

Ecofeminism and Allied Issues

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Edited by

Dipanwita Pal and Prasun Banerjee

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FOREWORD

Ecofeminism, as evidenced in the works of pioneering scholars like Val Plumwood, Carolyn Merchant Vandana Shiva, and Greta Gaard, has probed the connections between gender and the increasing international visibility of environmental movements since the 1960s. While the critique of patriarchy and capitalism, the advocacy of care in relationships of mutual sustainability with nonhuman others, and the environment, were among its major dimensions, in the works of Plumwood, they also had an ontological dimension. In her famous essays on eating, which she wrote after her near fatal accident with a saltwater crocodile, Plumwood critiqued anthropocentrism through the lens of eating — the fact that humans eat others, but cannot conceptualize themselves being eaten. These works, thus, reconceptualized what it meant to be human, as the *anthropos* was rethought as a being that is in relation with multiple others.

In recent years, there has been a significant upsurge in ecofeminist explorations in my home discipline of literary studies. Mention here must be made of Shazia Rahman's groundbreaking volume *Place and Postcolonial Ecofeminism: Pakistani Women's Literary and Cinematic Fictions* (University of Nebraska Press, 2019). In this riveting book, Rahman argues that "[...] ecofeminist theories must be combined with Pakistani postcolonial studies to excavate and explore the idea of belonging", so that we can probe "[...] different types of attachment to place, attachments that are aligned with the land, with the ocean, and with the nonhuman".⁽²⁾ Marking a clear distance from heuristic frames that interpret Pakistan from the lenses of nationalism or of global Muslim identity, Rahman makes a strong case for reading non-nationalist attachments to place from the standpoints of ecocriticism, and, more specifically, ecofeminism. This shift in focus enables Rahman to examine Pakistan not as a territorially bounded nation-state, but as a "place instead [...] one that includes landscapes cut by man-made borders and seascapes where humans and nonhumans struggle to survive".⁽⁹⁾

I highlight ontological challenges to notions of humanness and the question of place-making because they show two dimensions, among many, of the influence that ecofeminism can have on our present. In this respect, the

publication of the volume, *Ecofeminism and Allied Issues* is a welcome development. Comprised of twelve essays that range across fields as diverse as disability studies, affect studies, sociological analyses and literary studies, this collection, in the editors' words, offers a "prismatic reflection" on key ecofeminist issues. The accent is weighted, to my delight, towards literature and literary studies, with essays on writers from the medievalist Marie de France to the Northeast Indian writer, Mamang Dai. The inclusion of such a broad range of writers across locations is, I believe, a testimony to this collection's capacious theoretical range and geographical spread. Through multidisciplinary interventions it underscores the importance of ecofeminism for our current conjuncture.

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EDITORIAL

Ecofeminism started developing as a distinct school of thought in late 1970s and 1980s, with a view to exploring the connections between androcentrism and environmental destruction. The theory emerged from various social movements, in both activist and academic fields, during the 1980s, which tend to find a pattern in patriarchy's domination over the feminine ideologue, and modern capitalist society's domination over nature in the name of progress and social evolution. The introduction of the anthropocentric interpretation of the cosmos, which necessitated human control over nature for development and civilizational progress, certified the human zeal for the constant accumulation of wealth and creation of public property. It destroyed both the complexity of the relationship that human beings share with their natural environment, and man's natural, mutually-exclusive relationship with woman through the maintenance of dualistic separation of the human (cultural) and nonhuman (natural), the masculine (the bread-winners) and feminine (the home-makers) systems. This binary separation has been further augmented and cemented by post- industrial capitalism, or what Felix Guattari calls 'integrated world capitalism (IWC)' which established the monopoly of man over culture and other social ideologues such as growth, ecology, war, and civilization. Having identified the fissures in contemporary gender studies and green studies, which are often shaped by capitalistic androcentrism, ecofeminism seeks to explore the possible interconnections between feminism and ecology, green studies and market economy, militarization and healing.

Within the core idea discussed in the Indian scriptures of the *Vedas*, *Vedantas* and the *Upanisadas*, ecofeminism also encompasses the idea of nature or environment being the mother figure, and the whole universe as begotten by the celestial intercourse of nature, the mother, and God, the father. So, nature is being looked upon as the mother figure that protects her children, and gives them solace and refuge in the moment of crisis. She stands as a connector between divinity and humanity. Machine-driven modern civilization is bent on destroying this connection, and enforces a life which is divorced from the protective care of Mother Nature, the result of which is both spiritual and existential dereliction. Ecofeminism tends to address this issue of the essential disconnection between urbanized life and natural existence.

Nowadays, ecofeminism is taking centre-stage in the realm of gender studies, but it is yet to develop into a full school of thought, as new dimensions are constantly being added to this particular area of studies. Questions are being raised regarding the fact that the politics of care management is shrewdly being imposed only on women, in the name of gender marking. This volume, therefore, seeks to take a multi-disciplinary approach to address these issues from various perspectives, using ideas from several disciplines, so that any sort of hegemonic categorization may be avoided. A total of twelve articles, written by faculty members and researchers across the world, have been selected to be part of this volume, so that the readers can have a prismatic reflection on the issues, from law to economics, from mafia studies to affect theory. All care has been taken to maintain the authenticity of the original articles with minimalistic editorial input. The editors have decided to retain the original documentation styles followed by the authors, in spite of largely following the MLA style, because the articles belong to different disciplines which require separate documentation styles. However, care has been taken so that readers can access the sources with minimum trouble. One common link that has been used for the selection of the papers is that the ideas expounded in them be corroborated through literary texts. All the articles have been categorized into two sections. The first section, entitled “Concepts of Ecofeminism and Allied Issues” includes papers which add some newer perspectives to the concept of ecofeminism, and discusses them with reference to certain literary texts and social phenomena. The second section, entitled “Ecofeminist Orientations in Women Writers” comprises articles which chiefly explore ecofeminist principles used by contemporary women writers. All the articles are original, as certified by the contributors and verified by the reviewers in a blind peer review system. They are unique in their approach too. The editors sincerely believe that this volume will further shape this specific school of thought, and will be of genuine interest for future scholars and readers in the field. However, it is needless to assert that the positions taken in the essays and the statements made are entirely the opinions of the contributors, and not of the editors.

Prasun Banerjee

CONCEPTS OF ECOFEMINISM AND ALLIED ISSUES

GENDER INEQUALITY IN THE GLOBAL WARMING ERA: THE DISPARATE IMPACT OF CLIMATE CHANGE ON THE FEMALE

JULIA M. PUASCHUNDER¹

Abstract

In the last decade, the climate change crisis has gained unprecedented urgency. Overall, climate change has already led to, and will continuously lead to, environmental tipping points and irreversible lock-ins that will decrease the common welfare. When taking a closer look at the macroeconomic growth prospects, as measured in Gross Domestic Product (GDP) per country, a changing climate will affect countries differently, considering different mean temperatures, but also differences in the GDP sector composition per country, and differing peak temperatures per GDP sector for optimal production levels. Within society, climate change has a disparate impact of sustainability on Women. Women are traditionally household caretakers who face a disproportional burden of sustainability responsibility. As economic gains and losses from a warming earth are distributed unequally within society, ethical imperatives lead to promises to redistribute economic opportunities to parts of society which will lose from global warming in the quest for climate justice. Between countries, but also over generations, differences in climate change gains and losses lead to unique and unprecedented taxes-and-bonds, climate change gains and losses, and distribution strategies. Climate justice fairness within society will also require novel ways of measuring, monitoring and distributing gains and burdens' distribution strategies, between household members. The regular redistribution mechanisms of taxation, as used between countries or consumers, and climate bonds with diversified interest rates and maturity

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yield regimes, as a rebalancing between generations, need to be extended on the gender imbalance and family or community levels. The novel policy recommendation of this chapter calls for more interpersonal research on climate change burden sharing and socio-psychological mechanisms such as trust, future orientation, compassion and social responsibility – all powerful female attributes that can drive climate leadership-in-action. We will need redistribution mechanisms that are more diversified than merely monetary, to shift and balance gender interactions that have become skewed due to climate change. Areas of concern include the disparate impacts of zero waste strategies on women, as the household caretakers, but also the long-term burden the novel coronavirus crisis has had on women, who are particularly prone to developing long-term disability due to long Covid-19. Addressing all the above-mentioned areas of concern in future public policymaking will ensure that the burden, but also the benefits of climate change within the most granular micro-level of society, where it seems to matter at most for the individual, are shared.

Keywords: BIPOC, climate change, coronavirus crisis, Covid-19, economics of the environment, environmental justice, environmental governance, equality, family, female empowerment, gender, household, monetary policy, multiplier, nuclear family, redistribution, social justice, sustainability, zero waste movement.

Introduction

The climate change crisis has gained unprecedented urgency in the most recent decade. Overall, climate change has already led, and will continuously lead to, environmental tipping points and irreversible lock-ins that will decrease the common welfare. In light of climate change, environmental justice approaches call for sharing the economic benefits and the burden of climate change, rightly, justly, and fairly, around the globe, based on ethical imperatives (Puaschunder 2020).

When taking a closer look at the macroeconomic growth prospects, as measured in gross domestic product (GDP) per country, a changing climate will affect countries differently. When considering different mean temperatures, but also differences in the GDP sector composition per country, and the fact that there are optimum productivity temperatures per GDP sector, it becomes apparent that economic climate change impacts vary throughout the world (Puaschunder 2020). The economic gains and losses of a warming globe are understood to be distributed unequally around the world (Puaschunder 2020). The ethical climatorial imperative demands an

equalization of the gains of climate change, in order to offset losses incurred due to it (Kant 1783/1993, Ptaschunder 2017b, c, Rawls 1971).

This paper highlights the role of gender balance in the impact of global warming. Within society, climate change has a disparate impact on women. Women are traditionally the household caretakers who face a disproportional burden of sustainability pledges. As economic gains and losses from a warming earth are distributed unequally within society, ethical imperatives lead to pledges to redistribute economic opportunities to parts of society that lose from global warming, in the quest for climate justice. Conventional climate change gains and losses redistribution promises focus on taxation and climate bonds burden-sharing strategies that even out inequality, between countries and over time, between overlapping generations. Disproportionately low attention has been placed on the nuclear family and the role of women as compassionate leaders and everyday household caretakers around the world. This paper, therefore, argues that we may need redistribution mechanisms that are more diversified than monetary redistribution, to shift and balance gender dyads that have skewed power dynamics, and are exacerbated due to climate change. All the above mentioned endeavors will ensure the burden is shared, as well as the benefits of climate change within the most granular micro-level of society where it seems to matter at most for the individual.

Future research on women in climate sciences which should tackle prospective household economics and dynamics shifts due to global warming will be discussed. The novel policy recommendation of this chapter is a call for more interpersonal research on climate change burden sharing and socio-psychological mechanisms. Female decision-making strengths, such as emotion, trust, future-orientation, compassion, and social responsibility, will be highlighted as powerful leadership assets for the climate stabilization agenda. As a future research avenue, the role of gender and emotions in intertemporal decisions should be investigated and applied in intergenerational equity considerations. A disparate impact analysis of interdisciplinary endeavors in law and economics would account for the most cutting-edge novel advances in the climate justice domain, with extraordinary impetus when considering that half the world's population is female.

Climate justice

Climate change has raised imperative for finding a fair climate solution. First, climate justice within a country should ensure that low- and high-income households carry the same burden, but proportionate to their

disposable income. For instance, enabled through progressive carbon taxation, consumption tax, and corporate inheritance tax relating to the benefits of past wealth accumulation that may have caused climate change, will curb harmful behavior (Puaschunder 2017c). Secondly, fair climate change burden-sharing between countries ensures that those countries that are benefiting from a warmer environment also bear a higher responsibility for climate change mitigation and adaptation efforts (Puaschunder 2019a, b). Thirdly, climate justice over time proposes an innovative climate change burden-sharing bonds strategy, which distributes the benefits and burdens of a warming Earth pareto-optimally among generations (Puaschunder 2016a). All these recommendations are aimed at sharing the burden, but also the benefits, of climate change within society in an economically efficient, legally equitable, and practically feasible, way now, and also between generations.

The future climate wealth of nations is derived from climate flexibility, defined as the range of temperature variation of a country. In a changing climate, temperature range flexibility is portrayed as a future asset for economic production and international trade of commodities leading to comparative advantages of countries. A broad spectrum of climate zones has never been defined as asset or comparative edge in free trade. However, future climate change will require territories to be more flexible in terms of changing economic production possibilities around a warming globe, and this is therefore considered as part of the future wealth of nations.

The more climate variation a nation state possesses, Puaschunder (2020) argues, the more degrees of freedom it has in terms of GDP production capabilities in a changing climate. Puaschunder (2020) offers a model that aids in answering what commodity prices, financial flows and trade patterns we can expect following predictions that the earth will become hotter. Climate variation based on cyclical changes or climate zones allows for associations between climate-based advantages and risks, influencing the overall economic output prospects. Economic modelling, cross-sectional world country comparisons, and time series and panel regressions could scrutinize temperature data in relation to production, in order to derive inferences for the future wealth of nations.

The degree of climate flexibility is already found to be related to human migration inflows (Puaschunder 2020). The previously defined climate change winner and loser index is blended with novel insights on climate flexibility, leading to an unprecedented outlook on the future wealth of nations (Puaschunder 2020).

Future climate change-induced market changes could be derived from scarcity of agriculture production. Individual commodity price distribution could become the foundation for commodity price expectation estimates in the environmental domain, backtested on actual data (Puaschunder 2020). All these results should form the basis for a diversified interest rate regime related to climate change (Puaschunder, forthcoming).

Financing climate change mitigation and adaptation will have different targets; while mitigation has global effects, adaptation is more focused on overcoming the negative local effects of global warming, such as disasters, which tend to be more regional. On a global governance level, climate bonds have been proposed to raise funds for the financing of global climate stability (Puaschunder, forthcoming).

Green bonds are fixed-income securities which are usually certified by a third party to scale up climate policies. Green bonds provide capital for investment in sustainable projects, and a transition to a zero-carbon emissions economy. Over time, climate bonds offer an intergenerational climate change burden-sharing strategy. The current generation can thereby raise funds via debt that is paid back by future generations who inherit a favorable climate, *in lieu*. The policy proposal of this chapter advocates climate bonds with diversified interest rates and maturity yield regimes (Puaschunder, forthcoming).

An international taxation-bonds strategy climate stabilization solution is proposed which features a commonly-shared international green bond, that incentivizes countries or market actors strategically (Puaschunder, forthcoming). An international climate regime could require countries to raise funds via taxation, or be subject to diversified interest rate bonds, which are determined by: (1) a country's initial position on the climate change gains and losses index spectrum, in combination with; (2) CO₂ emission levels in relation to other countries and over time; (3) climate flexibility in the range of temperatures prevalent within a national territory of a country in relation to other countries, as this determines the future comparative advantage to other nations in the world; (4) the willingness of countries to change CO₂ emissions; and (5) the banking lending regimes of a country (Puaschunder, forthcoming).

The idea of diversified interest rate regimes is also extendable to sector-specific bond yield interest rate regimes. Within a country, the bonds could be offered by commissioning agents, such as local investment banks or commercial bank credit, which could offer industry-specific diversified

interest rate maturity bond yields based on the environmental sustainability of an industry, e.g., as measured by the European Sustainable Finance Taxonomy (Puaschunder, forthcoming).

Diversified repayment of bonds is a new incentivization method aimed at ensuring the burden is shared, but also that the benefits of climate change over time, within countries and markets but also within society, are also shared, in an economically efficient, legally equitable and practically feasible way (Puaschunder, forthcoming).

Gender equality in climate change alleviation

In finding a fair solution regarding climate change mitigation and adaptation, gendered aspects have recently been discovered as neglected macro-economic disparate impact analysis targets, and essential ground-level determinates of fairness. On the macro-level, the academic fields of law and economics will prospectively adapt to the broad demand shifts implied by climate change, paying attention to long-standing legal excellence accounting for disparate impact, inequality and redistribution. The analysis of macro-economic aggregates would benefit from a legal scholarship-led reflection of diversified and temporal views of social preferences, given the different age, gender, race and professional propensity risks stemming from climate change. The economic inequality exacerbated by global warming implies that future economic policy research may take inspiration from the legal concept of disparate impact to channel the currently unprecedentedly large rescue and recovery aid, to alleviate inequality. Measuring a potentially disparity-heavy impact of climate change on women may open the gates for targeted rescue and recovery aid which pays particular attention to empowering women and/or alleviating the disadvantages faced by women which stem from climate change. Already now we see a pegging of governmental rescue and recovery aid to socially-uplifting causes to address inequality concerns and environmental causes. Future efforts could directly investigate if there is a heavier load on women, as they are particularly likely to be caretakers and household shoppers, and to work with unstable employment contracts – all of which create vulnerabilities in the domain of climate injustice. Legal excellence on how to detect disparate impacts could be coupled with behavioral insights on how to alleviate biases in an uncertain world, in order to rescue, uplift and empower women in the age of global warming. The following section offers three case studies on how women can be rescued in a disparate impact analysis, uplifted as family caretakers, and empowered to become strong leaders on climate justice.

Disparate impact on women: The case of zero waste pressure

One of the newest trends that are highlighting the importance of a diversified impact analysis is the backlash from the zero waste movement that has been promoted over the last decade through social media (Woo 2021). Social media brought up this movement with the notable and important message to reduce waste as part of the wish to live a carbon neutral life (Woo 2021). As Alyssa Woo (2021) points out, in an analysis for the Monitoring and Evaluation (M&E) Collaborative Association (MECA), zero waste is a “challenging, yet gratefully, fulfilling lifestyle that requires significant time and investment, as zero waste products are not widely accessible financially or by proximity” (Woo 2021). Therefore, Woo concludes that this movement can also be a gatekeeping, upper-middle-class-led, movement that unintentionally shames low-income individuals for not having the ability to participate. Black, indigenous, people of color (BIPOC) activists have recently shed light on this topic (Hernandez 2020, in Woo 2021).

A disparate impact analysis on the financial burdens which also addresses the socio-psychological impetus of environmental pressures to be environmental could reveal the pressures that already marginalized communities face due to environmentalism and green activism. Shaming people into needing to spend money for a green lifestyle may not actually help the environment at all, considering the negative socio-psychological impetus on those who cannot afford to ‘shop green’. So, although the aims of environmental movements may be noble, the actual impact on households and the shoppers, who tend to be women, may be particularly hard where budget constraints already exist.

Zero waste movements and other green endeavors may, therefore, also create a social divide between those who can afford to follow these social trends and those whose financial poverty is enhanced by greening the economy. Woo (2021) concludes that, especially on social media, the presence of ‘waste shaming’ is particularly hard on low-income individuals, more notably women, who cannot afford to invest in green economy products.

As the zero waste movement is largely upper-middle class led, and has unintentionally placed the burden of waste on low-income communities, Woo (2021) advises that the movement itself should be made more inclusive. For instance, more room could be made for distinct BIPOC

leaders in the environmental space (Woo 2021). Products and the infrastructure to properly dispose of waste should be made more widely accessible nationally; hence, action by governments and both the private and public sectors is recommended (Woo 2021). Municipalities could expand their recycling and composting infrastructures in order to divert waste to landfill (Woo 2021). In order for recycled materials to re-enter the market, both public and private sectors are advised to invest in significant research and development to make products made from recycled materials industry standard (Woo 2021). Most importantly, the burden of waste must be diverted away from consumers and placed onto the industries that are producing these waste products, where they should be offering consumers less wasteful alternatives (Woo 2021). Without proper accountability of the private and public sectors, waste will continue to be a global challenge, even if more individuals transition to lower waste lifestyles (Woo 2021). All this is important due to the widening wealth gap in the United States which will only be exacerbated as the climate crisis worsens, and in light of the disparate impact of Covid-19 has already had on society (Woo 2021).

Disparate impact on women: The case of Covid-19 long haulers

Another case study of where disparate impact analysis will be required in the future is the disproportionately heavy impact of Covid-19 long haul cases, which tend to be more prevalent in middle-aged women. The demographic impact of long-haul Covid appears to fall disproportionately heavily on 30-50 year-old women, with a mean age around 42 years at the time of their initial infection (Rubin 2021), and women also make up an estimated 70-75% of the total number of Covid long-haul sufferers (Rubin 2021).

Most recent preliminary research findings suggest that, in some Covid long-haulers, the immune system develops macrophages with protein debris that start causing harm to the immune system some time after the initial infection by creating inflammation in different parts of the body which creates, or further exacerbates, chronic debilitation. Ongoing research attributes an overactive autoimmune response, and/or early onset of a genetically-predisposed autoimmune disease as causes of disability in Covid-19 long haulers (“Yale Study Connects Long COVID with Autoantibodies”, 2021, Wang et al, 2021).

Given that the estimated majority of long haulers (around 70-80%) are currently believed to be female, but also taking into account that about one third of all long haulers' symptoms come in waves during debilitating episodes, the future analysis of macroeconomic aggregates and policy impacts is likely to reflect a more diversified, gender-sensitive, and temporal view of social preferences under unpredictably changing conditions (Collins 2021, Davis et al, 2021; Doheni, 2021; Yong, 2021). As such, a climate change mitigation and adaptation regime to be carried out within the household may fall disproportionately heavily on women. This disparity may be addressed in disparate impact analysis. Respectively fine-tuned policies can protect women, who are also more at risk of carrying the long-term consequences of Covid-19 (Puaschunder & Gelter, forthcoming).

Corporate settings, industry demands, and economic growth, will likely stem from attuning to eco-wellness trends and sustainable lifestyles in the future, which have been directly related to recovery of Covid-19 long haulers. In light of growing concerns over Covid long-haul risks, but also addressing the newest findings about the interaction of environmental influences on long-haul conditions, employers will likely have a pioneering advantage if they pay attention to holistic expertise for prevention. For instance, quick and accurate Covid testing, screening of employee healthcare status, and also providing a safe and secure work environment, will be crucial. This means that the environment will be constantly monitored for harmful influences. Standards for safety and security can be provided by protective masks, but healthy, stable, in-house nutrition, based on an informed understanding of personal dietary needs will become implicit benefits to attract labor, and will make a difference when scarce labor decides between potential employers. Certain eco-wellness standards even go as far as to regulate ecological, health, and social criteria for nutrition, including vegan products. Fringe benefits provided by employers may be extended to include holistic preventive care and foresighted vigilance, but also insurance coverage for long-term disability after a workplace-induced Covid infection. The legal implications and insurance coverage for the entire social compound, combined with privacy considerations when dealing with sensitive personal health status information in the workforce, are raising legal, economic, discriminatory and ethical challenges that may imply risks of discrimination, litigation, and erosion of the social glue. Multi-faceted predicaments will likely arise in the shadow of all these novel developments for the next generation.

In light of the elevated risk for women to become Covid long haulers, employers are advised to be more willing to grant women greater flexibility

for home office working and digitalized interaction opportunities, before they are forced to do so by legal action. Taking into consideration discrimination and long-term risk calculus, all these developments will likely enrich our post-Covid society in a sustainable, healthy and humane-compassionate way, especially for women.

Female leadership on climate justice

Women are particularly prone to become change agents on climate agenda. Sustainability is based on intertemporal decisions. In intertemporal decision making, women tend to be more patient, future-oriented, and less cost-sensitive, than men, who exhibit more time-inconsistent decision patterns (Ashraf, Karlan & Yin 2006, McLeish & Oxoby 2007, 2009, Read & van Leeuwen 1998, Shawhan 2009, Silverman 2003, Tanaka, Camerer & Nguyen (forthcoming), Viscusi & Huber 2006, Wilson & Daly 2004). Intertemporal choices constitute intergenerational equity, which implies providing at least as favorable a standard of living to future generations as they currently enjoy (Puaschunder 2017a, b, 2018, 2019a, b, 2020). Intergenerational equity challenges traditional economic utility discounting models (Puaschunder 2016c). Intergenerational care requires trade-offs between individual profit maximization and net future societal gains, under conditions of uncertainty and unperceivable outcomes for today's disciplined consumers and sustainability taxpayers, who lack any interaction and identification possibilities with future beneficiaries (Braithwaite 2003, Puaschunder 2016b, Small & Loewenstein, 2003, Steinberg et al. 2009).

In the light of irreversible environmental decline and future lock-ins due to climate change, the time is ripe to reflect on intergenerational justice to avert environmental decline in a pareto-efficient way (Puaschunder 2017a, Sachs 2014). Our current consumption patterns should not transfer environmental debts to our ancestors, or jeopardize the environmental conditions of our future children. The urgent need to address climate change is attributed in annual UN framework discussions leading to international agreements (e.g. the Montreal Protocol) and the inception of multi-lateral climate change aversion programs. The humanitarian dimension of climate change is central to the formal negotiations emphasizing mitigation and security. The international focus is placed on emerging economies with the highest levels of CO₂ emission. Systems of monitoring, reporting, and verification of emissions are currently being discussed in the international context, with a view to reducing emissions in non-binding agreements based on individual country pledges. While voluntary climate change aversion has been

established over the last few years, it remains unclear how strong the commitment will be. The success of voluntary agreements depends on a strong leadership and the consent of all countries around the world. Many of the more difficult issues were raised during the yearly Conferences of the Parties (COP)s and the Rio+20 Conference. United Nations (UN) agencies, governments of developed and developing nations, corporations, foundations and constituency groups, who increasingly highlight the humane consequences of climate change, also organize public debates and concerted action on the Sustainable Development Goals (SDGs).

Women take on a special role in averting climate change, as female traits distinguish them towards traditional nurturing, environmental conscientiousness, and emotionally-laden family values. On women, who are also among the world's poorest, given existing gender inequalities, climate change ultimately places the greater burden. As primary food producers and water suppliers for their families, women are more affected by climate change because of their roles and the demands placed on them by their families and relatives.

Not only are women more prone to be dealing with the effects of climate change at the local level, but also is there a strong gender impact on climate change mitigation. International climate change awareness conferences have been led by female chairs (e.g., Cancun, Copenhagen, Denmark, Durban and South Africa), and the Secretary-General of Climate Negotiations and the European Climate Change Commissioner are women. The Mary Robinson Climate Justice Initiative promotes an alliance of women leaders on environmentalism and advocates for future meetings incepting a platform of female leadership on climate change aversion (Puaschunder 2016b). The Rio+20 Conference featured a "Women Creating a Sustainable Future" Board to pledge for intergenerational climate justice concerns (Puaschunder 2016b).

Intergenerational equity deviations from traditional profit maximization models are proposed to stem from emotions. Studies on emotion describe women to be more susceptible to mood induction, and impulsive when being in a negative mood, compared to men who exhibit greater patience when experiencing positive emotions (McLeish & Oxoby 2007).

The interplay of gender, emotions, and intergenerational attention, is unexplored, and, in particular, it is not known if gender differences are systematically related to emotional experiences of future-orientation. Future experimental research could examine the impact of gender and emotions on

intertemporal decisions applied to the case of intergenerational equity. International comparisons could outline which sustainability features are related to gender and which ones are exogenously construed by social norms and national specificities.

Studying the impact of gender and emotions on intertemporal choices is targeted at empowering women's leadership by strengthening female decision making. Understanding the physiological correlates and psychological mechanisms of intertemporal choices will help to resolve intrapersonal predicaments in the areas of savings, time management, education, productivity, safety, health, and prevention. Depicting gender differences in time-dependent choices promises to leverage inter-gender negotiation skills and lead to recommendations for human relations management. Being knowledgeable about gender-specificities in intergenerational considerations will allow government officials to attune public goods distribution and foster a cooperative government-citizen relationship on environmental protection through gender-attentive, emotion-based sustainability campaigns. The novel idea of finding emotional prerequisites of long-term future-orientation is aimed at curbing harmful impulsivity which relegates environmental protection, generation by generation, with the greater goal of averting predictable surprises of environmental decay and climate change.

Future economic policy research may be inspired by the legal concept of disparate impact, which could open up the 'black box' of aggregate production function calculus as the standard measure of economic growth. It could also inform more diversified and gender-sensitive intertemporal discounting functions. Behavioral insights for women on how to navigate climate change may become fundamental for developing ideas of averting and adapting to climate change efficiently within the family compound. All the above-mentioned analysis and empowerment techniques promise to foster the Sustainable Development Goals on a very granular, but widespread, level to improve the living Earth, for this generation and those following.

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ECOFEMINISM, PATRIARCHY AND FEMALE SUBORDINATION IN CRIMINAL ORGANIZATIONS

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Abstract

What is the relationship between the oppression of women and the domination of nature? What is the relationship between ecofeminism, gender stereotypes and the subordination of women in criminal organizations? In the Calabrian criminal organization, the family represents the real strength of the organization. 'Ndrangheta (the name of organized crime in the Calabria Region, in the South of Italy) was born as an organization structured for families, each of which had full powers, over the territory where it operated, and over the members of the family itself. Thus the clan exploits land, women, and children, for the sole purpose of strengthening the criminal organization. The predatory force that the criminal organization exerts over the territory, exploiting and plundering, is also exerted over the women, who are enslaved to the power of the clan that asks them to be subordinate and accept the stereotyped roles of wives and mothers, capable of transmitting deviant cultural values from one generation to the next to secure power for an indefinite time. This study aims to investigate the links between the culture of oppression, which also passes through the brutalization of the territory, and the taking root of criminal culture that imposes submission, blind and uncritical obedience, and silence, on women.

Keywords: mafia studies, criminology, law, Calabrian, 'Ndrangheta, cultural oppression

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Origins of ecofeminism

Feminist reflection has constantly questioned history, especially ancient history, in order to understand the origins and causes of gender asymmetry and the sexual division of labor. Looking at the historical process from the point of view of the oppressed, making them re-enter history, listening to their voices, and rebuilding their struggle for emancipation, is essential for anyone who takes a perspective of change. Making use of the numerous studies on the origin of patriarchy carried out since the 19th century, while trying to understand the obscure reasons for the original violence, scholars have investigated in depth the link between the domination of women and the exploitation of nature, between the exploitation of women and the paradigm of unlimited accumulation and growth, revealing the intertwining of injustices and oppressions in which patriarchy and capitalism have firmly united.

The debate on the birth and affirmation of the patriarchy has ancient origins, but starting from the 1870s, both in Europe and in America, it drew new impetus from the flourishing of numerous ethnographic, historical and anthropological studies. The works of Jakob Bachofen, Lewis Morgan, Friedrich Engels, and Otis Tufton Mason, showed that the oppression of women was a product of history; the widespread idea that the patriarchal family was immutable and eternal, based on a law of nature, was nothing but a myth (Taylor Allen 1086).

The patriarchy had, in fact, established itself earlier, following economic and social changes. The development of agricultural activity, and above all of livestock farming, traditionally practiced by men, and the consequent accumulation of wealth in their hands, introduced the concept of private property, shook the ancient noble societies, destroyed the collectivism typical of matrifocal societies, and led to the enslavement of women, the emergence of war and slavery, and the male monopoly of culture. The conquest of other groups took the form of the killing of the men and the slavery of their women and children for domestic and land work, and sexual services.

From the studies on ancient societies, even with their unresolved questions and dark areas, it emerges that the greatest obstacle to the humanization process of women was, and is, the way of looking at work and productivity that has established itself with patriarchy, which has been carried to the extreme by capitalist development. This unproductive, predatory, mode of appropriation became the paradigm of all exploitative relationships between

human beings. The main mechanism is that which transforms autonomous human producers into production conditions for others, or which defines them as natural resources for others (Mies 66). These are the cultural premises from which the cultural movement that goes by the name of ecofeminism got its start.

The term 'ecofeminism' appeared for the first time in 1974 in a paper by Françoise d'Eaubonne, *Le féminisme ou la mort*. In it, the French feminist focused on the environmental costs of 'development' and identified women as the subjects of change. In 1978, she founded the Écologie et Féminisme movement, which had little resonance in France, but which aroused great interest in Australia and the United States. In the 1970s, women's movements that developed spontaneously around the world revealed the connection between women's health and life and the destruction of nature. The awareness of female vulnerability in the face of environmental degradation, and the desire to have a voice in decision-making processes, shared those struggles which arose spontaneously. In 1973, the Chipko movement began in defense of the Himalayan forests and the subsistence economy carried out by women in harmony with nature. In 1977, Wangari Maathai started the reforestation project in Kenya, with the main objective of promoting a positive image of women and their autonomy (Weber 1988, Michaelson 1994, Shiva 2002, Maathai 2006, Maathai 2010).

Between 1980 and 1981, two major events made the movement visible internationally. In 1980, in Washington US, two thousand women surrounded the Pentagon to protest against nuclear power, and in 1981, a protest took place at the Greenham Common missile base in England. The possible annihilation of the planet by destructive technology was among the first concerns of those protests. The relationship between science, women, and nature was among the first issue to which ecofeminist thought turned:

I know I am made of this earth, as my mother's hands were made of this earth, as her dreams came from this earth [...] everything I know speaks to me through this earth (Griffin 227).

So wrote Susan Griffin in 1978, in the opera, *Women and Nature: The Roaring Inside Her*, a founding text of ecofeminist thought, which she refers to as "a poem that includes history" (Cantrell 198). Griffin alternates scenarios of the oppression of women and nature and traces the history of Western civilization.

This is the focus of ecofeminism, which calls us to question ourselves on the intersections of environmentalism and gender issues, on the parallel

between the subordination of women and the degradation of nature, and on the tremendous ideological hierarchies on which society builds systematic justifications for the domination of some groups over others (power-over power): man over woman, culture over nature, race over race, organized crime against the law. In the latter context, the subordination of women in the unwritten rules of organized crime reflects the paradigm of the predominance over nature, over others and over women themselves, which must be functional for the survival of the group in order to guarantee the family strength which is its lifeblood.

It is on these connections that the theme of ecofeminism meets that of the role of women in organized crime in Southern Italy, where social inequalities still persist because the patriarchal system expresses a hateful idea of domination, domination over women, over the poorest countries, and over nature.

Links between ecofeminism, family, patriarchy, and female subordination in criminal organizations

In the Calabrian criminal organization, the family represents the real strength of the organization. The 'Ndrangheta (the name of organized crime in Calabria Region, South of Italy) was born as an organization structured for families, each of which has full powers both over the territory where it operates, and over the members of the family itself. Thus the clan exploits land, women and children, for the sole purpose of strengthening the criminal organization.

Calabria is a very complex and restless land, brutalized by the criminal hand that has devastated landscapes of poignant beauty, archaeological sites and natural parks, to increase the enormous volume of business it already manages, and to assert its strength in the area. It is an eternally unfinished place, symbolically represented by unfinished houses, by the concrete that hides the shame of its peasant tradition only redeemed by Calabrians who emigrated to America, redesigning the geography of their countries of origin, and cultivating the secret ambition to replace the aristocratic-feudal power, without ever wishing to change the true meaning of belonging to a beautiful and difficult land.

The only constant feature of this ancestral restlessness is incompleteness; not only that of the houses waiting to be finished by the children, or grandchildren, or whoever will come later, but also the incompleteness of the countless public works never finished: dams, disused factories built with