mediation of nature' for men, but they have begun to lose skills and autonomy to consumerism. Meanwhile the very manufacture of so-called labour-saving devices destroys the living habitat beyond repair. Ecofeminists reject the industrial notion that 'necessary labour' is a burden to be passed on to nature through technology. Equally they reject a strategy of 'partnership' with the union movement in an unviable economy. Structurally speaking, all women's labours for subsistence are meta-industrial in character, which is appropriate to a Go Back: Wrong Way critique of modernity. Mies calls for a notion of labour as pleasure and challenge.^{xix} And most ecofeminists look forward to self-sufficient, decentralized relations of production, where men and women work together in reciprocity with external nature, no longer alienated or diminished by a gendered division of labour and international accumulation. Ecofeminism is about a profound transvaluation, because

the most radical, activist politics develop when one comes to understand the dynamics of how one is oppressed and how one oppresses others...when one comes to understand the basis of one's own pain and how it is connected to the pain of others, the possibility of forming coalitions with others emerges.^{xx}

NOTES

Ashis Nandy, *The Intimate Enemy* (Delhi: Oxford University Press, 1983), p.113. Italics added.

Alda Britto da Motta and Inaia Maria Moreira de Carvalho, 'Pauperization and Women's Participation in Social Movements in Brazil', in M. and G. Dalla Costa (ed), *Paying the Price* (London: Zed, 1995), p.87.

Minnie Bruce Pratt, 'Identity: skin, blood, heart', in E. Bulkin et al, *Yours in Struggle: Three Feminist Perspectives on Anti-Semitism and Racism* (New York: Long Haul Press, 1984). Refer also to Chandra Mohanty (ed), *Third World Women and the Politics of Feminism* (Bloomington: University of Indiana Press, 1991); bell hooks, *Yearnings: Race, Gender, and Cultural Politics* (London: Turnaround, 1991), pp.145-53; Marilyn Frye, *The Politics of Reality: Essays in Feminist Theory* (Trumansburg, NY: Crossing Press, 1983).

Negative Dialectics, p.203; *Minima Moralia*, p.73.

Ulla Terlingen, 'Women in the Ecology Movement, Ecology in the Women's Movement' in Edith Hoshino Altbach et al. (ed), *German Feminism* (Albany: SUNY, 1984), p.319; reference is made to Ilona Ostner, *Beruf und Hausarbeit* (1978).

Kate Fillion's problematic criticisms of feminism in *Lip Service* (New York: Harper, 1995) amplifies the pitfalls of treating terms like 'feminine/masculine' as individual traits rather than sociologically relational notions.

This is one reason why Maria Lugones and Elizabeth Spelman, 'Have We Got A Theory For You! Feminist Theory, Cultural Imperialism and the Demand for The Woman's Voice', *Women's Studies International Forum*, 1983, Vol. 6, 573-81 misses the mark. Identities are inscribed by biological and phenomenological experiences as much as by discursive ones.

Lourdes Torres, 'The Construction of the Self in US Latina Autobiographies', in Chandra Mohanty et al., (ed), *Third World Women and the Politics of Feminism* (Indianapolis: Indiana University Press, 1991), p.275.

On positivism : Ariel Salleh, 'Contribution to the Critique of Political Epistemology', *Thesis Eleven*, 1984, No.8 and Paula Gunn Allen, *The Sacred Hoop: Recovering the Feminine in American Indian Traditions* (Boston: Beacon, 1986).

Maxine Hong Kingston, *The Woman Warrior* (New York: Vintage, 1977), p.35.

Ariel (K.) Salleh, 'On the dialectics of signifying practice', *Thesis Eleven*, 1982, No.5/6; Gregory Bateson, *Steps to an Ecology of Mind* (Frogmore: Paladin, 1973); Ronald Laing, *Self and Others* (Harmondsworth: Penguin, 1961). It would be more useful to our collective liberation perhaps, if existing psychotherapies were replaced by socio-political analysis.

Jim Cheney, 'Post Modern Environmental Ethics: Ethics as Bioregional Narrative' in M. Oelschlaeger (ed), *Postmodern Environmental Ethics* (Albany: SUNY Press, 1995), p.24. Also, on situated knowledges, Donna Haraway, *Simians, Cyborgs and Women*, (New York: Routledge, 1991).

Gloria Anzaldúa, quoted by Chandra Mohanty et al. (ed), *Third World Women and the Politics of Feminism* (Bloomington: Indiana University Press, 1991), p.37.

Susan Griffin, *Made from This Earth* (London: Women's Press, 1982), pp.340-44: extract from the closing passage of *Woman and Nature*.

The thesis for an embodied materialism is sketched out in Salleh, 'On the Dialectics of Signifying Practice' op.cit. The stance has similarities and differences to Sandra Harding's standpoint epistemology: *The Science Question in Feminism* (Ithaca: Cornell University Press, 1986).

Ariel Salleh, 'Deeper than Deep Ecology', *Environmental Ethics*, 1984, Vol. 6, 339-345, p.340.

Hilkka Pietila, *Women as an Alternative Culture Here and Now*, (Rome, ISIS, 1986).

Vandana Shiva, *Staying Alive* (London: Zed, 1994), p.10.

Maria Mies, *Patriarchy and Accumulation* (London: Zed, 1987).

Lourdes in Mohanty, op. cit., p275; according to Bateson, op.cit. a failure to negotiate such contradictions can be associated with schizophrenia.

- ⁱAshis Nandy, *The Intimate Enemy* (Delhi: Oxford University Press, 1983), p.113. Italics added.
- ⁱⁱAlda Britto da Motta and Inaia Maria Moreira de Carvalho, 'Pauperization and Women's Participation in Social Movements in Brazil', in M. and G. Dalla Costa (ed), *Paying the Price* (London: Zed, 1995), p.87.
- ⁱⁱⁱMinnie Bruce Pratt, 'Identity: skin, blood, heart', in E. Bulkin et al, *Yours in Struggle: Three Feminist Perspectives on Anti-Semitism and Racism* (New York: Long Haul Press, 1984). Refer also to Chandra Mohanty (ed), *Third World Women and the Politics of Feminism* (Bloomington: University of Indiana Press, 1991); bell hooks, *Yearnings: Race, Gender, and Cultural Politics* (London: Turnaround, 1991), pp.145-53; Marilyn Frye, *The Politics of Reality: Essays in Feminist Theory* (Trumansburg, NY: Crossing Press, 1983).
- ^{iv}*Negative Dialectics*, p.203; *Minima Moralia*, p.73.
- ^vUlla Terlingen, 'Women in the Ecology Movement, Ecology in the Women's Movement' in Edith Hoshino Altbach et al. (ed), *German Feminism* (Albany: SUNY, 1984), p.319; reference is made to Ilona Ostner, *Beruf und Hausarbeit* (1978).
- ^{vi}Kate Fillion's problematic criticisms of feminism in *Lipservice* (New York: Harper, 1995) amplifies the pitfalls of treating terms like 'feminine/masculine' as individual traits rather than sociologically relational notions.
- ^{vii}This is one reason why Maria Lugones and Elizabeth Spelman, 'Have We Got A Theory For You! Feminist Theory, Cultural Imperialism and the Demand for The Woman's Voice', *Women's Studies International Forum*, 1983, Vol. 6, 573-81 misses the mark. Identities are inscribed by biological and phenomenological experiences as much as by discursive ones.
- ^{viii} Lourdes Torres, 'The Construction of the Self in US Latina Autobiographies', in Chandra Mohanty et al., (ed), *Third World Women and the Politics of Feminism* (Indianapolis: Indiana University Press, 1991), p.275.
- ^{ix}On positivism : Ariel Salleh, 'Contribution to the Critique of Political Epistemology', *Thesis Eleven*, 1984, No.8 and Paula Gunn Allen, *The Sacred Hoop: Recovering the Feminine in American Indian Traditions* (Boston: Beacon, 1986).
- ^x Maxine Hong Kingston, *The Woman Warrior* (New York: Vintage, 1977), p.35.
- ^{xi}Ariel (K.) Salleh, 'On the dialectics of signifying practice', *Thesis Eleven*, 1982, No.5/6; Gregory Bateson, *Steps to an Ecology of Mind* (Frogmore: Paladin, 1973); Ronald Laing, *Self and Others* (Harmondsworth: Penguin, 1961). It would be more useful to our collective liberation perhaps, if existing psychotherapies were replaced by socio-political analysis.
- ^{xii}Jim Cheney, 'Post Modern Environmental Ethics: Ethics as Bioregional Narrative' in M. Oelschlaeger (ed), *Postmodern Environmental Ethics* (Albany: SUNY Press, 1995), p.24. Also, on situated knowledges, Donna Haraway, *Simians, Cyborgs and Women*, (New York: Routledge, 1991).
- ^{xiii}Gloria Anzaldúa, quoted by Chandra Mohanty et al. (ed), *Third World Women and the Politics of Feminism* (Bloomington: Indiana University Press, 1991), p.37.
- ^{xiv}Susan Griffin, *Made from This Earth* (London: Women's Press, 1982), pp.340-44: extract from the closing passage of *Woman and Nature*.
- ^{xv}The thesis for an embodied materialism is sketched out in Salleh, 'On the Dialectics of Signifying Practice' op.cit. The stance has similarities and differences to Sandra Harding's standpoint epistemology: *The Science Question in Feminism* (Ithaca: Cornell University Press, 1986).
- ^{xvi}Ariel Salleh, 'Deeper than Deep Ecology', *Environmental Ethics*, 1984, Vol. 6, 339-345, p.340.
- ^{xvii}Hilkka Pietila, *Women as an Alternative Culture Here and Now*, (Rome, ISIS, 1986).
- ^{xviii}Vandana Shiva, *Staying Alive* (London: Zed, 1994), p.10.
- ^{xix}Maria Mies, *Patriarchy and Accumulation* (London: Zed, 1987).
- ^{xx}Lourdes in Mohanty, op. cit., p275; according to Bateson, op.cit. a failure to negotiate such contradictions can be associated with schizophrenia.