

Capitalism, Colonialism and Androcentrism

Speakers:

- Amaranta Herrero (researcher at GENØK - the National Center for Biosecurity and Gene Ecology in Tromsø, Norway)
- Federica Ravera (researcher at CREAM Centre for Ecological Research and Forestry Applications, Barcelona)
- Elizabeth Peredo (Social Psychologist, researcher, writer and activist from Bolivia)

Moderator: Gaia Giuliani

Reporters: Natanael Salvan, Teresa Silva

More information about this panel:

<https://climaximo.wordpress.com/2018/12/09/capitalismo-colonialismo-androcentrismo/>

FEDERICA RAVERA proposes, from an ecofeminist viewpoint, a new epistemological paradigm in the study of climate change to call into question the neoliberal production of knowledge about the same, which takes place in Western countries by an elite of white middle-aged men, who have constructed a tech-positive, absolute and universal

discourse. This production of knowledge about climate change has **been completely depoliticised by the universalisation and homogenisation of responsibility and environmental impact**, as if all humans were implicated by the same process, deliberately ignoring which countries contribute the most to this problem and which suffer the most – the Anthropocene is, in truth, a Capitalocene (J.W. Moore). **On the other hand, the ecological debt is gendered**, the fruit of inequality of power between different subjects, and the domination of nature is also a domination over women and a sexual domination, that is, a Patriarchocene / Phallocene.

Feminist epistemologies claim the **need to include other types of knowledge, until now silenced by the scientific mainstream, knowledge belonging to indigenous populations, to women, or to other marginalised groups**, and the need to include on the climate change agenda the problem of reflexivity, or, the acknowledgement that all knowledge is situated and contextualised and that, while scientific, we still have to ask ourselves “whence am I creating this knowledge” and integrate a multitude of epistemologies, methods, disciplines, sensibilities and explorations, for example, through the body and the senses. The body allows us to reconnect with the earth and with territory, and it is only in this way that a multispecies ecojustice can develop (D. Haraway). For this reason, it is necessary to create a new community of beings, build refuges and symbioses, which D. Haraway calls the Chthulucene.

The ecofeminist gaze equally allows a **new ontological paradigm by refusing the unitarian categorisation of**

women, recognising that different types of discrimination exist, and recognising intersections of multiple identity axes, calling into question the common notions of vulnerability and impact as disconnected from an analysis of power relations and inequalities.

To finish, Federica, using C. Wichterich's concept that TAMA (there are many alternatives), **proposed thinking about real alternative to the neoliberal cooption of environmental issues** (green economy, green growth, sustainable development, gender politics in the World Bank), and **creating a more collective, more common, type of knowledge**. She offered three proposals: recentering the importance of everyday life, reconquering common goods, and democratising the care of hybrid spaces.

AMARANTA HERRERO explored the politics of care and **proposed an ecofeminist analysis in the field of biotechnology**, as we are in a society divided into two groups with different norms: the masculine, valued and placed in a superior position, and the feminine, devalued and placed in an inferior position, which should challenge this era and end patriarchal sexism. **It is important to include in feminism the battles of Black, Indian and rural women**, so that all can know that the patriarchy must be fought, expanding the battle into other areas, and starting with the premise that we are all interdependent beings and we are all ecodependent beings.

According to the speaker, we live in a capitalist patriarchal system and are **brought up to a culture which hinders the**

possibility of having a dignified life for all the planet, and where anthropocentrism and androcentrism converge. This system propogates extensive farming (monoculture), which is why it is necessary to take on climate change in order to combat the system. Meanwhile, to understand the system it is necessary to understand the duality of the differences between the 2 groups previously mentioned, in which one always takes supremacy over the other.

The logic of the capitalist patriarchy is demonstrated by, for example, such farming production as that in which the animal (female) is used as a slave whose sole purpose is procreation. In the patriarchy, the use of animals is also gendered, when males are killed young (chicks, calfs, piglets), or else have a longer life with less suffering (open-pastured cattle), and females (hens, milk cows, and breeding sows) have a longer life, full of suffering.

Any ecofeminist policy must address these topics and know how to modify systems of dependency, with the most vulnerable as its concern.

ELIZABETH PEREDO BELTRÁN states that capitalist logic is a system of domination which does not respect the planet (a living being) a sees the necessity of enormous alterations to this system. Elizabeth cited the anarchist cooks in La Paz who, inspired by the fight of the Argentinan women who see patriarchy as a system of oppression, began a feminist movement which represents domestic workers across the planet. This movement achieved the construction of

workplaces in the country and since 2004 has achieved the implantation of ecofeminism in the domestic workers' union.

We need an anthropocene that is humanitarian and compassionate, being eternally dependent on the ecosystem, and a political humanity that fights the capitalist dictatorship (the speaker cited as an example Black Friday, happening that same weekend throughout the world), **that fights femicide, that fights the narrowing of the democratic space**, and the reformulation of social classes, considering migration (which happens due to climate change).

Elizabeth states **that today the world is full of idealised fascism**. An example of this is when politicians whom we see as dictators, oppressors of Human Rights, are put into power by vote, as were Donald Trump and Jair Bolsonaro. She highlights the need for **a breakdown of feminist concepts to reinforce the fight to construct ecofeminism**.

In the questions, the authors had the opportunity to discuss domestic violence, emotional, affective and physical; violence against LGBT persons; the politics of domestic care; the fights that we choose, the priorities and the causes. Themes such as liberal politics, where women occupy male spaces and so achieve revalorisation; the misalignment of capital with work; the politicisation of spaces; the perception of interdependence and ecodependence; valuable life purposes and women's autonomy were also discussed.

In the debate, the explained the difference between classic/essentialist ecofeminism and constructivist ecofeminism; they spoke of the importance of anti-speciesism

(animalist), agreeing that it is essential to find a way to unite animalism with feminism.

They concluded by reminding us that previously, a woman's place had been in the home, whereas nowadays their motto is "strolling quietly through the mountains". This divergence shows how it is in everyone's interest to hear the different voices of feminism instead of arguing internal conflicts.