

THE RELEVANCE OF ECOFEMINISM IN AN ECOLOGICAL DEMOCRACY TO OVERCOME THE CLIMATE CRISIS AND RESPOND TO THE GROWTHISM OF CAPITALISM

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Abstract: As the realization that the climate crisis will have a serious, widespread, and irreversible impact on humans and ecosystems leading to an unstable future has grown, efforts to find and practice coexistence and empathy with nature have also increased. At the same time, the influence of discussions that reflect on and criticize the dichotomy of modern science, in which the capitalist economy has destroyed nature and downgraded it as a resource, is growing. Ecological democracy (ecodemocracy) aims for a realistic practical movement to achieve values such as ecological sustainability, the right to life of all beings, equality, the rights of future generations, cooperation, deliberation, and autonomy.

Ecofeminism is an ideology that combines feminism as a human rights movement and the ecology movement with the awareness and practice of protecting the environment, which includes all beings on Earth. Ecofeminists such as Vandana Shiva, Donna Haraway, Maria Mies, and Ariel Salleh are playing an important role in overcoming the climate crisis and fighting for eodemocracy in response to capitalist growthism through the values of biological and cultural diversity and interconnectedness.

Keywords: ecological democracy, ecofeminism, climate crisis, modern science, growthism of capitalism

1. Introduction

The 6th report of the Intergovernmental Panel on Climate Change (IPCC) an intergovernmental body of the United Nations, released on August 9, 2021, said that greedy human economic activities that have scant regard for the environment are changing the climate at an unprecedented rate, and warned that catastrophic events such as heat waves, droughts, and floods that exceed expectations would increase in the next 10 years due to the adverse effects of the warming of the Earth's atmosphere, oceans, and land, and urged an immediate global response[1]. Unlike the special report, which predicted that a 1.5°C temperature rise would be reached around 2052, the IPCC report predicted that this level would be reached by 2040, more than 10 years earlier. The recent rapid shift in global warming is very serious.

The fact that Earth's climate is indeed changing rapidly and that a climate crisis was expected sooner rather than later was presented in Rachel Carson's book, 'Silent Spring' in 1962. The report of the Massachusetts Institute of Technology researchers, 'Limits to Growth' in 1972, detailed the implications of continued worldwide economic and population growth on climate. Pierre Tuilieries' research report 'Giant Explosion' in 1995, pointed out the danger to the ecosystem and the climate

crisis being caused by the capitalist world. However, at the same time, an attitude of downplaying the impact of the climate crisis was also widespread, passively denying the impact of climate change or maintaining that there was no evidence strong enough to require a complete change in industries and infrastructure. Extreme weather events were believed to be due to natural climate change, and the role of human activities was underplayed[2].

Nonetheless, predictions of a shaky future in which all components of the climate system will change in the long term, resulting in a severe, far-reaching, and irreversible impact on humans and ecosystems, are becoming increasingly plausible. As a result, efforts to find and practice coexistence and sympathy with nature have increased reflecting the theories that the capitalist economy has destroyed and degraded nature as a resource for growth. One such initiative is ecological democracy (ecodemocracy), which recognizes the intrinsic value of the socioeconomically underprivileged and future generations as well as other species and the living systems that make up the ecosphere. The adherents to ecodeocracy in their role as agents or guardians communicate, deliberate, and act to realize the rights and welfare of these ignored sections of the global community as well as acknowledge the intrinsic value of non-human nature. The concept of ecodeocracy is described best with geologist Thomas Berry's statement that 'every member of the global community has the right to exist, to reside, and to play his/her role and function in the co-evolution of the global community[3]. It focuses on human development and seeks mutually viable relationships within the planet Earth. Therefore, eco-democracy pursues equality, the rights of future generations, ecological sustainability, the right to life of all beings, cooperation, deliberation, and autonomy.

The three core values of ecodeocracy are as follows: First, ecodeocracy aims to reduce the socioeconomic and environmental inequality of the current generation and create an equal society. Second, it respects the right of unborn future generations to live safely and prosperously and values the responsibility of the present generation not to impede their ability to meet their needs. Third, it values the biophysical limits of the Earth and prioritizes ecological sustainability.

For this purpose, advocates of deep ecology such as the Norwegian philosopher, Arne Naess view the ecosystem from a holistic point of view, emphasizing that all living things are equal. In other words, as the predicament that humanity could perish due to the climate crisis is amplified, the understanding and awareness that nature is not a thing, raw material, or resource, but a living companion has increased.

Cultural ecology, as represented by the Portuguese sociologist Boaventura de Sousa Santos, is a more active ecodeocracy that counters the logic of capitalist domination and exclusion, and as an alternative, offers multiple knowledge streams based on the diversity and plurality of social practices. It proposes an ecology of time, recognition, transverse measures, and productivity[4]. It aims for a realistic practice movement that criticizes the current power and dominant knowledge structures and presents an alternative[5].

Ecofeminism is an ideology that combines feminism as a human rights movement and the environmental movement with the awareness and practice of protecting the environment which includes all life on Earth. Ecofeminists want to preserve the values of biological and cultural

diversity and interconnectedness through the struggle for ecodeocracy. From this point of view, I would like to examine the role and application of ecofeminism in overcoming the climate crisis and ecodeocracy in response to capitalism's growthism[6].

2. The Ecophilosophy of Ecofeminism - Escape from Modern Dualism

The Australian sociologist, Ariel Salleh identifies dissociated preconscious dualism with an analytic view of our economy and explains that it is important for ecofeminism to overcome this. In other words, the capitalist economy is dualistic, i.e., human and nature, male and female, production and reproduction, physics and biology, economy and ecology, capital and labor, mental labor and manual labor, subject and object, mind and body, black and white, northern and southern hemispheres. She explains that it is based on separate thinking with dichotomous thoughts such as land and water and must go beyond this. In addition, Salleh analyzes the basic structure of Mellor's 'I' versus 'We' economy presented in <Table 1> and argues that the economy should be transformed from the 'I' economy into 'Our' economy.

Table 1. Mellor's analysis of I vs. WE economies

Capitalism's "I" economy	Ecofeminism's 'our' economy
I - high value	Us - low value or worthless
Economic 'Men'	Women's labor
Market value	Subsistence
Personal wealth	Social reciprocity
Labor//intellect	Body, emotions
Skills/tradeable wisdom	Knowledge, emotions
Healthy worker	The sick, the weak, the elderly, young workers
An exploitable resource	Ecosystem, wild nature
Unlimited consumption	Sufficiency

*Note: example.: Ariel Salleh, "Ecofeminism: Water and Food Sovereignty" p.9.

Looking at the basic structure of Mellor's 'I' vs. 'we' economy in <Table 1>, the capitalist economy creates personal wealth through high market value, healthy workers especially male-oriented labor, and technological development. It exploits resources and encourages unlimited consumption. In contrast, 'our' economy of ecofeminism is self-sufficient based on social reciprocity, and grants rights to resources for the preservation of the ecosystem. In other words, ecofeminism, which has an ecological paradigm for escaping from the binary economy, pays attention to food production within the limits of nature allowing the Earth to regenerate.

Feminist scholars, Maria Mies and Veronica Bennholdt- Thomsen emphasized that the way to escape from the evils of capital accumulation by pursuing excess profits is to break away from the logic of growth that focuses only on the direct satisfaction of economic needs.

Meanwhile, unlike Mellor's bifurcated economic structure, Salleh identifies that the modern economy comprises a system of a Three-Tiered Economy proposed by the pioneering economist and one of the fore-mothers of ecofeminism, Hilikka Pietila. See Figure 1.

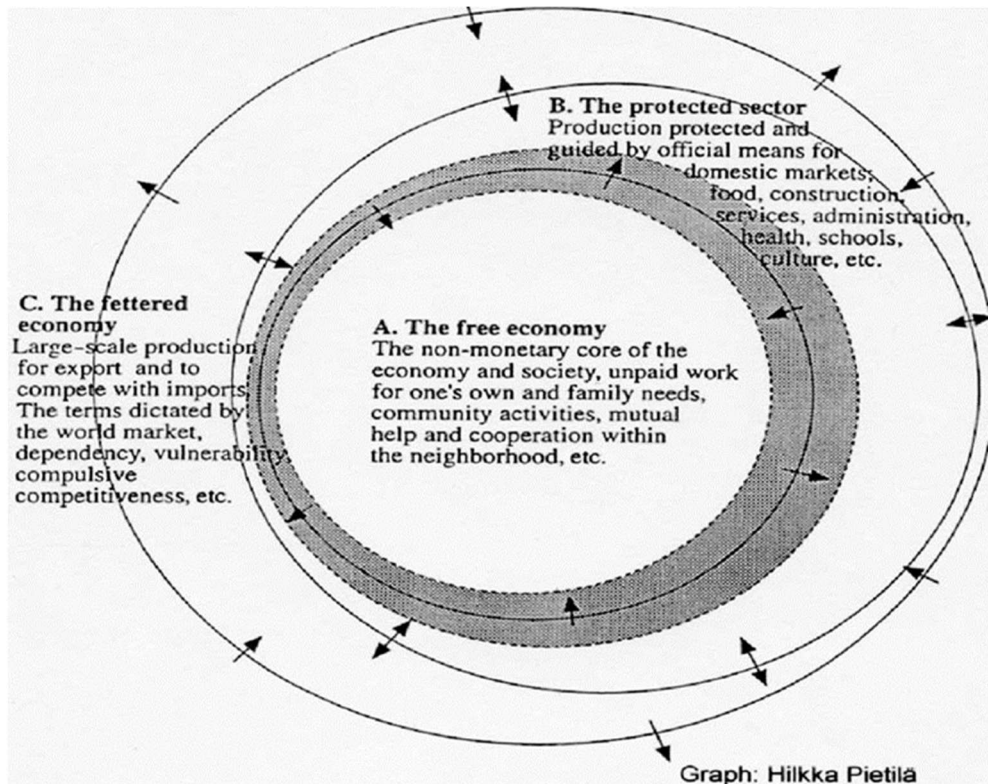


Figure 1. Hilikka Pietilä's Three-Tiered Economy

The first economy (Figure 1-A) is the core activity of the society that is not exchanged for money. It comprises an unpaid economy such as free labor for oneself and one's family, community activities, and mutual aid and cooperation within the region. Most of the people in charge of the unpaid economy are women, and although it is a basic economy, its value is not recognized in the capitalist economy. The second (Figure 1-B) is an economy related to the domestic market that is publicly protected and supported, such as food, construction, services, administration, health, schools, and cultural activities. In particular, the second economy is protected and managed in the state-social realm. The third (Figure 1-C) is an economy based on spontaneous competition, dominated by large-scale production that competes with imports for export and is shackled by the principles of the world market. In other words, the third economy is the market of capitalism that operates through exploitation and domination. Social inequality, commodity fetishism, and moral degradation are the inevitable outcomes of the capitalist market economy.

The capitalist mode of production inevitably brings about the accumulation and concentration of capital due to the laws of motion inherent in it. Even if technological progress that “save both labor and capital” and “social institutional changes that cause consumption expansion” are combined, the effect of the capitalist revolution is only temporary, and production will soon return to the trend of decreasing profit rates. Therefore, it is a structure that transitions to the domination of a very small number of monopolistic capitalists.

Due to the inherent contradiction of capitalism itself, women who are placed in the first economy, the unpaid economy, experience the results of the introduction of new technologies in two ways.

The prominent scholar, Donna Haraway explains that as she experienced a transformation in which her work, such as office work and childcare, became capital-intensive, she succeeded in escaping low-paying domestic services, but is shaping the poor female-headed economy[7]. The economic activity that ecofeminism aims to address is to oppose the separation of labor by gender, to pursue a mutually beneficial relationship between rural areas and cities, between producers and consumers, and to restore the community.

3. Global Democracy Movement Against the Green Revolution of the Capitalist Economy

Vandana Shiva, a representative scholar of ecofeminism, advocated global democracy for the ecosystem and explained post-humanism (encouraging humans to think beyond our own species)[8]. Among women's economic activities, the field in which productivity has been most developed and evolved is the ability to manage the ecological cycle perfectly in forestry and agriculture. Specifically, it explains that third-world women have made possible the sustainability of self-sufficient economic activities through cooperation with nature, such as forests, cultivating farmland, and raising livestock.

“To live on Earth, we now need a new paradigm. I gave the name ‘global democracy’ to this new paradigm of living as a global community while respecting the rights of ‘Mother Earth’. Are we just money-making and resource-wasting machines? No, as members of the Earth family, we have a higher purpose. The first and most important thing for us to do is to take care of the planet. The better we take care of the planet, the more food, water, health, and abundance we get.”[9]

The ‘Global Democracy Movement’ is an effort to realize that we are part of a healthy planet and to move towards living an ecologically centered alternative life. Ecological destruction and the structure of the rich and the poor were the basis of the food production increase policy of the Green Revolution implemented in developing countries in the 1960s. The Global Democracy Movement explains and resists the damage, and strives to protect ecological peace, freedom, and sovereignty of indigenous agricultural products. I can say that I have made great progress while writing.

The Green Revolution, which improved seed quality, developed water supply facilities, and used chemical fertilizers and pesticides to explosively increase food production, abandoned traditional farming methods and generated more money through the cultivation of improved wheat and rice. In fact, by the 1970s, it accounted for 70% of the production of all food grains in developing countries, and farmers' incomes also increased at the same rate[10].

But the flipside was that only wealthy farmers had the money to buy better quality seeds, chemical fertilizers, and pesticides and install water pumps. As time went by, the debt of small farmers grew[11]. Vandana Shiva scientifically identified the nature of capitalist economic activities behind the Green Revolution and traced toxic substances from production to consumption. This was aimed to save farmers from the harmful effects of the toxic chemicals used in agriculture. An example of protecting farmers from the harmful effects of chemical pesticides was the case against the multinational agrochemicals and seeds company Monsanto for the illegal use of pesticides.

In particular, the conversion of traditional farming methods to industrial farming methods centered on genetically modified organism (GMO) seeds, the purchase of better quality seeds, pesticides,

fertilizers, and related farming methods, have had an impact on food production in the Third World. Although the Green Revolution achieved a rapid increase in food production and wealth (which was limited to some rich farmers) in the Third World, the side effects were 'loss of biodiversity' in which most of the native crops disappeared. Soil erosion and deterioration, and serious water shortages were the other visible adverse effects of the Green Revolution. Vandana Shiva identified what caused this phenomenon[12].

In addition, she took the lead in bringing Monsanto to the international courts on the charge of “ecocide,” which is an act that violates environmental principles and causes harm to the health and well-being of any species, including humans, or destroys the ecosystem. As an alternative to the use of chemicals, animal excrement could be used as fertilizer for grain cultivation, and by-products of grain production as livestock feed.

The Global Democracy Movement echoes the thoughts of Maria Mies and Veronica Bennholdt-Thomsen, who state that food production should be within the limits of nature, without harming the Earth's ability to regenerate. According to them, production should focus only on satisfying immediate needs rather than pursuing capital accumulation and excess profit. This perspective of feminism is emphasized in Global Democracy advocated by Vandana Shiva.

More recently, the American philosopher Nancy Fraser sought to rally ecopolitical forces by adopting an anti-capitalist stance with the capitalist system as the common enemy of the coalition partners and the common focus of various political activities[13].

As such, ecofeminism, which aims for global democracy, pursues independent unpaid labor, opposes the separation of labor by gender, seeks reciprocal relationships between rural areas and cities, producers, and consumers, and strives to restore the ecological community. It activates regional trade, achieves self-sufficiency and food sovereignty, and sees money not for accumulating wealth but for distribution among the needy. Ecofeminism aims for a communal life that uses technology only as long as it is possible to recover and repair the environmental changes caused by its use. Therefore, ecofeminism coincides with the flow of Earth Humanities[14] which recognizes the common destiny of planet Earth and seeks to expand democracy in alienated regions.

4. Sustainable Economy Based on the Tripartite Relationship of Nature-Women-Peace

Ecofeminism is an ecological approach that emphasizes the deep connection between all beings within the web of life and corresponds to the fundamental and universal values of human liberation and world preservation. Within the limits of nature and without harming the Earth's ability to regenerate, ecofeminism aims for an economy that uses technology only to the extent necessary for food production and to restore and repair the environmental changes caused by its use.

This economy is termed ‘super-industrialism’ denoting an energy economy in which social and natural metabolism is integrated, and one that is in line with the small consumption emphasized by the degrowth theory. In other words, a hyper-industrial economy is an economy that recognizes the time scale of different species and forms a truly circular economy by monitoring resources every day in an eco-sufficient way.

As a representative example, Vandana Shiva's ecofeminism movement may be termed post-normal science[15] and describes the indigenous movement toward food and energy sovereignty and autonomous economies in Latin America[16].

Unlike the wealth model of modern society, the good life pursued by indigenous people does not destroy nature, foreign people, children's future, self-reliance, dignity, and humanity.

She emphasized the search for new perspectives and prospects of self-reliance, saying that rural life represented a self-sufficient and leisurely life.

Donna Haraway's works on overcoming the current ecological crisis in the book 'Together with Trouble' describes the transformation of the relationship between humans and nature into a sympoiesis (Sympoiesis means 'making with' and infers 'becoming with') relationship in which species meet and form relationships in various ways. She pursues and insists on the string figures theory. She said Haraway's anthropocentrism and human supremacy brought about an ecological crisis, and as an alternative, she found a new relationship with nature, that is, the interconnectedness between species that are not reduced to the areas in which humans operate or the resources they use and where interdependences and interdependence are emphasized[17].

Unlike the wealth model of modern society, the good life pursued by the indigenous people is a new perspective of self-reliance. It is a life of self-sufficiency without the destruction of nature, foreign people, the future of children, self-reliance, dignity, and humanity, and a leisurely life through rural life and emphasizing the search for prospects.

Feminist scientist Donna Haraway's work to overcome today's ecological crisis in 『Together with Trouble』 describes the transformation of the relationship between humans and nature into a sympoiesis relationship in which species meet and form relationships in various ways. He pursues and insists on the string figures theory. She said that Haraway's anthropocentrism and human supremacy caused an ecological crisis, and as an alternative, she established a new relationship with nature, that is, a new relationship between species that is not reduced to the area in which humans operate or the resources they use. There is an emphasis on interconnectedness and interdependence[18].

Through the concept of the companion species[19], Haraway reduced mankind to a kind of player (participant) participating in a complex entangled relationship in which countless species eat each other and coexist on a huge table called the Earth.

Accordingly, companion species are not beings under human control and obeying human commands, but beings that participate in the worlding of the planet Earth through their own actions (sex) on an equal footing with humans. Moreover, since this relationship is developed and composed not on a one-to-one basis, but on many-to-many simultaneous relay participations, it is impossible for humans to predict, control, or manage it in advance.

The Earth is not a development target that passively waits for human intervention, but all beings, including humans, companion species, and critters, live with, become with, and play with each other, a Terrapolis is being created while dying together.

“Terrapolis is an n-dimensional interstitial space for multiple species to come together... Terrapolis is not for companion species, that is, for ‘posthumans’ who sit around the table and

share bread, but for ‘compost’... Terrapolis is the equation for the love of the land, for the humus, for the mud, for continuing dangerous infections, for contagious promising troubles, for permaculture”. Terrapolis is a compound word, combining ‘terra’ meaning land, and ‘polis’ meaning politics. Instead of a human (species)-centered democracy that neglects the land as a resource, Terrapolis calls for a democracy centered on the various species that live and work on the land.

Haraway unravels the story of Earth's survival to overcome the ecological crisis with thread-knitting that most clearly embodies the relationship[20]. The thread-twisting game is not a one-way game in which one player takes the initiative or coercively develops it. Because thread knitting is not a game that can be played alone, there is no set manual. It is a practice game in which at least two or more players take turns making patterns, destroying, giving and receiving, acting and waiting. In other words, if the opponent inherits the pattern handed over and makes a new pattern on top of it, the opponent player takes over the thread again, solves the pattern, creates another pattern, and hands it over. It cannot be denied or rejected. Therefore, the beauty of the thread-knitting game lies in respecting each other's participation and existence by patiently waiting for the process and actively responding to it, and when all the players participate in the game design and create various patterns in their own way. At this time, players include not only humans, but also animals and plants that have made the Earth their home, and even critters, which mean all kinds of annoying pests. Therefore, participating in the thread-floating for the construction of Terrapolis with Critter and his companion species is a responsibility that humans must perform as a species residing on the planet Earth, and a response-ability to the signal sent by the ecological crisis.

In the same vein, Haraway maintains the position that humans should become composti-ists before becoming posthumanists who emphasize the variation of the body or the combination of heterogeneous things.

5. Ecofeminism's Success Story of Ecological Democracy

5.1. The Case of ‘La Via Campesina’ by Vandana Shiva

For decades, Vandana Shiva has been carrying out anti-globalization campaigns in various ways including measures against industrial agriculture to revive traditional agriculture and vitalize local trade for preserving the ecosystem and economic sovereignty in indigenous regions. Vandana Shiva's 'La Via Campesina' is a representative international organization, which means 'Peasant's Road' in Spanish. About 200 million small farmers, agricultural workers, women farmers, indigenous communities, etc. participated and acted against food sovereignty, water sovereignty, and opposition to multilateral investment agreements.

The first successful ecofeminism movement by Vandana Shiva was in 1982 when she scientifically revealed the irrationality of the limestone mining project in the Dehradun valley in India and filed a public interest lawsuit against it. In other words, it was logically revealed that more money would be needed for the creation of a system for artificially supplying water at the location where there were groundwater springs and limestone was to be mined. This was held to be in violation of

“Article 21 of the Indian Constitution” which protects the right of the ecosystem to guarantee life. Her victory in this suit led to the cessation of the mining operations.

In her book, ‘Violence of the Green Revolution: Third World Agriculture, Ecology and Politics’ Vandana Shiva states that industrial agriculture led by the Green Revolution could not bring the promised abundance and peace. Industrial agriculture cannot escape responsibility for climate change because fossil fuels are essential, and it emphasized that energy waste generated when fossil fuels are burned causes air pollution and climate change. Vandana Shiva founded Navdanya, a non-governmental organization to protect the diversity and integrity of living resources, especially native seeds, the promotion of organic farming, and fair trade for the indigenous seeds movement. The organization not only protested against the multinational seed company Monsanto and sought to protect indigenous seeds and encouraged organic farming practices, but was also an advocate for farmers' rights, and aimed to restore biodiversity. 10 Been practicing for over a year. Currently, more than 4,000 kinds of rice, wheat, oats, and mustard are stored, and preserved through more than 150 seed banks in 22 states in India as part of the ecological movement launched by her.



Figure 2. Native Seed Bank of Navdanya, Neem tree, Certificate of cancellation of the neem tree patent of W.R. Grace and company from the European Patent Office

In 1994, W.R. Grace and Company of the United States extracted an antibacterial ingredient from the seeds of the Indian neem tree and released the world's first natural pesticide 'Neemix'. Vandana Shiva, on behalf of her Research Foundation for Science, Technology and Ecology and Navdanya, sent a petition with 100,000 signatures to the European Patent Office (EPO), calling Gray's acquired patent a 'biopiracy' and filed a lawsuit for its withdrawal. In 2005, after 11 years, in collaboration with the Green Party of Europe and the International Federation of Organic Agricultural Movements (IFOAM), Grace's patent right acquired from the European Patent Office was canceled.

5.2. Korea's success story of ecofeminism

There are several ecofeminism and ecodemocracy success stories from Korea. Among the ecodemocracy movements in Korea, a prominent one was the campaign to protect whole wheat

seeds, a native crop called 'Sit Kimil', and the 'Sonora 64' species developed by crossing the 'Nongrim No. 10' species improved by Japan and the native Mexican species. It is an exercise that escapes use. In Korea, due to the Green Revolution introduced from the 1960s to the 1980s, cheap wheat flour was imported, and the cultivation of 'Sit Kimil' was stopped. However, in 2012, Baek Gwan-shik, CEO of Jinju Geumgok Rice Mill, resurrected 'Sit Kimmil', which was known to the Rural Development Administration researcher, and its cultivation was resumed, and it has now become the most loved of 'our native wheat'[20].



Figure 3. Korean wheat promotion activities in rural areas

Another example of combining ecofeminism and ecodemocracy is the formation of a farmer's group called Space Sun (仙:SEON) located in Sotae-myeon, Chungju-si, Chungcheongbuk-do. The group produces eco-friendly products in addition to farming potatoes and corn. The group is dedicated to finding ways for humans and nature to coexist.

As shown in [Figure 4], the Space Sun-designed rainwater storage tank receives rainwater and stores it for daily use such as washing, cleaning, toilet water, garden water, etc. It is designed to be slim and addresses the inconvenience of the use of the existing storage tanks as it avoids environmental loss due to water purification and the development of underground water sources. It does not disturb the ecosystem and is practical, and is used by the Chilgeum Middle School, Gangdong University, LG Electronics Pyeongtaek Daycare Center, Saemooul Training Center, and also by various individual buyers.

In addition, natural soap is manufactured using only 100% non-genetically modified organisms (Non-GMO) plant oil. Organic aroma and essential oils, and eco-friendly paper buffer (Geami) from Ranpak, a Dutch company certified by the Sustainable Forestry Initiative (SFI) and the Forest Stewardship Council (FSC), are also produced. Efforts to reduce wasted resources are being made by using 100% reusable eco-friendly wrapping paper.



Figure 4. Space Sun's self-made rainwater storage tanks and ecological toilets, as well as installation scenes from 27 locations in Tanzania[21]

6. Conclusion

Mankind was born in nature, evolved relying on nature, and received pure gifts from nature. Ecodemocracy argues that the rights of non-human beings as well as future generations who cannot participate in the current political process should be acknowledged and that their agents or guardians should participate in this political process.

The point of ecodemocracy, which acknowledges the right to life and survival of non-human beings and makes important decisions in the presence of their agents or guardians, is very closely related to the ecofeminist worldview and the economic activities that they target. Ecofeminism, which pursues women's liberation and natural liberation at the same time, is a movement that opposes the separation of labor by gender, pursues a mutually beneficial relationship between rural areas and cities, producers, and consumers, and joins the ecodemocracy to restore the community-ecosystem connect.

It also seeks to achieve self-sufficiency and food sovereignty and sees money not as a means of accumulating wealth, but as a means of distribution to those in need. The communal life that ecofeminism pursues seeks to utilize technology only as long as it can recover and repair the environmental changes caused by its use. This view is in sync with that of ecodemocracy, in which humanity, facing the climate crisis, takes responsibility for future generations and preserves the Earth's environment.

Ecofeminism is a movement to restore the ecosystem for global democracy and to restore the value of women's labor related to reproduction that is treated as part of the unpaid economy or devalued in the capitalist economy. It is in line with what makes society.

In the economic activities that ecofeminism pursues, the path of restoring the community by pursuing a mutually beneficial relationship between rural areas and cities, producers, and consumers is the ecodemocracy that emphasizes the biophysical limits of the Earth and prioritizes ecological sustainability. Finally, the fact that ecodemocracy values the responsibility of the present generation for future generations yet to be born and respects their future right to live safely and prosperously is similar to the ecofeminism view that we are part of a healthy planet and live an ecologically-centered alternative life. There is a consensus that the effort should be to pass on a better global environment for future generations.

References

[1] As an organization established in 1988 by the World Meteorological Organization (WMO), and the United Nations Environment Program (UNEP), the Intergovernmental Panel on Climate Change, (IPCC) periodically evaluates the impact of human activities on climate change and suggests feasible response strategies. The reports of IPCC play a key role in the climate related discussions of the United Nations Framework Convention on Climate Change (UNFCCC). The IPCC 6th working report released on August 9, 2021, announced that companies are not respected if they are not ethical in carbon emissions by presenting scientific basis for climate change. It also

tells us that we have entered an era in which it is difficult to guarantee the continued growth of the country and companies.

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[11] “Pests are increasing, soil is dying, water is disappearing! now we won't be patient On June 4, 1984, Delhi will be cut off from grain supplies!...We cannot freely choose how we farm, and we cannot freely determine the price of our harvested produce. Even river water needed for farming cannot be used as we wish. This is because Delhi controls the Bhakra Dam. We are like slaves!”
Hyungmi Choi (2022). *Bandhanasiva, Comforting the Wounded Earth*, Tam, Seoul, pp. 98.

[12] “Industrial food systems use fossil fuels to produce carbon dioxide, chemical fertilizers to produce nitrogen oxides, and factory farms to produce methane. The Intergovernmental Panel on Climate Change announced that the atmospheric concentration of carbon dioxide has increased from 280 ppm to 403.3 ppm since industrialization. Global temperatures are rising, and sea levels have risen by 10-20 percent.”

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[15] Vandana Shiva actively carried out the ecofeminist movement based on scientific evidence through the Science and Technology Ecology Research Foundation, which was established in 1982.

[16] In 2008, the Ecuadorian government reflected the rights of nature in Articles 71-74 of the Constitution stating that nature can also be a subject of rights, and under Article 280 of the Constitution, outlined the Plan for Sumak Kawsay (Plan Nacional para el Buen Vivir 2009-2013), an ecological movement in which nature and humans coexist.

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[17] Donna Haraway, translated by Yumi Choi (2021). Being with Trouble, Manongji, Seoul, pp.21-35.

[18] The concept of a companion animal means 'together' (cum) and 'to share bread' (panis) at the table in Latin and is distinctly different from the concept of a pet, which assumes the owner, the object of care, and the hierarchy between them. It is a concept derived from cell biologist Lynn Margulis's theory of symbiogenesis, which states that species 'infect' each other to establish a symbiotic relationship, eventually leading to the creation of new tissues, organs, and species.

Donna Haraway, translated by Yumi Choi (2021). Being with Trouble, Manongji, Seoul, pp.35-50.

[19] The aesthetics and ethics contained in the communist relationship are not to use and kill each other, but to grow and survive together even if the participants are at odds with each other.

[20] Hyungmi Choi (2022). Bandhanasiva, Comforting the Wounded Earth, Tam, Seoul, p. 97.

[21] Uhm Su-jeong (2022). We live unpretentiously, Decentralized Philosophy and Practices, and Busan”, The 23rd Suije Philosopher’s Pilgrimage, Research Space Suije, Busan, pp. 45-57.