Political Ecology and Feminist Political Ecology Annotated Bibliography
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Blaikie, P. (2008). "Epilogue: Towards a future for political ecology that works." Geoforum 39(2): 765-772.

The field of political ecology (PE) was introduced in the 1980s, combining the natural and social sciences, to critically study the relationship between culture, environment, political economy, and justice in relation to historical, local, and global scales. Because political ecology integrates and is written from many disciplines, it lacks a common theoretical basis. This article reflects on the history of political ecology, arguing that PE lacks a clear "quality of knowledge" and "political purpose" (767). The methods include a literature review of political ecology integrated with the author's thirty-five years of experience working in political ecology and development studies. From this perspective, results show that PE has "a sheer volume of literatures about such a wide range of source disciplines, technical ecological details, culturally specific environments and theoretical models" (767) that pose a threat, but necessary aspect to PE. The author also concludes that PE needs to become its own academic discipline to establish long-term "narratives," as well as concrete texts, methods, applications, and theories. Furthermore, because political ecology is an applied field and lacks a concrete disciplinary basis, it fails to engage outside the institution, work with policy makers, and expand beyond studying the global South. For the future, the widespread adoption of PE has been positive and needs to go further.

Blaikie, P. and H. Brookfield. (1987). *Land Degradation and Society*.

This book is about the relationship between land degradation, the land manager, and society. The authors argue that "land degradation and society are both social and physical" (26). They define "degradation" as "a loss of capability to satisfy the demands made upon it" (12). In this sense, they argue that land management, the land manager, sensitivity to physical landscapes, and resilience of the landscape need to be considered when looking at the relationship between land degradation and society. In this process, three modes of analysis are relevant: "the interactive effects of degradation and society through time; the crucial consideration of geographical scale and the scale of social and economic organization; and the contradictions between social and environmental changes through time" (13). Drawing upon these methods, they introduce "regional political ecology" (17) as an approach to study land degradation and society. PE "combines the concerns of ecology and a broadly defined political economy. Together this encompasses the constantly shifting dialectic between society and land-based resources, and also within classes and groups within society itself" (17). With this approach the land manager and landscape are situated within human-environment relationships in context with margin and marginality, challenging the idea that marginalized people are to blame for

land degradation. Instead, the authors argue that the land manager's use of the land is influenced by outside political and economic forces that control how land is managed. From this perspective, scholars need to understand how people are marginalized and how this influences the environment and how one can implement social change.

Denevan, W. M. (1992). "The Pristine myth: The Landscape of the Americas in 1492." Annals of the Association of American Geographers 82(3): 369.

This article discusses the "pristine myth"—the belief that before Columbus' arrival to the New World in 1492, people in the Americas did not significantly alter or harm their "natural" surroundings. Using archaeological data, landscape evaluation, and historical cultural documents and interviews, this article argues that native and indigenous peoples of the Americas significantly changed their "natural landscapes." The evidence indicates the pre-Columbus peoples, contrary to popular belief, had high population numbers, which caused much production in building structures, slash-and-burn farming, and deforestation. The article also explains that Native Americans altered the landscape before 1492 more than Europeans in the 1700-1800s. Because of a severe Native American population decrease in the 1400-1600s, Native-American-influenced landscapes were able to re-grow and populate, making Europeans, specifically European naturalists and writers, believe that the Americas had "untouched" and "pristine" forests. This article dismisses and logically explains how beliefs about the "pristine" Americas formed, as well as, how the native populations influenced them.

Fortman, L. (1996). Gendered Knowledge: Rights and Space in Two Zimbabwe Villages, Reflections on methods and findings. Feminist Political Ecology: global issues and local experiences. D. Rocheleau, B. Thomas-Slayter and E. Wangari. London, Routledge**:** 211-223.

Political ecologists work to understand local people's resource use and decision-making skills in order to evaluate land management practices. Feminist political ecologists analyze gendered differences in land management practices and knowledge. Furthermore, they analyze how social, political, and economic forces influence women's access to resources compared to men. Using a feminist political ecology approach, this article reflects on fieldwork in gendered knowledge and space of tree use and management in two villages in Zimbabwe (1991). The goal of this reflection is to discuss feminist political ecology methods, as well as, the relationship between "researcher" and "village, arguing for more-inclusive research with local community members. In the fieldwork, the research methods were created around a participatory research process. The initial methods were a "standard random sample survey, participant observation, and a series of participatory methods" (212). Part of the participatory methods included hiring seven community members (four were middle-aged women) to perform research. Together, the author and community members used resource mapping, questionnaire surveys, wealth rankings, Foxfire books, and community presentations of research. Results from initial fieldwork show that tree use and management is gendered, which is conveyed in access

to similar and different spaces and resources by gender. Results from working with community members and using participatory research methods show how community members can become active agents and "experts" (212) in understanding and changing local environmental and social issues. It also acknowledges that both the researcher and community members can research together and learn from each other. In sum, community-based and participatory research gives local power the power to critically learn and change their environments. In this context, researchers should be performing work that works with and benefits community members. This process involves community-involvement and recognition in both academia and the field.

Grossman, L. S. (1993). "The political ecology of banana exports and local food production in St. Vincent, Eastern Caribbean." Annals of the Association of American Geographers 83(2): 347.

This article discusses the export banana industry and compares it to local food production and food imports in St. Vincent and the Grenadines. Using a political ecology approach, this article challenges the popular belief that banana export business is causing limited local food production and more food imports. Instead, the author argues that a more local analyses of how banana exports negatively influences at the community level and how it is affected by outside political-economic influences. To Grossman, political ecology is about "human-environment relations at local, regional, and global scales can be understood only by analyzing the relationship of patterns of resource use to political-economic forces" (348). Using this perspective, the author looks at "patterns of resource-use" in relation to markets, communities, and policies. Methods include "stratified random sampling" of 64 households in one village, choosing 12 male and 12 female-headed homes. There participant observations and interviews and analysis of garden analyses, diet, income, labor costs, banana costs and earnings, and market activities. Results show that government policies, food preferences, food costs, crop theft, topography, and labor issues, Results also show that banana crops are planted with local food crops. Thus explaining that export banana does not create an atmosphere of less local food. Also, the author explains that it is important to understand human-environment relations and environmental processes, as well as space.

Haraway, D. (1988). "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective." Feminist Studies 14(3): 575-599.

This article continues to ask "the science question in feminism." Haraway critiques the "objectivity" scientists and society use to think, form ideas, and policies about "nature," "people," and "science." According to her, science is too objective, which causes knowledge, perception, gender, and race to become static categories of analysis. Building on previous feminism and science critiques, she argues that by making objective categories of human and non-human features, scientists incorrectly and naively assume "power" and "Truth" over the world. Furthermore, Haraway maintains that the world is constantly changing, which makes it impossible for people to categorize the world. To

her, all of these things are either human or non-human, which are all "situated" differently within one world. She proposes that feminists in science use the concept of "situated knowledges"—or "active perceptual systems . . . specific ways of seeing, that is ways of life" (583). The act of using situated knowledges means that scientists look at particular "visions" of physical and social life. Haraway argues that by looking at multiple-perspectives of physical and social aspects of life, people can begin to come to a "real" objective viewpoint of the world. She emphasizes that this framework gives voice to local knowledge and oppressed peoples and lands.

Mauro, S. E. D. (2009). "Seeing the local in the global: Political ecologies, world-systems, and the question of scale." Geoforum 40(1): 116-125.

Time, space, and scale have always been important concepts to geography and political ecology. The objective of this article is to discuss the meaning of "scale" in physical science and social science. In physical science, scale depends on ecological processes, while in social science; scale is socially and environmentally produced. This article argues for integration of both in political ecology and suggests the world systems approach.

Paulson, S. (2003). "Gendered Practices and Landscapes in the Andes: The Shape of Asymmetrical Exchanges." Human Organization 62(3): 242-254.

This article is a case study of the relationship between erosion of the mid-watershed slopes and socio-economic factors in highland Bolivia in the 1980s-1990s. Using political ecology, this case study explores the practices and systems that influence gendered practices in agriculture, food production, and livestock management and how these gendered practices shape social and environmental landscapes. This chapter also discusses how commercial agricultural practices at the local, regional, and global level influence and change landscapes and social identities throughout time and space. The author uses three key approaches in the methodology: 1) participatory research methods (participatory mapping, transect walks) that explore local knowledge and ecological practices; 2) multi-perspective views of connections between urban, rural, national, and international markets; and 3) power dynamics that influence differences and similarities in gender, social, and economic processes. Research has shown how management practices in cultivated and non-cultivated areas influence gender-based constraints, social inequality, and environmental degradation. This article identifies how women's access to non-cultivated areas (slopes) is diminishing, contributing to erosion, the loss of food quality and native plants, and fewer economic opportunities.

Paulson, S., L. L. Gezon, and M. Watts. (2003). "Locating the political in political ecology: An introduction." Human Organization 62(3): 205-217.

Political ecology, linking political economy and cultural ecology, studies power relations between humans and natural resources to analyze and challenge popular beliefs about the

causes and solutions for environmental degradation. It also studies the "actors" within various "human groups." The objective of this article is to present a timeline of political ecology's roots, explain new issues in PE, and share case studies that illustrate PE's effectiveness. The methods in this article are a literature review of political ecology, the authors' research, and other case studies. The authors illustrate that political ecology originates from combining of political economy and cultural ecology in the 1970s. This field was developed to approach ecological and social issues by bringing together the social and physical sciences. They explain that political ecology further developed from evolutionary concepts, third world peasantries, cybernetics, and Cold war politics. Since the 1990s, the field has further developed into analyzing gender, race, identity, ethnicity, policy, and power. There are three main issues in political ecology today: 1. Defining "politics" and "environment" more clearly to look at how they intersect. 2. How to create methods and research practices that allow researchers to analyze how politics and environment intersect. 3. How to use the methods to apply them "social-environmental concerns. According to the authors, power and politics. Suggestions for methods include multi-scale research because political ecology has been criticized for being too "political or too ecological."

Peterson, G. (2000). "Political ecology and ecological resilience: An integration of human and ecological dynamics." Ecological Economics 35(3): 323-336.

This article explores the ecological side of political ecology. To Peterson, political ecology is the. The goal of this article is to present a different definition of political ecology. The author presents his new definition through his research. Peterson defines political ecology "as an approach that combines the concerns of ecology and political economy to represent an ever-changing dynamic tension between ecological and human change, and between diverse groups within society at scales from local individual to the Earth as a whole" (324). The author also maintains that political ecology needs to incorporate more ecology, advocating for "the concepts of resilience, the adaptive cycle, and cross-scale interactions to understand human-ecological dynamics." The author presents research a literature review of political ecology and research in the Columbia River Basin.

Rocheleau, D. E. (2008). "Political ecology in the key of policy: From chains of explanation to webs of relation." Geoforum 39(2): 716-727.

This article, using the author's first experiences with political ecology, discusses the history of political ecology, drawing from founder Piers Blaikie. Then relates political ecology to feminist political ecology. Piers Blaikie is considered one of the foundational scholars for the field. The research objective is to reflect on Piers Blaikie's contributions to political ecology and the author's work. The article also discusses current research issues and challenges in "feminist" and "post-structural political ecology," as well as "alternative development" and "development alternatives." Research methods are the author's first-hand experience with political ecology during her job as a development

coordinator in Africa in 1986. Results show that Piers Blaikie's texts *The Political Economy of Soil Erosion in Developing Countries* (1985) and *Land Degradation and Society* (1987) allowed for researchers to connect colonialism, history, and socio-political issues to environmental issues, and study them across time, space, and scale. With this approach geographers and other academics could design development alternatives critical policies, social justice, and change academia. Blaikie's work implemented five key themes in political ecology. Feminist political ecology studies power from the household to larger scale.

Rocheleau, D., Thomas-Slayter, B., and E. Wangari. (1996). Gender and Environment: A feminist political ecology perspective. New York: Routledge.

This chapter is about the relationship between gender and the environment, specifically discussing feminist approaches to the environment, specifically introducing feminist political ecology. Feminist approaches and activism in concern of the environment, come from five central "schools of feminist scholarship" (1): ecofeminism, feminist environmentalism, socialist feminism, post-structural feminism, and environmentalism. From this perspective, FPE theoretical structure integrates feminist cultural ecology, political ecology, feminist geography, and feminist political economy. Feminist political ecology is a feminist approach to political ecology, where gender becomes a main category analysis in relation to understanding how decision-making practices and socio-political forces influence environmental laws and issues, as well as access to and control over resources. The authors explain that FPE examines the connection of gendered knowledge in urban, rural, and suburban in context to North/South ideologies.

FPE differs from PE because it focuses on local experiences and knowledge in relation to global economic and environmental contexts. The three themes of FPE are "*gendered knowledge* and science," "*gendered environmental rights and responsibilities*," and "*gendered environmental politics and grassroots activism*" (4-5). FPE, drawing from the feminist critique of science, challenges the "objectivity" of science and the "environment," to analyze gendered and power differences of "everyday life" (5) with gendered rights, risks, and responsibilities in context with race, class, ethnicity, and culture. Drawing from feminist scholars Sandra Harding, Donna Haraway, Nancy Fraser, and Patricia Stamp, FPE questions the gender bias of science and environmental discourse, suggesting the need to accept situated and gendered knowledge when analyzing environmental issues. From their case studies, the authors report that the main gender and environmental issues involve women's survival, human rights, access to land and resources, and sustainable environmental practices. Finally, because gendered roles (not biology) assign women to be the caregivers of life, they become "responsible" to care about environmental, health, and resource issues from the "perspective of the home" (8).

Schroeder, R. A. (1993). "Shady Practice: Gender and the Political Ecology of Resource Stabilization in Gambian Garden/Orchards." Economic Geography 69(4): 349-365.

Political ecologists study the relationship between social, political forces and environmental degradation. This approach looks at the "root causes" of environmental issues, removing "blame from victims and exposing the underlying political economic forces leading to resource deterioration" (349). Part of this process involves implementing "resource stabilization"—the act of implementing long-term and socio-economic sustaining resource practices in agriculture or the landscape. From this perspective, development institutions have tried to implement resource stabilization practices in farming communities, changing gendered labor practices in many communities. This article discusses resource stabilization attempts on the North Bank of the River Gambia in West Africa. Using a political ecology approach, this article argues that stabilization practices are exploiting women's work and access to resources and economic opportunities. This research is based on ethnographic fieldwork in The Gambia's North Bank Division between 1989 and 1991. Research methods include a literature review of political ecology and development literature. Ethnographic fieldwork methods consist of collecting average earnings from 36 couples in Niumi Lameng and 75 couples in Kerewan in 1989 and 1991 (354). The information was collected during marketing period (18 weeks) and includes income data from both men and women's different cash crop systems. It is implied that other field methods also included interviews and analysis of 12 gardens in Kerewan. Results show that since the 1970s drought and economical issues, male farmers have been forced to change or abandon commercialized agriculture production of grains and groundnuts in the upland areas during rainy seasons. In the dry seasons, women typically grow rice and vegetable gardens. Thus, drier climates have allowed women to expand their plots to include household consumption *and* sale. As a result, women have become the main economic providers for families. It should be noted, however, that men control how money is spent. In order to promote resource and space "stabilization" in Gambia, development institutions have encouraged male farmers and land holders to grow trees in women's garden plots, exploiting women for unpaid work and space. Furthermore, the shade from men's trees reduces the productivity of women's gardens, allowing men to control women's economic opportunities and space.

Zimmerer, K. S. and T. J. Bassett. (2003). Political ecology: an integrative approach to geography and environment-development studies. New York, Guilford Press.

Political ecology is the interdisciplinary study of how political, social, and economic factors influence environmental degradation. This book is about the geographical approach in political ecology, which focuses on "social-environmental interactions and the political ecology of scale." The geographical approach differs from other fields in political ecology because it focuses on the environment as "active agent" which shapes "human-environmental dynamics." This approach also concentrates on geographic differences across different social and physical spaces, various times frames, power

factors, global processes, and multiple scales. It also focuses on patterns of "scaled spaces on access to and control of resources," participatory local methods, community-based approaches, geospatial technologies, urban areas, commodification, political economy, environmental change, and gender analysis (feminist political ecology).

Carney, J. and M. Elias. (2006). "Revealing Gendered Landscapes: Indigenous Female Knowledge and Agroforestry of African Shea." Canadian Journal of African Studies / Revue Canadienne des Études Africaines 40(2): 235-267.

This article discusses how local gendered knowledge and practices in the shea agroforestry production in West Africa shape landscapes over time and space. Using political ecology, the article also discusses how shea nut production has been influenced and controlled by regional and global markets throughout pre-colonial, colonial, and modern histories. Using fieldwork studies in West Africa from 2001 to 2004, these authors specifically explore local indigenous knowledge, and the role of women's knowledge, conservation, and control over shea butter and oil production. In shea agroforestry, women cultivate and conserve the trees through seed selection, fire, processing, and protection. Research concluded that commercialized interests are attempting to control and exploit shea production, thus threatening the livelihoods and specific knowledge of women. The authors argue that researchers need to recognize local men and women's knowledge of the butter tree and the landscape for sustainable resource management and development. This article gives valuable insight to the lives of women in the shea butter industry, but also could be more productive and informative with maps, figures, or pictures.

Haraway, D. (1992). "The promises of monsters: A Regenerative Politics for Inappropriate/d Others." Cultural studies, edited by L. Grossberg, C. Nelson, and P.A. Treichler. New York: Routledge: 295-337.

In her article "The Promises of Monsters: A Regenerative Politics for Inappropriate/d Others," Haraway argues that society deems nature as a separate entity; an entity that is to be controlled and owned by humans (Haraway 1992). To Haraway, nature is "something we cannot do without, nor can we never 'have'" (*ibid*). Her point in this article is that by separating nature from society, science becomes the objective "ventriloquist" that pretends to represent equitable interests of humans and non-humans (*ibid*). By allowing science to speak for nature, other groups like indigenous peoples or other non-human factors lose voice in the way they think or manage their environments. She argues that we have to build more a powerful collective to "refigure the earth" (*ibid*). To Haraway, to come to a "real" view of the world, nature has to be situated in the world and considered to have many different actors/peoples and agents/things. She argues that if science recognizes the voices of the underrepresented and looks at nature as the whole world, then a successful way to manage it would arise (*ibid*). Furthermore, if science stopped trying to move back to the "natural" world, then there would not much "production" and

"commodification" of "natural" things (Haraway 1992).

Momsen, J. H. (2007). "Gender and agrobiodiversity: Introduction to the Special Issue." Singapore Journal of Tropical Geography 28(1): 1-6.

Recognition of biodiversity, specifically agrobiodiversity, from the local smallholder farm to the global level is extremely important for conservation and gendered knowledge. The research objective of this article is to discuss how global trade policies have influenced biodiversity practices at the smallholder farming level. Traditionally, "genetic varieties" of plants are important for farmers to develop successful crops. Furthermore, this article discusses the importance of gendered knowledge and gendered divisions of labor in agriculture, specifically women's roles and knowledge. Also, the article discusses two approaches to biodiversity: classic and neoliberal, relating them to biodiversity practices and policies. The methods used include a literature review and analysis of trade policies concerning biodiversity. The results discuss how biodiversity policies implemented by global organizations have controlled or taken over local farmer's rights to their genetic varieties of crops and seeds through mono-crop commercialized farming systems, privatization of genetic strains, and deforestation. These policies have also excluded women's knowledge and gendered roles in farming by controlling or excluding their local knowledge of seeds, as well as, legally owning their genetic plant varieties for medicinal and culinary purposes.

Rocheleau, D., Thomas-Slayter, B. and Edmunds. (1995). "Gendered Resource Mapping: Focusing on Women's Spaces in the Landscape." Cultural Survival Quarterly 18(4): 62.

In smallholder farming communities, women and men have "access and control off" different natural resources and specific ecological knowledge. However, local males or researchers are allowing for women's spaces and natural resources to be removed or controlled. These actions are often disempowering for women's economic and social power in smallholder communities. Based on this viewpoint, this article discusses how researchers can use participatory qualitative and "geometric" mapping resources to map gendered differences in the landscape to determine how to implement gender-equal conservation agriculture plans. According to the authors, previous resource maps have failed to accurately create maps from multiple social and physical perspectives. The preliminary methods of determining "gendered space and place" involve gender-separate or community-based meetings, focus group interviews, transect walks, participatory mapping, analysis of economic income, and identifying gender crop and vegetation spaces. The authors suggest researchers draw "countermaps" with community members, focusing on conveying space or natural resources that show gender use. For example, a "lowland rice field" becomes a "lowland rice fields with hedges for goat fodder" (showing a resource women use). These maps could specifically focus on mapping women's knowledge, space, and privileges and emphasize conflict areas with men. This type of participatory mapping has shown to be successful for both community members

and researchers.

Voeks, R. A. (2007). "Are women reservoirs of traditional plant knowledge? Gender, ethnobotany and globalization in northeast Brazil." Singapore Journal of Tropical Geography 28(1): 7-20.

Because men and women have different roles in agricultural communities, they form various knowledges and experiences associated with medicinal plants. This article studies differences and similarities in men and women's knowledge of medicinal plants in Bahia, Brazil. The study focuses on how medicinal plant knowledge has been and is influenced by age, gender, ecotourism, genetic privatization, religion, and work since the 1970s. Voeks hypothesizes that women and men in this community have equal medicinal plant knowledge. The research site is a community trail located in a national park. The researcher chose forty-five medicinal plants with one older man and older woman of the community, and then used these plants to ask sixty-seven people (half male, half female) about their medicinal plant knowledge. The researcher chose local people who visited the trail and asked for key elder informants, making sure people were of different ages and locations. Results show that women, especially older women, have more medicinal plant knowledge, which is also based on shrubs, weeds, and spices. Furthermore, they have more medicinal plant knowledge because of their gendered work roles as cultivators and caregivers. Men, especially older men, have less medicinal plant knowledge, which is learned from the forest. Results show that medicinal plant knowledge is being lost in younger generations because of tourism and deforestation.