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Capitalism Continuing As A Confounding Credo: Catalysing The Will To Change: Corroborating The Fear Of Change!

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Abstract:

Women & Nature, duo, the twosome: life giving & life sustaining forces prevailing on the face of earth, the stereotypically devalued duo: whose qualitative life conserving has undoubtedly been analogised as unquestionable paradigms of nurture and prevalence: has off late been sidelined for afterthoughts on value being measured on quantity and not quality. This paper explores the cravings for comfort that has raised incalculable apprehensions on the quality raised under such conditions, declining the quality escalating mantra of movement: compromising on the thoughts of considering man as meanders of mechanical existence. Mechanics is redrafting the old ethics of hard work founded on integrity: integrity working on the principles of ease and inequity, promoting survival of the smartest, smart work is solely appreciated and propagated: closing the eyes to the exclusivity of conception, squashing the standards set for ubiquitous unanimity. Such seemingly sound scenarios serve as samples for seamless sagacity of servitude that serves as a slavery ploy to a multitude of meagre percentile that make the world rattle around their ideologies of justice, dialogues of distinctive deliverance though the means and end happens to be evidently biased, not touching anywhere on the boundaries of equivalence: those affected are either screeching for soundness or some who are oblivious of the order of each day, decade, era etc. Industrialism, capitalism, in the guise of intensifying standards of life, is demeaning the democratic approach to life, deploying the demons of capital and profit accumulation, as vital value vials of cause and effect to existence. Such Scenarios hardly drive man to appreciate the uniqueness of prevalence and purpose: rather mute mankind to gimmicks of few who run the world to their self-benefit but propagate claims of communal gain.

Key Words: Capitalism, Mechanics, Inequality, Profit, Industrialism.

Women & Nature, Duo, the Twosome Life giving & Life Sustaining Sacrifices!

Ralph Waldo Emerson has rightly said that, “Nature always wears the colours of the spirit”, colours of the spirit embody the ensigns of the fruits of the spirit, that enables human beings, especially women who needs to be sturdy yet gentle: superior yet self-effacing: fierce yet compassionate: passionate yet rational: orderly yet free. Such soothing incongruities ordain women to outwit denigrating ordeals, so much so: sadly, only a scarce percentage has begun to gain the sense of such sensibilities that sensationalize the wealth of womanhood. Women in nature and women with nature are natural epitomes of grace embodying generosity that negates all meanness if comprehended in the truthful sense. Woman are natural personifications of love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, humility and self-control, who are getting off coursed and sidelined due to manifold misconceptions that surround to subdue their generally grand destiny. God’s blueprint designates every creation on earth a place and purpose, if rhythmically upheld, exhibits the mastery of his creational design, where erratic negligence’s has no rhyme or reason of intrusion. Yet debauchery exudes all nastiness to numb the nuances of grace and growth.

Nature is embedded in the mysteries of the master architect's myriads of magical magnanimities that's definitely beyond human comprehension, yet man muses to have apprehensions and conclusions of knowing all and appealing to control all: moreover, man's musings gather and garner the anonymities, posing nature as a protagonist of creative non-fiction, adding on to natural atmosphere serving as the background for such subject study, simultaneously synchronising great writers to ponder over qualitative, quantitative aspects of man-nature associations, which side: measures to be on the upper edge and that of the cutting edge, such cross-sectional analysis serves as a locus to contemplate on the correlated concepts of place and period. Nature is not only an inspiration but also serves as a destination for comfort and consolation that has been foundational in creating inspirational genres, amounting to essays, speeches, diaries, memoirs, and travel narratives usually excluding works of fiction, poetry, and drama, outlining the lineage of nature writing. Alas! Such creations seem superfluously restraining, the incredible treasure of writing about nature found in earlier periods and other literary forms. A lesser amount of deterring definition of nature writing would focus upon the extensive subject, rather than the generic limitation, of this literature, counting any text or portion of a text, regardless of its time of configuration that scrutinizes the collaboration of nature and ethos of a precise place.

Nature and Women have always shared a close association in almost all cultures of the world down the ages. Today, the intimate relationship between the natural and social world is being analysed and highlighted in all sections of acquaintance and expansion. The literary critics attempts to analyse how this adjacent association between nature and women has been compared and contrasted to exemplify and evidence the perks of such associations further textualizing such harmonious associations by the writers in their works, that serves as analogies to coming generations. Such relationships have always been served as subjects of literary content since time immemorial.

Womankind Obliges to Guard Nature with Its Gears!

Women's bond with nature emanates as natural as seamless, yet intricate progression of the day, the ideologies tap to progression with ease yet with absolute integrity of accountability, smooth transitions that aids in mutual conscientious movements of meaning and worth, aiding in the integration of the two counterparts of nature explicitly creatures and their atmosphere, managing their much intricate, lively, interdependent, reciprocally reactive and interconnected survival. Ecology, fairly an innovative discipline, transacts with the countless philosophies which direct such associations amongst creatures and atmosphere. In that aspect ecology is delineated as the means by which flora, fauna and individuals are interrelated to each other with their environment. Such linkage when disrupted disturbs all, citations of such disturbance has been proven in history with every revolution of civilization, the connection of creatures and human beings have also been altered over eras, upsetting civilizations, bringing in variations in the atmosphere that has been so severe, that it has wiped the entire civilization from earth. Consequently, the apprehension for ecology is one of the most deliberated matters today. It is the alarm of every realm to replenish the weakening influences of ecology which looms human beings the most.

Such past scenarios enabled the emergence of eco-feminism in the 1970s and 1980s as countless systems of egalitarianist and conservational theories and engagements interconnected, concurrently serving as a conservational critique of feminism and a feminist assessment of conservationism. More recently, eco-feminist theorists have prolonged their studies to contemplate the interconnectedness between sexism, the domination of nature (including animals), and also discrimination and social disparities. Subsequently, it is now well understood as a crusade busy in contradiction of the interrelated tyrannies of gender, race, class and nature. Literature, fine-tuned for reflecting the current questions, could not have persisted unpretentious from this theme. Evidently the world of literature throngs with works relating to the exquisiteness and authority of nature. However, the apprehension for ecology and the hazard that the incessant misappropriation of our atmosphere poses on humanity has only lately caught the consideration of the writers. Immediacy of portraying this sense of concern and its replication in literature that has given rise to a new outlet of literary theory, i.e., Eco-criticism. It is said to be the study of the association between literature and the physical atmosphere. At present, eco-criticism is in full swing and is a willingly acknowledged system worldwide, enabling its experts explore human attitudes toward the atmosphere as articulated in the nature works, probing the tyranny of the natural world and of women by patriarchal authority edifices, questioning these communally constructed cruelties fashioned out of the supremacy dynamics of patriarchal systems. In one of the first eco-feminist books, *New Woman/New Earth*, Ruether, states: "Women must see that there can be no liberation for them and no solution to the ecological crisis within a society whose fundamental model of relationships continues to be one of domination. They must

unite the demands of the women's movement with those of the ecological movement to envision a radical reshaping of the basic socioeconomic relations and the underlying values of this [modern industrial] society (204).

Eco-feminism is multi-dimensional and multi-oriented, stimulating structures rather than entities. Its initiation has been instrumental in provoking systems of patriarchy, eco-feminism amplifies the possibility of the cultural critique and integrates superficially dissimilar but, radically related rudiments, merging egalitarianist and deep ecological viewpoints, in enormously speckled ways of thinking about truth, happens to be a multifaceted, transgressive progression that is repeatedly in change. Eco-feminists, or ecological feminists, are those feminists who evaluate the interconnectedness amongst the standing of women and the standing of non-human nature, bringing to the core of this enquiry, the four essential civil liberties: that the subjugation of women and the domination of nature are interrelated; these acquaintances must be revealed in order to recognize both the subjugation of women and the domination of nature; Feminist investigation must comprise environmental insights; and A feminist perspective must be a part of any proposed ecological solutions (Warren, 4).

A closer look at each of these claims will illuminate the concerns of eco-feminism. One way to talk about the acquaintances between women and nature is to describe the analogous ways they have been treated in Western patriarchal society. First, the traditional role of both women and nature has been instrumental (Plumwood 120). Women's role has been to serve the needs and desires of men. Traditionally, women were not considered to have a life except in relation to a man, whether father, brother, husband, or son. Likewise, nonhuman nature has provided the assets to meet human needs for food, shelter, and recreation. Nature had no purpose except to provide for human wants. In both cases the instrumental role led to instrumental value. Women were valued to the extent that they fulfilled their role. Nature was valued in relation to human interests either in the present or the future. Women and nature had little or no meaning independent of men.

Feminist contemplating on issues linked to women and nature, From Rachel Carson's (1962) evaluation of pesticides and their effects on birds, water, and children, to Wangari Maathai's (2004) investigation of the interconnections among deforestation, desertification, and women's subsistence farming that provoked her to launch Kenya's Green Belt Movement, a feminist perspective engaging women's lives in social and ecological contexts, augmenting the feminist slogan that "the personal is political"—and ecological too. Not merely an academic endeavour or "way of seeing", both women's liberation and environmental justice emerged from the lives of women who familiarised their own identifications of injustice as deeply interconnected with the health and well-being of others. Women encompass an assessed 60-80% of affiliates in conservational establishments worldwide, and an estimated 90% of members in US environmental justice organizations (Hallum-Montes 2012).

Captivating Capitalist Ideologies Corroding Cause and Consequence!

Reuther's unequalled dualism divulging the assumptions that encircles the trails that the dualism's essentials are treated, primarily the first arguments revolves around the hierarchical conception of higher and lower in dichotomy's, the former is estimated to be more worthy than the lower, apparently the lower is expected to serve the higher, sadly the value of the lower is estimated in an contributory mode, finally the two essentials are designated as polar opposites, the traits that make one worthy, maximize the detachment from the other side. The same disparity disconnects the outmoded outsets of the human and the non-human nature. Such assumption protects and safeguard the higher element in dualism, so as a matter of difference secures to be the matter of fact necessitating the point of view of as superior and the opinion of the other inferior.

Patriarchal culture promotes such array of assumptions that associate women with the physical and nature and men with the radical propagating: the physical as inferior and the mental as superior. Social feminist rejects the unification of women wit nature whereas nature feminist stresses on the equality of talents cum traits of men and women. The fight for equality has been in a row since ages, eras has come and vanquished with arguments, assumptions, conclusions, that led to generalizations and theories that uphold the subjugated in stories and discussions, alas! It is taking ages to touch at least superficial layer of reality. Anyway, the efforts are still on with divided opinions and this is where the adversary is manipulating the dormant activism that still needs rejuvenation and revival to touch a temper where such ideologies mediate out of literature into the open space of contradictions, to face it and grace uniqueness as the cause and purpose of existence.

Stereotypes stagnate science of survival suppressing sense and sensibility, where human survive supported by consciousness as opposed to non-human, where they plan for future but the latter mediate with the aid of instincts. Superiority Vs Subjugation pitch in distinctions drawn as privileges and position of those who are supposed to be more significant. Such instructive equivalents without the justification of their reality are devised, aiding men to master nature, the only resolution in such a scenario is the redefinition of humanity, yet cause and effect of such reconceptualization's result in human/nature dualism's. In such junctures ecofeminism escalates the feminist critique of dichotomy to the next level by abating the vulnerable variations among diverse subdivisions of feminism invoking the creation of an consolidative and transformative feminism that aids as a unified force diluting current confrontations among contending feminisms. An amalgamated momentum mirroring the commonality quotient of all classifications enduring oppression, detect the diversity of experiences of primarily women and the residual burdened clusters, further dumping logic of oppression in patriarchy, reviving a collective humane consciousness rejuvenating the responsibilities to self and community, reassess the ethics to underscore the significance of values that are core to harmonious existence, finally figuring the fire to fight patriarchal bias in everything that happens to dilute diversities that sustain the earth, devastating the paradigm of peace.

Eco-Feminist Standpoint must be Segment of Any Anticipated Environmental Resolutions

Apparently as women's rights and feminist perspective should evolve hand in hand encountering all of patriarchy's polarities together with the human/nature dichotomy, ecological solutions and environmental ethics counting a firm feminist perspective, defining a way to comprise sensitivity, but counting sensitivity does not mean not including purpose, to overcome the restricted dichotomy. Eco-feminism, therein, encompasses an exhaustive investigation of the dichotomies that assemble patriarchal ethos. In reality eco-feminists investigate the relationship between the subjugation of women and of nature by concentrating on the pyramids recognized by mind/body, nature/culture, male/female, and human/nonhuman dualisms. The goal is to re-conceptualize these associations in non-hierarchical, non-patriarchal conducts. In this way, eco-feminists envision a new way of seeing the world and strive toward a new way of living in the world as co-members of the ecological community. What eco-feminism lacks, however, is an analysis of what Ruether and Dodson Gray agreed was hierarchical or transcendent dualism, the dualism that they think undergirds the others. Eco-feminists, largely philosophers and social scientists, have not attended to the specifically doctrinal dimensions of patriarchy. Meanwhile, feminist theologians and ethicists have focused primarily on the interrelationship of sexism, racism, and classism without sufficiently articulating or naming the interconnections between these forms of oppression and the oppression of nature. Yet the examination of these judgmentally significant social justice questions would be strengthened when it is understood that the same dualistic conventions are operative in each of these forms of oppression.

Furthermore, feminist theology needs to explore the relationship between human beings and God in light of those dualistic assumptions and the impact of the new way of seeing human beings those results from linking the oppression of nature with other forms of oppression. When re-conceptualizing the male/female dualism entails re-conceptualizing the human/nature relation because male/female is embedded in human/nature, as eco-feminists argue, then the human/divine relationship also needs reworking, since male/female is also embedded in human/divine. In other words, if feminist theology is serious in attempting to transform patriarchal dualisms, it must go further than reworking the dualistic imagery used to refer to God; it must discover how the images themselves. Otherwise, the ecological movement will fail to make the conceptual connections between the oppression of women and the oppression of nature (and to link these to other systems of oppression), and will risk utilizing strategies and implementing solutions which contribute to the continued subordination of women [and others] (Warren 8). Precisely, two topics in the environmental drive and ethics need to be addressed in the context of eco-feminism: the status of hierarchy and dualism, and the place of feeling. As already indicated, eco-feminism works at overcoming dualism and hierarchy. Much of current environmental ethics, however, attempts to establish hierarchies of value for ranking different parts of nature (Kheel 137). It does this by debating whether particular "rights" ought to be extended to certain classes of animals (Singer). This is another way of assigning rights to some and excluding them from others and of judging the value of one part as more or less than that of another. These judgments, then, operate within the same framework of dualistic assumptions. As a result, this debate merely moves the dualism, as it were; it does not abandon it. Human/nonhuman may no longer be the operative dualism; instead, sentient/non-sentient or some other replaces it. Another way in which environmental ethics has perpetuated traditional dualist thought lies in its dependence on reason and its exclusion of feeling or emotion in dealing with nature. The dualism of reason/emotion is another dualism under attack by feminists. In this case environmental ethics has sought to determine by reason alone what beings have value and in what ranking

and what rules ought to govern human interactions with nature (Kheel 141). Since "the attempt to formulate universal rational rules of conduct ignores the constantly changing nature of reality, most of the measures involved are flawed.

Ecofeminism to be Embarked as a Way of Life

Living life by one's own terms and conditions being the least mindful: facing the interrogations of how that can affect the course of life of all life on earth, stands quite contradictory to the fact that: thinking about the consequences of mindless actions and pondering about to work above and beyond solutions that will prove as enlightenments in the tunnels of darkness's beyond recognition. Darkness will lead to light but light cannot be awaited till all the creations quality of life have been irreparably damaged: in a sense, the sensibility and good work has to be initiated and at least some initial profits have to benefitted by the afflicted. There are multiple ways in which ecofeminism could be acknowledged as a way of life

Atrocious crimes were committed against women whose activism connects human and environmental health, they were left facing harsh criticism and brutal violence, Bali poses the analogy of Mardiana Deren, an Indonesian nurse campaigning against palm oil and mining companies, was run over by motorbikes and hardly escaped a stabbing; in Brazil, the body of activist Nilce de Souza Magalhães was found below a hydroelectric dam she had publicly opposed, her hands and feet tied with ropes and attached to large rocks that had kept her submerged for six months. In Honduras, the 2015 Goldman Environmental Award-winner and indigenous activist Berta Cáceres was shot dead in her home, less than a year after her successful campaign stopped a hydroelectric dam that would have flooded native lands and cut off water supplies. Sarah Joseph's Budhini portrays the saga of the exodus of millions of people from their homeland and the physical and psychological trauma that they encounter due to such mindless miseries. Colonization of indigenous lands has been instrumental in the detention and importation of African slaves, and the alteration of ecological health into economic wealth, the United States' history has deeply affected the formation of US women's activism.

Women, Wellness Connoisseurs of Vigor Upkeep, Activism, Refuting Noxiousness

Early 20th century witnessed the growth of health care activism from social work, settlement houses, and the battles for urban sanitation and reproductive rights. Women have often evaluated Western medicine's end-of-the-pipeline "disease" tactic to health and wellness for its failure to report ailment preclusion in ways that women need—as caregivers of children, as workers, and as health consumers. Feminist methods to health and wellbeing avowed a belief in women's authority, and the opinion that women themselves can become their own health experts and serve as catalysts for social change. 1978, witnessed a young mother of two children in the working-class community of Love Canal, found reports describing the toxic waste dump beneath her community, the chemical pollutants found in their air and water, and the dump's suspected links to her community's high rates of miscarriage, birth imperfections, and childhood illnesses. Her community organizing, research and activism eventually forced a complete buyout of all homes in Love Canal at fair market value, a relocation of these families, and the launch of the Environmental Protection Agency's Superfund Program, enabling feminists to draw linking between reproductive cancers and environmental health, and by the mid-1990s a raft of research was published to document this connection. In 1994, activists from the Massachusetts Breast Cancer Coalition who had noted elevated breast cancer rates throughout Cape Cod called for an investigation of their causes, and, inspired by Rachel Carson's work, founded the Silent Spring Institute (SSI). Breast cancer activists exposed a list of environmental toxins linked with breast cancer, and launched campaigns such as "think before you pink" to challenge the privatization of breast cancer that blamed women for their cancers, rather than the corporations polluting their environments. The widely-read volume, *Our Stolen Future* (Colburn, Dumanoski & Myers 1996) pointed to the role of pesticides, endocrine-disruptors, phthalates, PCBs, dioxins, and other toxic chemicals in affecting cancers and reproductive health for humans and animals alike. Sandra Steingraber's *Living Downstream* (1997) offered the first study to bring together data on toxic releases with newly released data from US cancer registries, presenting these environmental links to cancer as a human rights issue.

Childhood asthma also became a feminist health concern when mothers-initiated asthma activism. As with breast cancer, the asthma-environment connection was difficult to prove, despite the fact that asthma is statistically documented as being most severe among urban, lower income, and minority children (Sze 2004). In 2011, the asthma attack prevalence rate in blacks was 36.9% higher than the rate in whites, as 13.4% of black children experience asthma at a rate almost double that of white children's rate of 7.6% (CDC 2016). While environmental justice organizations like West Harlem

Environmental Action, South Bronx Clean Air Coalition, or Mothers of East Los Angeles all formed to evict polluting industries from their neighbourhoods, they still had to battle the inexact science of risk assessment, used by corporations and government officials to blame the victims and protect the polluters. Responding to these activists' concerns, feminist and environmental justice activists, lawyers and scientists developed the Precautionary Principle, which reverses the onus of proof, requiring that "those who seek to introduce chemicals into our environment first show that what they propose to do is almost certainly not going to hurt anyone" (Steingraber 1997, 270). Together, the Civil Rights activism of the 1950's and 1960s, and the feminist environmental health movements of 1980s laid the foundation for the environmental justice standpoint that healthy environments are integral to civil rights.

Environmental Justice and Ecofeminism

The 1990s was a decade of renewed environmental activism, making the environmental racism of mainstream environmentalism a matter of public discussion, ecofeminists have positioned the origin of extractive ecological exploitation and social injustices in the patriarchal capitalist worldview that emerges from the Cartesian dualism (Merchant, 1980; Shiva, 1989; Plumwood, 1993). The origins of the suppression of women and nature are entrenched in modern knowledge, which is dualistic and developed during the Enlightenment period, saw the rise of the methodical and business revolutions and capitalism, and so ecofeminists critique the knowledge these 'progresses' are based on. Ecofeminists maintain that this worldview is unfavourable for nature, women and indigenous communities who are placed on the 'passive' or 'object' side of the dualism, implying they are resources, which are deficient in intervention (Plumwood, 1993). Women become 'viewed as the "other", the passive non-self' (Shiva, 1989: 14), hence, ecofeminists emphasise the agency of all humans and nonhumans who have been oppressed under this Cartesian division of the world. Ecofeminists see the legacy of these thought structures continuing into extractive capitalist exploitation today, in which both women and nature become 'othered' to justify seeing them as inanimate resources.

Patriarchy's contempt for nature, women and indigenous people is further intensified by colonial legacies which influence on the bodies of indigenous women (Smith, 2003: 81). The bout on nature by mining trades can also impact on indigenous women's bodies as the effects of radiation extermination are most apparent on women's reproductive systems with impacts such as increased cases of ovarian cancer, miscarriages and birth defects (Smith, 2003:82). In the Blackhills, in the United States (US), women on the Pineridge reservation experience a miscarriage rate six times higher than the national average (Smith, 1997: 23). The same theoretical context of thought that commodifies and exploits nature can be extended to women's bodies and in this case, indigenous women.

Extractivism as a Way of Life

Extractivism can be defined as 'activities that remove large volumes of non-processed natural resources (or resources that are limited in quantity), particularly for export' (Acosta, 2017: 81), that is habitually tied up with transcontinental investment, the state and neoliberal schemas. Yet it is drastically much more than that; it is a mode of seeing the world. Klein, (2015: 169) calls extractivism, a 'dominance-based relationship with the earth, one of purely taking', which is 'the contradictory of stewardship'. The foremost forms of extractivism are mining, quarrying and oil and gas extraction (including fracking). Nevertheless, disforestation and trade agriculture are also from time to time well-thought-out forms of extractivism as they excerpt incomes from the land triggering severe ecological exhaustion. Hitchcock (2019: 9) further explains extractivism as 'high-power, export-adapted extraction of common ecological goods entrenched in colonialism and the notion that humans are separate from, and superior to, the rest of the living world'. All this remains unapologetically stubborn as the economic growth remains unchallenged as a universal value; further mystifying justice and equality from the heart of this evolution. A quick countdown on the complications discloses the unlimited development and tenacious disparity drive the expansion of extractivism which deteriorates and generates new socio-environmental struggles, and underwrites considerably to the worldwide biological predicament, where the natural resources-conversion node is just one moving specimen of a significantly bigger singularity and a succession of inconsistencies. As a result of this investigation the body concluded on some comprehensive guidelines to head in is the decrease of metal demand while reallocating energy admittance and even-handedness and further grip businesses to justify, adopt their outwardness, and bind their influence, thereby working in camaraderie with combat zone communities.

Yonder Extractivism: Just Evolution with Justice

The need of the hour is calling into communion the commandment of “eco-efficiency”, adapting alternative strategies for material finding from subordinate springs, developments in design for a reduced amount of mineral exhaustive expertise: replacement and approaches to lessen key mandate. Above all, positioning in harmony with affected groups, who repeatedly are at prodigious danger, are battling new mining exertions around the world and leading the way past extractivism. Non-reformist modifications’ that can be decoded into policy is by restraining Commercial Control and holding international crusades to retrieve peoples’ authority by disassembling commercial control and ending license, further by necessary agreement on conglomerates and human rights. By familiarizing climate compensations tax – by making polluters and the monetary structure recompense for its harm.

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