



COURS 08

Cultivating attachments

19042023

Écrit

Ce livre a pour but de réinjecter le mot «écoféminisme» dans des situations concrètes et localisées, propices à l'émergence d'analyses radicales qui m'ont paru nécessaires dans l'océan de

Aux personnes qui lisent, et liront les notes de bas de page : je vous vois, je vous reconnais, je vous remercie.

Le but est de réinvestir ce mot, de comprendre comment il s'incarne dans un corps (et l'occurrence, le mien) plutôt que d'apprécier la façon dont il se théorise dans un programme politique ou universitaire. Car je suis peinée, aujourd'hui, de voir un mouvement libertaire, décolonial et spirituel aux mains d'une poignée de femmes blanches bourgeoises qui le perçoivent comme un simple outil théorique, ou un instrument de campagne politique au sein du gouvernement.

Christine pour moi de souligner que, malgré le statut de «perdantes» du système capitaliste, les minorités ont su créer des savoirs, des façons de communiquer, de faire famille, qui sont nées précisément dans les espaces pauvres. La gestion, la distanciation et le rejet des émotions, l'injonction au calme et à la maîtrise de soi sont des valeurs bourgeoises à l'opposé de celles dans lesquelles j'ai grandi.

Christine

Je crois sincèrement que s'exposer de la sorte, dévoiler sa honte, permet de se mettre en réelle situation de vulnérabilité et, même,

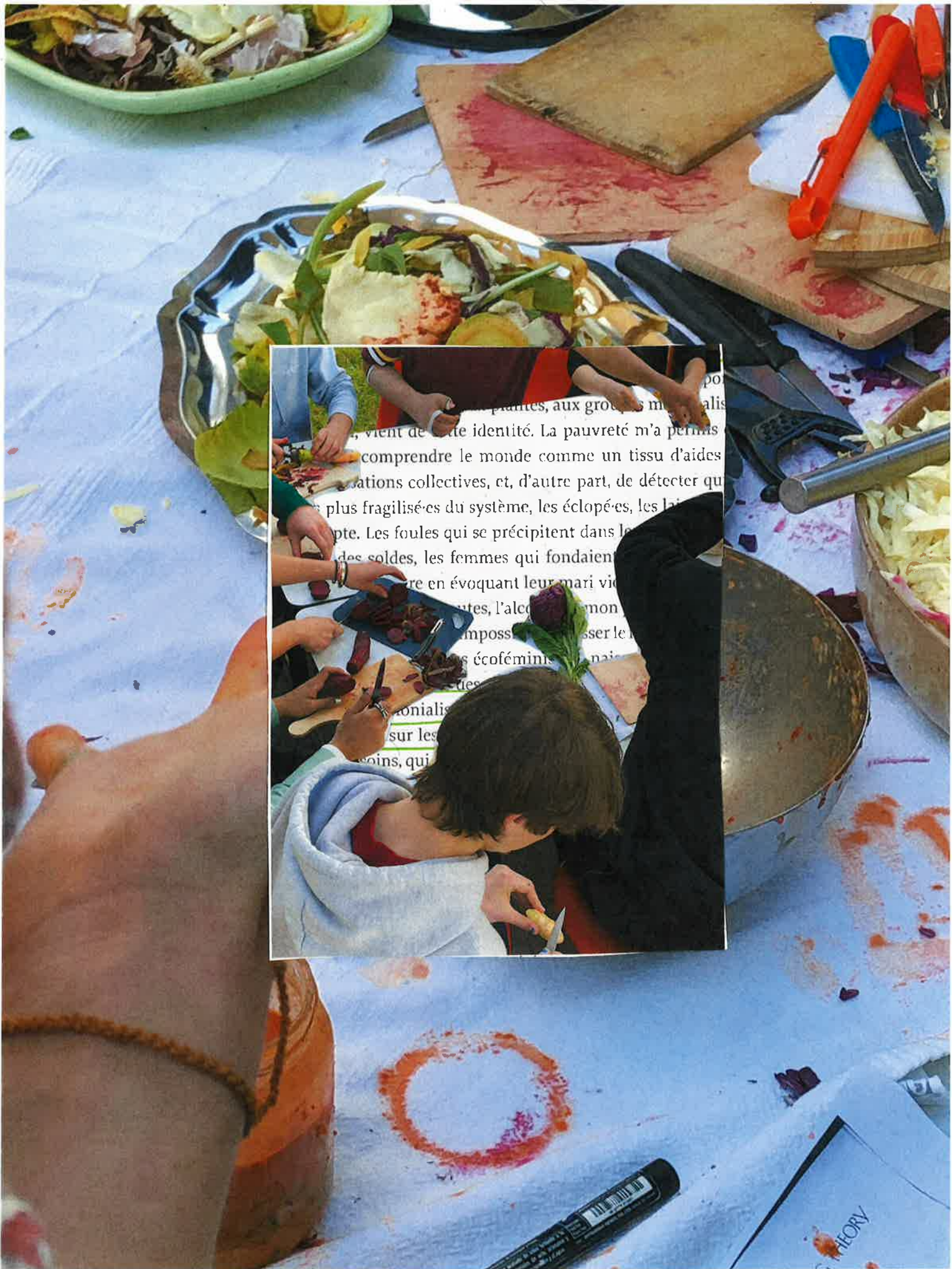
ce texte, où j'essaie à travers les mots d'insuffler de nouveaux horizons sur la pauvreté, où je tente de faire dévier le vocabulaire et le sens, je sens encore ces bribes de honte me traverser.

Je crois

qui crèvent la dalle en fin de mois,

langage parlé et parlé

"kiffe ta race"  
~ podcast



po  
pantes, aux gros, les m...alis  
vient de cette identité. La pauvreté m'a permis  
comprendre le monde comme un tissu d'aides  
ations collectives, et, d'autre part, de détecter qu  
plus fragilisées du système, les éclopées, les lai  
pte. Les foules qui se précipitent dans le  
des soldes, les femmes qui fondaient  
re en évoquant leur mari vic  
ntes, l'alco...mon  
imposs...asser le  
s écoféminis...nais  
sties  
nialis  
sur les  
oins, qui

Vandana Shiva

# Who Really Feeds The World?

Small-scale farmers, farming families, and gardeners feed us.

Living soil feeds us.

Seeds feed us.

diversity feeds us.

Women feed us.

Pollinators feed us.

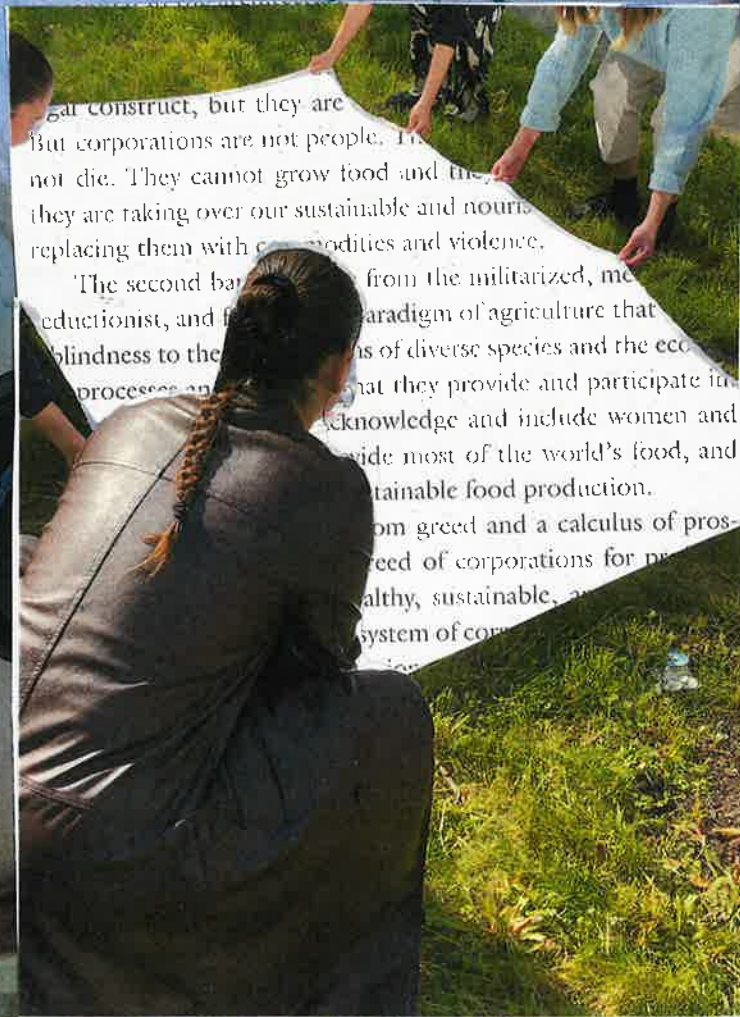
Agroecology feeds us.

"Everything is food. Everything is something else's food."

Avocado green gold

Instead of remaining a source of nourishment, food has been transformed into a commodity: something to be speculated on and profiteered from. This leads to rising food prices and creates social instability everywhere. Since 2007 there have been fifty-one food riots in thirty-seven countries, including Tunisia, South Africa, Cameroon, and India.<sup>2</sup> The food system is badly broken on every measure that counts: sustainability, justice, and peace. Today, an alternative has become an imperative for our survival, so let us begin by asking the question, "Who feeds the world?"

We need a paradigm shift and a power shift. Industrial agriculture shaped by corporate greed does not, and cannot, bring us sustainability and health. Instead, we can make the transition to agroecology and feed ourselves in abundance by focusing on saving seeds, giving back to the soil, nurturing biodiversity, and protecting our small-scale farmers and women.



...at construct, but they are  
But corporations are not people. They  
not die. They cannot grow food and they  
they are taking over our sustainable and nouris  
replacing them with commodities and violence.  
The second barrier is from the militarized, me  
reductionist, and fossil-fuel paradigm of agriculture that  
blindness to the needs of diverse species and the ec  
processes and the knowledge that they provide and participate in  
acknowledge and include women and  
provide most of the world's food, and  
sustainable food production.  
from greed and a calculus of pros  
of greed of corporations for pr  
healthy, sustainable, a  
system of cor

...plants  
...les  
...res  
...Damasio

...thing, a home,  
with in the in  
achieved the fir  
ing here it became  
fertilized and produ  
coarse drifting around  
womb, any matrix at all.  
ticks and spears and  
with its long, hard hang  
to put things in, the  
story that is news  
And, yet, out before  
the metal knit and as  
potatoes if no one  
that bring energy home  
what Fisher calls the  
and would large areas  
tigers, foxes, and other  
me personally, in  
elaborating upon the  
share in it. (What  
swims in lack of  
society; the civilization  
was evidently their  
ally human, but  
you too, I

Ursula K. Le Guin

# DANCING AT THE EDGE OF THE WORLD

I differ with all of this. I would go so far as to say that the natural, proper, fitting shape of the novel might be that of a sack, a bag. A book holds words. Words hold things. They bear meanings. A novel is a medicine bundle, holding things in a particular, powerful relation to one another and to us.

Relation to books/novels

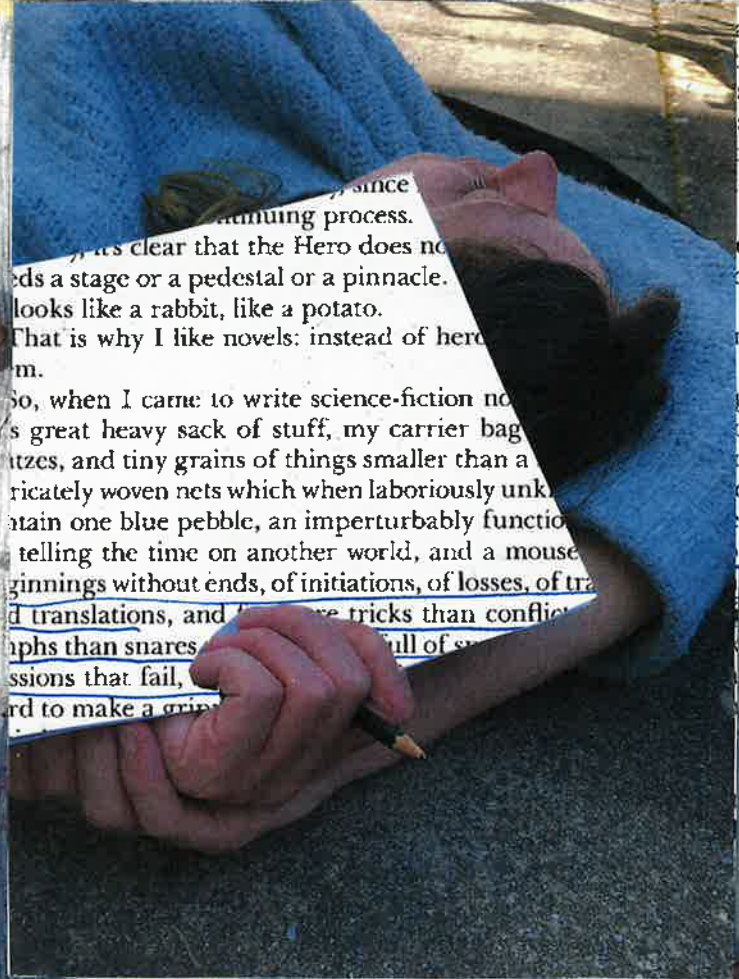
One of the entries in this glossary is heroism, defined as "botulism." And hero, in Woolf's dictionary, is "bottle." The hero as bottle, a stringent reevaluation. I now propose the bottle as hero.

containers recipients

The first cultural device was probably a recipient. . . . Many theorists feel that the earliest cultural inventions must have been a container to hold gathered products and some kind of sling or net carrier.

If, however, one avoids the linear, progressive, Time's-(killing)-arrow mode of the Techno-Heroic, and redefines technology and science as primarily cultural carrier bag rather than weapon of domination, one pleasant side effect is that science fiction can be seen as a far less rigid, narrow field, not necessarily Promethean or apocalyptic at all, and in fact less a mythological genre than a realistic one.

So says Elizabeth Fisher in Women's Creation (McGraw-Hill, 1975).



... since  
... continuing process.  
... it's clear that the Hero does not  
... eds a stage or a pedestal or a pinnacle.  
... looks like a rabbit, like a potato.  
... That is why I like novels: instead of hero  
... m.  
... So, when I came to write science-fiction no  
... s great heavy sack of stuff, my carrier bag  
... tizes, and tiny grains of things smaller than a  
... ricately woven nets which when laboriously unk  
... tain one blue pebble, an imperturbably functio  
... telling the time on another world, and a mouse  
... ginnings without ends, of initiations, of losses, of tra  
... d translations, and ... re tricks than conflict  
... phs than snares ... full of su  
... ssions that fail,  
... rd to make a grip

# RECLAIM



Introduction : Reclaim Ecofeminism!, par Émilie Hache ..... 9

Pour reprendre les termes de l'une d'entre elles, c'est la même société qui valorise une culture de guerre dans laquelle les femmes peuvent être violées, insultées, agressées, aussi bien chez elles que dans la rue<sup>11</sup>; c'est la même culture qui entretient un rapport de destruction à l'égard de la nature et de haine envers les femmes, c'est donc cette culture dans son ensemble qu'il s'agit de changer.

À quoi peut alors ressembler une articulation positive entre les femmes et la nature, une articulation écofémini/ste ?

Mais revenir comment ? Il ne s'agit de revenir ni à une nature originelle ni à une féminité éternelle – ni d'aucun retour à, ce mouvement étant par définition impossible –, mais de se réapproprier (*reclaim*) le concept de nature comme nos liens avec la réalité qu'il désigne.

Ce lien passe aussi par le fait de se réapproprier ce qui a été distribué du côté de la féminité puisque c'est par là que les femmes ont été identifiées à la nature.

L'écoféminisme transforme encore une autre dimension tout aussi importante de cette association négative des femmes et de la nature concernant les tâches quotidiennes de subsistance et de maintien de la vie que l'on rassemble communément sous le nom de reproduction, en affirmant que ces questions sont écologiques, et sont même les questions écologiques par excellence<sup>21</sup>.



ORZONIA  
PATATE  
LENTILLES RO  
COURGETTES  
CAROTTES  
POIREAUX  
CURRY  
SEL  
JUS CITRON

« Tu dis qu'il n'y a pas de mots po  
Mais souviens-toi. Fais un effort

L'article  
a nature s  
l'abord d'u  
le l'oppress  
expérience co  
ace à la menace  
a course à l'armem  
olère devant cette r  
volonté de faire  
solée et passiv  
le  
à?

ans le mou  
réunisse  
ner de l'embal  
l'armement nucléaire entre bloc de l'Est e  
idéologie techniciste, militariste et viriliste  
ours publics, et se mettent à faire le lien  
s respectifs à l'intérieur de ces deux mou  
e les termes de l'une d'entre elles, c'est la  
se une culture de guerre dans laquelle les  
olées, insultées, agressées, aussi bien chez

### Bassenges (Gianna)

- 4.75kg-chou-rouge
- 3.25-kg-Chou-blanc
- 1.75-kg-Betterave
- 2.55-kg-Carottes-jaunes

= 12.3 kg  $(4.75+3.25+1.75) \times 6 = 58.50$  CHF +  $(2.55 \times 5.50) = 14.0$  CHF = 72 CHF



### Marché / Shop Asia

- Ail de l'ourse (1 kg?)
  - 2 kg Chou Chinois
  - ca 200-400 g Radis Daikon
  - 7-8 (1 packet) oignons tiges asiatiques
  - farine de riz gluant (1 packet)
  - Gingembre
  - Poudre chili coréenne (1 packet)
  - Ail
  - Graines de fenouil
  - Baies de genièvre
  - Graines de cumin
  - 2x 500g / 1kg Sel de mer biologique (sans iode!)
  - 500 g de sucre
  - Feutre Edding marker (4x en couleurs différentes)
- = Budget disponible: 80 CHF



Can we imagine hugging a tree without feeling ridiculous? Can we imagine baking bread without feeling like a young, privileged trend-chaser? Can we imagine building a relationship to all life and other species through our body as a connecting element - without feeling irrational, oversensitive, unrealistic?

The social and historical constructions regulating the performances and relationships of our bodies, everyday subsistence activities, and occupations (especially in our disciplines) to the environment have proven to be extractive, destructive and unsustainable on many levels. One such construction is the dualism of culture/nature anchored in Western thought and reflected by the introductory questions. One way to deal with this unease is to distance oneself from the environment and overcome it, thus sacrific-

ing nature (a declared goal of industrial capitalism). In this course, we're rather interested in other ways that "stay with the trouble" (Haraway, 2016), challenging the dualism of culture/nature and hero-based stories. We will delve into Ecofeminism which *reclaims*, revalorizes, and redefines a non-critical concept of nature and our attachments to it. With Vandana Shiva stating that "food embodies ecological relationships", the course proposes an ecofeminist action through engaging in a subsistence task, the transformation and conservation of food. Our guest Akshar Gajjar will introduce connections between Ecology, Feminism and Agriculture, followed by collective readings and discussion of selected texts.

introduction  
element  
perturbateur

on the  
all the  
cause  
bit of  
have  
arger  
you  
ider  
the  
and  
it is  
all.  
an  
th

to kill it. Lawgivers... arrow or spear, starting *here* and going straight *there* and THOK! hitting its mark (which drops dead); second, that the central concern of narrative, including the novel, is conflict; and third, that the story isn't any good if he isn't in it.

I differ with all of this. I would go so far as to say that the natural, proper, fitting shape of the novel might be that of a sack, a bag. A book holds words. Words hold things. They bear meanings. A novel is a medicine bundle, holding things in a particular, powerful relation to one another and to us.

One relationship among elements in the novel may well be that of conflict, but the reduction of narrative to conflict is absurd. (I have read a how-to-write manual that said, "A story should be seen as a battle," and went on about strategies, attacks, victory, etc.) Conflict, competition, stress, struggle, etc., within the narrative...