

1: Carolyn MERCHANT | Our Environment at Berkeley

Listen to Carolyn Merchant's Bernard Moses Lecture, UC Berkeley, May , "Environmentalism: From the Control of Nature to Partnership," Audio; Download PDF Read Interview on Carolyn Merchant's book, Autonomous Nature ().

Is the earth dead or alive? The ancient cultures of east and west and the native peoples of America saw the earth as a mother, alive, active, and responsive to human action. Greeks and Renaissance Europeans conceptualized the cosmos as a living organism, with a body, soul, and Spirit, and the earth as a nurturing mother with respiratory, circulatory, reproductive, and elimination systems. The relationship between most peoples and the earth was an I-thou ethic of propitiation to be made before damming a brook, cutting a tree, or sinking a mine shaft. Yet for the past three hundred years, western mechanistic science and capitalism have viewed the earth as dead and inert, manipulable from outside, and exploitable for profits. The death of nature legitimated its domination. Colonial extractions of resources combined with industrial pollution and depletion have today pushed the whole earth to the brink of ecological destruction. The four elements earth, air, fire, and water that made up the material world below the moon, and the fifth element ether that made the stars and planets were its material body. The soul was the source of its animate daily motion as the sun, stars, and planets encircled the geocentric earth every twenty-four hours. The living character of the world organism meant not only that the stars and planets were alive, but that the earth too was pervaded by a force giving life and motion to the living beings on it. The earth was considered to be a beneficent, receptive, nurturing female. In the ancient lore, the earth mother respired daily, inhaling the pneuma, or spirit from the atmosphere. Her "copious breathing" renewed the life on its surface. Veins, veinlets, seams, and canals coursed through the entire earth, particularly in the mountains. It humors flowed from the veinlets into larger veins. In many places the veins became filled with metals and minerals. The earth, like the human, even had its own elimination system. European peasants nurtured the land, performed ritual dances, and returned its gifts to assure continued fertility. Her head was adorned with fringes and curls which the lumber industry sheared off. Miners offered propitiation to the deities of the soil and subterranean world, performed ceremonial sacrifices, and observed strict cleanliness, sexual abstinence, and fasting before violating the sacredness of the living earth by sinking a mine. The image of the earth as a living organism and nurturing mother served as a cultural constraint restricting the actions of human beings. One does not readily slay a mother, dig into her entrails for gold, or mutilate her body. As long as the earth was conceptualized as alive and sensitive, it could be considered a breach of human ethical behavior to carry out destructive acts against it. In much the same way, the cultural belief-systems of many American Indian tribes had for centuries subtly guided group behavior toward nature. Smohalla of the Columbian Basin Tribes voiced the Indian objections to European attitudes in the mids. You ask me to plow the ground! Then when I die she will not take me to her bosom to rest. You ask me to dig for stone! Shall I dig under her skin for her bones? Then when I die I cannot enter her body to be born again. You ask me to cut grass and make hay and sell it, and be rich like white men! Controlling images operate as ethical restraints or as ethical sanctions--as subtle "oughts" or "ought-nots. Such a change in the image and description of nature was occurring during the course of the scientific revolution. Arising in the city-states of Renaissance Italy and spreading to northern Europe was an inexorable expanding market economy, intensifying medieval tendencies toward capitalist relations of production and capitalist modes of economic behavior. As trade quickened throughout western Europe, stimulated by the European discovery and exploitation of the Americas, production for subsistence began to be replaced by more specialized production for the market. The spreading use of money provided not only a uniform medium of exchange but also a reliable store of value, facilitating open-ended accumulation. Inflation generated by the growth of population and the flood of American gold accelerated the transition from traditional economic modes to rationally maximizing modes of economic organization. The growth of cities as centers of trade and handicraft production created a new class of bourgeois entrepreneurs who supplied ambitious monarchs with the funds and expertise to build strong nation states, undercutting the power of the regionally based landowning nobility. Whereas the medieval economy had been based on organic and renewable energy sources--wood, water, wind,

and animal muscle--the emerging capitalist economy was based on nonrenewable energy--coal--and the inorganic metals--iron, copper, silver, gold, tin, and mercury--the refining and processing of which ultimately depended on and further depleted the forests. Over the course of the sixteenth century, mining operations quadrupled as the trading of metals expanded, taking immense toll as forests were cut for charcoal and the cleared lands turned into sheep pastures for the textile industry. Shipbuilding, essential to capitalist trade and national supremacy, along with glass and soap making, also contributed to the denudation of the ancient forest cover. The new activities directly altered the earth. Not only were its forests cut down, but swamps were drained, and mine shafts were sunk. The new commercial and industrial enterprises meant that the older cultural constraints against the exploitation of the earth no longer held sway. While the organic framework was for many centuries sufficiently integrative to override commercial development and technological innovation, the acceleration of economic change throughout western Europe began to undermine the organic unity of the cosmos and society. Because the needs and purposes of society as a whole were changing with the commercial revolution, the values associated with the organic view of nature were no longer applicable; hence the plausibility of the conceptual framework itself was slowly, but continuously, being threatened. By the sixteenth and seventeenth centuries, the tension between the technological development in the world of action and the controlling organic images in the world of the mind had become too great. The old worldview was incompatible with the new activities. Francis Bacon, following tendencies that had been evolving throughout the previous century, advocated the domination of nature for human benefit. He compared miners and smiths whose technologies extracted ores for the new commercial activities to scientists and technologists penetrating the earth and shaping "her" on the anvil. The new man of science, he wrote, must not think that the "inquisition of nature is in any part interdicted or forbidden. The "searchers and spies of nature" were to discover her plots and secrets. Before the fall of Adam and Eve there had been no need for power or dominion, because they had been made sovereign over all other creatures. Only by "digging further and further into the mine of natural knowledge," Bacon believed, could mankind recover that lost dominion. Nature placed in bondage through technology would serve human beings. Here "nature takes orders from man and works under his authority. The constraints against mining the earth were subtly turned into sanctions for exploiting and "raping" nature for human good. Other philosophers realized even more clearly than had Bacon himself the connections between mechanics, the trades, middle-class commercial interests, and the domination of nature. Scientists spoke out in favor of "mastering" and "managing" the earth. Joseph Glanvill, the English philosopher who defended the Baconian program in his *Plus Ultra*, asserted that the objective of natural philosophy was to "enlarge knowledge by observation and experiment. Together they replaced the older, "natural" ways of thinking with a new and "unnatural" way of seeing, thinking, and behaving. The submergence of the organism by the machine engaged the best minds of the times during a period fraught with anxiety, confusion, and instability in both the intellectual and social spheres. This worldview is a product of the scientific revolution of the seventeenth century. None of its assumptions were the commonsense view of our sixteenth-century counterparts. Before the scientific revolution, most ordinary people assumed that the earth was in the center of the cosmos, that the earth was a nurturing mother, and that the cosmos was alive, not dead. As the unifying model for science and society, the machine has permeated and reconstructed human consciousness so totally that today we scarcely question its validity. Nature, society, and the human body are composed of interchangeable atomized parts that can be repaired or replaced from outside. The "technological fix" mends an ecological malfunction, new human beings replace the old to maintain the smooth functioning of industry and bureaucracy, and interventionist medicine exchanges a fresh heart for a worn-out, diseased one. The removal of animistic, organic assumptions about the cosmos constituted the death of nature--the most far-reaching effect of the scientific revolution. Because nature was now viewed as a system of dead, inert particles moved by external rather than inherent forces, the mechanical framework itself could legitimate the manipulation of nature. Moreover, as a conceptual framework, the mechanical order had associated with it a framework of values based on power, fully compatible with the directions taken by commercial capitalism. Although many alternative philosophies were available Aristotelian, Stoic, gnostic, Hermetic, magic, naturalist, and animist, the dominant European ideology came to be governed by the characteristics and

experiential power of the machine. Social values and realities subtly guided the choices and paths to truth and certainty taken by European philosophers. Clocks and other early modern machines in the seventeenth century became underlying models for western philosophy and science. Not only were seventeenth-century philosophical assumptions about being and knowledge infused by the fundamental physical structures of machines found in the daily experience of western Europeans, but these presuppositions were completely consistent with another feature of the machine? These underlying assumptions about the nature of reality have today become guidelines for decision-making in technology, industry, and government. The following assumptions about the structure of being, knowledge, and method make possible the human manipulation and control of nature. Matter is composed of particles the ontological assumption. The universe is a natural order the principle of identity. Knowledge and information can be abstracted from the natural world the assumption of context independence. Problems can be analyzed into parts that can be manipulated by mathematics the methodological assumption. Sense data are discrete the epistemological assumption. First of all, they shared the ontological assumption that nature is made up of modular components or discrete parts connected in a causal nexus that transmitted motion in a temporal sequence from part to part. Corpuscular and atomic theories revived in the seventeenth century hypothesized a particulate structure to reality. The parts of matter, like the parts of machines, were dead, passive, and inert. The random motions of atoms were rearranged to form new objects and forms of being by the action of external forces. Motion was not inherent in the corpuscles, but a primary quality of matter, put into the mundane machine by God. For German philosopher Gottfried Wilhelm Leibniz, the universal clock was autonomous--it needed no external inputs once created and set into motion. The ontology of this classical seventeenth-century science, modified by energy concepts, has become the framework of the western commonsense view of reality. The second shared assumption between machines and seventeenth century science was the law of identity, the idea that A is A, or of identity through change. This assumption of a rational order in nature goes back to the thought of the philosophers Parmenides of Elea fl. Broadly speaking, it is the assumption that nature is subject to lawlike behavior and therefore that the domain of science and technology includes those phenomena that can be reduced to orderly predictable rules, regulations, and laws. Events that can be so described can be controlled because of the simple identity of mathematical relationships. Phenomena that "cannot be foreseen or reproduced at will Everyday machines were models of ideal machines governed and described by the laws of statics and the relational laws of the conservation of mechanical energy and momentum. The form or structure of these laws, based as they were on the law of identity, was thus a model of the universe. Although the conversion of energy from one form to another and, in particular, the conversion of mechanical motion into heat were not fully understood until the nineteenth century, the seventeenth-century laws of impact were nevertheless, for most natural philosophers, models of the transfer and conservation of motion hypothesized to exist in the ideal world of atoms and corpuscles. To the extent that the changing imperfect world of everyday life partakes of the ideal world, it can be described, predicted, and controlled by science just as the physical machine can be controlled by its human operator. Science depends on a rigid, limited, and restrictive structural reality.

2: Conversations before the end of time | Search Results | IUCAT

Viewing The World As Process On April 6th , Suzi Gablik sat down with Carolyn Merchant author of 'The Death Of Nature' to have a conversation about.

Ideology[edit] She writes, "The female earth was central to organic cosmology that was undermined by the Scientific Revolution and the rise of a market -oriented culture As nature revealed her secrets, so too she was able to be controlled. Conceptions of the Earth as nurturing bringer of life began slowly to change to one of a resource to be exploited as science became more and more confident that human minds could know all there was about the natural world and thereby effect changes on it at will. Currently, she is a professor of environmental history, philosophy, and ethics at the University of California, Berkeley. Fred Fellowship, a program established at the University of Wisconsin-Madison to demonstrate that women could make significant contributions to professional fields. In , Merchant, along with 13 other women out of a pool of applicants, was awarded a three-year grant to fund field non-specific graduate research. She was chair of the Committee on Women of Science from and co-chair from She has been a member of the American Society for Environmental History since and has held positions such as vice-president and president in addition to serving as associate Editor of the Environmental Review and as a member of the Rachel Carson Prize Committee for best dissertation. *Women, Ecology, and the Scientific Revolution* leaves a scholarly legacy in the fields of environmental history, philosophy, and feminism. Along with this connection, she backs up her claim with historical evidence during the time of enlightenment. *The Roaring Inside Her*, also talks about women ecology was written in before *The Death of Nature* was written. Merchant examined the trends and behaviors individuals develop through time. *Women, Ecology, and the Scientific Revolution* , *Nature, Gender, and Science in New England* , *The Search for a Livable World* , *Women and the Environment* *Columbia Guide to American Environmental History* *The Fate of Nature in Western Culture* , In this book she emphasizes on the importance of gender in the historiography of modern science. Additionally, she focuses her book on "the sexist assumptions that informed sixteenth-and seventeenth-century conceptions of the universe and human physiology.

3: Death of Nature: Women, Ecology, and the Scientific Revolution by Carolyn Merchant

ART Objects are funny things. We see and use objects every day, but might not see their valuableness. Artists like Amanda Wojick and Sara Krusoe use everyday objects as a fine art to incorporate meanings and experiences that appeal to an audience.

Yet some , years ago, before the advent of agriculture, there was a different view and driving principle known as the Organic Mind where humans were one with the environment. In his new book, Charles Massy argues that if we could find our way back to that view perhaps we can begin to reverse the effects brought on by the mechanical mindset The following excerpt is from Call of the Reed Warbler by Charles Massy. It has been adapted for the web. Prior to the beginning of agriculture, a world view called animism had reigned for , or more years in many human societies. This view constituted the Organic mind, as it did not see humans as being separate from their environment, or from an objective reality. Instead, reality was an interconnected, spirit-filled landscape in which non-human entities “ plants, animals, inanimate objects such as rocks, rivers, mountains or phenomena such as thunder, wind, shadows “ possessed a living soul or spiritual essence and had awareness and feelings. In time, domestication meant that plants, animals and other natural phenomena became manipulable property, as opposed to sacred beings or entities. Consequently, from the dawn of agriculture until the Renaissance of late fifteenth-century Europe, humans on the European and south-west Asian continents, in particular, began a slow process of progressively throwing off the long, coevolved Organic mind that had previously bound them to nature, Mother Earth and a spiritual world. Thence came the rise of large-scale political and social systems: Part of this involved people beginning to apprehend the power of the human mind to manipulate the Earth and its resources. Therefore, a massive shift in value systems, ethics and morals began to occur. Leading up to the Renaissance and Reformation, there was a coalescence of powerful forces in Western culture that weakened the remnants of the Organic metaphor and opened the way to an inculcation of the Mechanical metaphor. A key influence was Judeo-Christianity. This then blended with classical and pastoral attitudes towards nature as being something that could be ploughed and cultivated, used as a commodity and manipulated as a resource, tamed and subdued for human benefit “ particularly by males. This world view also saw females as passive and receptive: Such a mindset was easily and quickly adapted from the sixteenth century through to the eighteenth-century Enlightenment: The Mechanical model meant humans perceived the world as a place where matter and nature were inert constituents of a new, machine-like world “ one capable of manipulation. I will only pull out a few key points on this remarkable period, but the consequences were multiple. And it had gone rogue for the craziest of reasons and the most seductive of all illusions: Jackson, New Roots for Agriculture, p. Merchant, The Death of Nature, p.

4: Ecofeminism - Wikipedia

Viewing the world as process: Carolyn Merchant. Breaking out of the white cube: Richard Shusterman. Viewing the world as process: Carolyn Merchant -- Breaking out.

Merchant, Carolyn, *The Death of Nature*: Harper Collins Publishers, From earliest times to around the 16th century, the world was perceived as a living, breathing entity to be nurtured and protected. Its essence was female and as such, both women and nature were accorded the same treatment. Unfortunately, as the ideas and norms of society changed so did the conceptions of nature and women. The organismic approach to the world of the 16th century was replaced by a mechanistic world order, the direct results of the Scientific Revolution. The image of a living, breathing universe was supplanted by the image of a dead cosmos to be dominated and controlled by man. The affiliation between women and nature experienced a similar turn in perception. Where once the symbolism of women and nature was positive, it later became a liability. Therefore, the ecology movement of today is as much about nature as it is about women. There are two images of nature that have been central to the changing views on women. Both images trace their origins back to the ancient Greeks. In one concept, nature is compared to a nurturing mother where the earth is seen as a caretaker for mankind, providing for its needs. In the other concept, nature, like woman, was seen as uncontrollable, wild, and chaotic. Both images were a projection of the changes taking place in attitudes towards the environment. Nature as nurturer image was replaced by the nature as disorder image, the latter serving as a justification for the changes taking place in society. Nature as nurturer served as a constraint on practices undertaken by mankind in relation to the earth. The earth was a living entity revered for all it provided mankind and therefore owed protection from the actions of its inhabitants. By the 17th century, nature as nurturer was usurped by nature as disorder. In order to understand how the organic concept gave way to the mechanistic one, an ecological perspective is necessary. An ecosystem model allows for the traditional cultural aspects of any historical study, such as technology, economy, and politics, to be taken into account along with the natural environment, which was neglected by prior historical studies. The important changes that took place in society were in population rates, control of natural resources, improved technologies, capitalism, and changing attitudes towards nature and the earth. Agrarian society consisted of peasants working their family lands while the community as a whole shared the natural resources of the forests, pastures, and water. Since these natural resources served the entire community, they were regulated as such and therefore protected. With feudalism, the structure changed. A new hierarchical structure along with increases in population, and technical improvements changed how these resources were viewed. As the population continued to grow, land development encroached into these once protected areas. Simultaneously, towns were developing and a new class of individuals, the merchants, was engaged in trade in the new market economy. The detrimental effects of capitalism on these once protected resources was evident: The ecosystem had been altered, and the increased push towards commercialism led to the development of new industries like mining and shipbuilding. For centuries, the organicistic view was able to integrate some of the new cultural developments and technological improvements without any major changes to overall ideas on the cosmos and society. However, the rate of change became so frenetic during the 16th and 17th centuries that the framework could not withstand the changing values and purposes of society. A new framework evolved to meet the changes taking place in the social, economic, and political aspects of the world. Most historians consider the Scientific Revolution as a period of intellectual enlightenment with the birth of modern science being the ultimate achievement. But the birth of this science ultimately led to the downfall of the organismic viewpoint in favor of mechanism. Mechanism called upon the image of dominion over nature as its justification. Nature was chaos and required a program that would control it for the benefit of mankind. Individuals, like Francis Bacon, were able to develop their own philosophies advocating the manipulation of nature. For Bacon, this philosophy reduced nature itself to an economic resource to be mined for the benefit of man. This change in the view of nature occurred at a time when the view of women was being altered by a major episode. In the shadows of the witch trials, the female imagery of the earth as the womb of life was replaced by the view that

it was a female holder of secrets to be extracted for the economic betterment of society. Disorderly women, like nature, needed to be controlled and kept in their place. Therefore, the control of women and the maintenance of social order was one reason for the witch trials. Even in defense the accused were devalued by the attempts to exonerate them. As the argument goes, women were not responsible for their crimes because of alleged female inadequacies. Women were susceptible to the devil because of their mental weakness and fragility. Bacon was a product of this time and shared these beliefs on women. He employed this new image of female to support his scientific endeavors. The Baconian program contained a mechanistic set of attitudes on nature and the role of science in dealing with the world. Order and power were the solution to the disorder spreading throughout society. By removing animistic and organic assumptions about the universe, a death of nature took place. With nature perceived as dead particles, the mechanical structure could serve as a validation of the manipulation of nature. Even man was viewed as having a "machinelike body. The machine was symbolic of the order it gave man and society. The image of God as a clockmaker who constructs and directs the actions of the world was very powerful to this mechanistic view. Mechanization allowed for trade and commerce to accelerate since the natural world was no longer a living organism but more simply "manipulable pieces of matter". By the late 17th century, a reaction against the mechanistic philosophies of Descartes, Gassendi, and Hobbes took place in Western Europe. An effort to restore the organic unity of nature was made by individuals like Francis Van Helmont and Anne Conway. They protested the mechanistic philosophy of nature as dead and controllable through their philosophy of vitalism. By the late 17th century, women were beginning to react to the lack of opportunities they were afforded. In their complaint, they argued that differences between men and women were not intellectual rather the differences were attributable to upbringing, lack of education, and social position. The same biblical example of Adam and Eve was transformed into an argument for the equality of the sexes. As Henry Cornelius Agrippa pointed out in his essays on the matter, Eve was the last in the chain of creation and therefore more perfect than the creatures that preceded her. In his work, Agrippa argued that women had "excelled in the past and were only prevented from achievement by the monopoly and tyranny of men Women were tired of the restrictions placed on them by society and were turning to avenues of opportunity that were now opening to them. While the mechanical philosophy reached its fruition under Newton, the organic philosophy of the world has not completely disappeared. However, the mechanistic view of nature is still the dominant force in science today. Modern science is viewed as being objective and value-free, which serves to legitimize its authority. These mechanistic views have pushed us further into relying on machines and removing the human component from our view of nature. Even today, our reliance on the control of nature has led to disastrous consequences, the Three-Mile Island accident for example. If the earth is to be saved from the death of nature, a new revolution must take place in our attitudes and actions towards the environment. The extensive inclusion of art and literature examples provided a vivid picture on the nature metaphors presented. She does an admirable job in detailing the changing concept of women over history, although her condemnation of women for their affinity to the nature as female metaphor was over the top. It had a tendency to go back and forth in time with no explanation for these shifts provided. It could be argued that Cohen did the same in his work, *The Scientific Revolution*, however, Cohen provided an explanation for these shifts which made the reading of his work easier to understand.

5: Emergence of the Mechanical Mind and Its Dire Implications | Chelsea Green Publishing

Carolyn Merchant, "Science and Worldviews," pp. in *Radical Ecology: The Search for a Livable World* (New York: Routledge,). *Is the earth dead or alive? The ancient cultures of east and west and the native peoples of America saw the earth as a mother, alive, active, and responsive to human action.*

The Leibnizian-Cartesian Debates," *Isis*, 64, no. Physics and Metaphysics," Akten des II. Franz Steiner Verlag , band 2, pp. Alternatives in Higher Education, 1, no. The Texts of London: As Carolyn Merchant Excerpts from chapters 1 and 7 of *The Death of Nature*, Martinus Nijhoff, in *Isis*, 76, no. Tool, Toy, or Tyrant? New Society Publishers, , pp. Reprinted from *The Death of Nature* , pp. The Unseen Intelligence of Nature. Reprinted from *The Death of Nature*, , Ch. Excerpted from *The Death of Nature*, A Retrospective," *Organization and Environment*, 11, no. Readings from *Isis*, ed. University of Chicago Press, pp. Excerpt from *The Death of Nature*, , Ch 7. From *Animal Rights to Radical Ecology*, third edition, ed. Upper Saddle River, N. The Technological Condition, ed. Scharff and Valerie Dusek. Excerpt from Merchant, *The Death of Nature*, , pp. Originally published online, first view articles, Jan. An Anthology, 2nd ed. Reprint of *Death of Nature*, Ch. Hans-Peter Durr and Walther Ch. Japanese translation of No. University of California, *Physical and Environmental Planning*, , pp. *Women and the Environment*. Routledge, , Ch 1, 2, and Conclusion. *Earthcare for a New Millennium*," in *Terra Femina: Routledge*, , "Conclusion," pp. *Winners and Losers*," 4, no. University of Washington Press, pp. *Oxford University Press*, pp. *Business and the Environment*," in Patricia Werhane, ed. *Society for Business Ethics*, pp. *Issues in Developed Countries*," in *Population and the Environment: Scott Bryson* , *Interdisciplinary Literary Studies*, vol. Association of American Colleges and Universities , 31, no. Brown and Jeremy J. *Foundational Readings for Students and Professionals*. Excerpt from *Ecological Revolutions* , pp. Edward Elgar Publishing Ltd. Excerpt from *Radical Ecology*, pp. Italian translation of *Reinventing Eden*, Ch. *Medi Terran* , Ch. Reprinted from *Environmental Ethics*, 12, no. Cambridge University Press, pp. *Rethinking the Human Place in Nature*. Thames and Hudson, pp. Chapter 1 of *Radical Ecology: The Search for a Livable World* [], pp. *Political Ideologies in the Modern World*, 2nd ed. Reprinted from *Radical Ecology: The Search for a Livable World*, , pp. *Essays in Environmental History*. Pittsburgh University Press, pp. *Biology, Culture, and Environmental History*. Edited by John Herron and Andrew Kirk. University of New Mexico Press, pp. *Voices for Untamed Nature*. Island Press , pp. Excerpted from *Ecological Revolutions*, Routledge, , pp. Excerpted from *Radical Ecology*, , Ch. *Nature and the Environment in American History and Culture*, ed. Scholarly Resources Books, pp. Excerpted from *Ecological Revolutions*, , Ch. *A Global Anthology* New York: Excerpted from *The Death of Nature* [], Ch 7. *Race and Environmental History*," *Environmental History*, 8, no. Glave and Mark Stoll, ed. *African Americans and Environmental History*. University of Pittsburgh Press, pp. *Incompass CD* , pp. *Gender and Environment Women and the Environmental Movement*," *Environment*, 23, no. Also guest editorial 17a. Introduction, and editor of this special issue on *Women and Environmental History*. Peregrine Smith books, pp. *Critical Issues in Comparative Perspective*. University Press of America, , pp. Reprinted in *Utne Reader*, no. *The Emergence of Ecofeminism*. Sierra Club Books, pp. *Essays Toward a Sustainable Society*. Companhia Brasileira de Artes Graficas, pp. Also "Ecofeminismo," in Portuguese translation of *Terra Femina* , pp. Norwegian translation of No. Armstrong and Richard G. Spanish translation of No. *Business and Society*, 2nd ed. Excerpt from *The Death of Nature*, pp. Excerpt from *The Death of Nature*, pp. *Feminist Philosophers on Culture*. Chapter 8 of *Radical Ecology: Nature and Narrative*," in David Freeland Duke, ed.

6: Library Resource Finder: Table of Contents for: Conversations before the end of time

History Conversations Before the End of Time combines the incisive analysis of Suzi Gablik's previous criticism with the interactive creativity of the meeting of seminal minds; For anyone seriously concerned about the future of contemporary art and culture, it is both a sourcebook and an inspiration.

The Death of Nature; Women, Ecology, and the Scientific Revolution by Carolyn Merchant 2nd edition, How the scientific revolution sanctioned the exploitation of nature, commercial expansion, and the subjugation of women. Common to both is an egalitarian perspective. It is, simply, enormous! Women, Ecology, and the Scientific Revolution is one of the most successful and influential books of feminist scholarship ever written. Problems of Prediction and Control From Ancient Times to the Scientific Revolution by Carolyn Merchant Autonomous Nature depicts the history of nature as rebellious, recalcitrant, rambunctious, and unruly. It asks how people from ancient times through the Scientific Revolution of the seventeenth century thought about nature and sought to predict and control it through science and experimentation. The cover image depicts Mt. Vesuvius volcano erupting over Pompeii, Italy in 79 C. Roman naturalist Pliny the Elder died in the blast and the event was recorded by his nephew Pliny the Younger. She urges us to recover that older idea for the foundation of a new ecological ethic. Wide ranging, original, and provocative. A History of Ecological Ideas "Merchant has written a key history of ideas for evaluating two of the big questions for today: Western thinkers, who gave us the scientific method, also fell short of the truer, fuller view of reality, dynamical and chaotic. Autonomous Nature takes the reader on a fascinating journey through European intellectual history, from antiquity to the twenty-first century, following the image of nature as orderly but also chaotic and unpredictable--a view that is fully consistent with the emerging systemic conception of life. A Unifying Vision Spare the Birds! Within two years, however, for practical reasons, Grinnell dissolved both the magazine and the society. In this, the only comprehensive history of the first Audubon Society, Carolyn Merchant presents the exceptional story of George Bird Grinnell and his writings and legacy. Merchant makes the indisputable case that Grinnell should be forever honored as a top-tier conservation hero. Every bird lover should want to own it. A gift to birders and historians alike. This work is not merely a significant contribution to our understanding of the man and his times but imperative reading as we contemplate measures for the conservation of birds in the years to come. Also available in a Kindle Edition Reinventing Eden traces the Garden of Eden myth from the Mesopotamian regions where agriculture--and the creation myth--first began, through the Greek and Roman empires, the Enlightenment, and the modern capitalist world. Time and again, human manipulation of the environment is our downfall: Eden is achieved by fencing off pristine beauty in national parks and wildlife preserves, while leaving the majority of the Earth in ruins. This new edition of a classic work shows a formidable knowledge of western philosophy and science. Merchant is a world-renown historian working at the top of her form. The Life of John Muir Merchant takes readers on a wondrous intellectual journey through the philosophizing and mythologizing that has created Western understandings and expectations of nature, as well as how women and men view and relate to each other. The scope of the Eden myth is breathtaking in its implications, and one wonders what other story could be as powerful. This book is a must-read for anyone interested in philosophically sound, ethically just, and ecologically sustainable solutions to the current environmental crisis. To set a course for partnerships that must evolve between humankind and the rest of nature--for sustainability--Reinventing Eden is the essential guide. Women, Ecology, and the Scientific Revolution established her as a pioneering researcher of human-nature relations. Her subsequent groundbreaking writing in a dozen books and over one hundred peer-reviewed articles have only fortified her position as one of the most influential scholars of the environment. This book examines and builds upon her decades-long legacy of innovative environmental thought and her critical responses to modern mechanistic and patriarchal conceptions of nature and women as well as her systematic taxonomies of environmental thought and action. The fine essays in After the Death of Nature, ably edited by three outstanding scholars of ecology, offer irrefutable testimony to the timeless importance of Merchant as a writer, philosopher, and public educator. He is author of Rightful Heritage: What more fitting tribute to her

accomplishments than these excellent essays, which should be widely read in the years to come. *Past, Present, and Future* by Carolyn Merchant, *Science and Nature* brings together the work and insights of historian Carolyn Merchant on the history of science, environmental history, and ethics. The book explores her ideas about the interconnections among science, women, nature, and history as they have emerged over her academic lifetime. Focusing on topics such as "The Death of Nature," the Scientific Revolution, women in the history of science and environment, and partnership ethics, it synthesizes her writings and sets out a vision for the twenty-first century. Anyone interested in the interactions between science and nature in the past, present, and future will want to read this book. This dramatic engagement of an often hubristic Science with obdurate Nature is critically examined through the moral lens of feminism and environmental ethics. *American Environmental History* addresses contentious issues such as the preservation of the wilderness, the expulsion of native peoples from national parks, and population growth, and considers the formative forces of gender, race, and class. Entries address a range of topics, from the impact of rice cultivation, slavery, and the growth of the automobile suburb to the effects of the Russian sea otter trade, Columbia River salmon fisheries, the environmental justice movement, and globalization. Merchant has succeeded in producing an accessible first step handbook that will be relied on for many years. Her excellent guide will be of use to new students in environmental history and to established scholars coming into the field from other areas. With the arrival of European explorers and settlers during the seventeenth century, Native American ways of life and the environment itself underwent radical alterations as human relationships to the land and ways of thinking about nature all changed. In *Ecological Revolutions*, Carolyn Merchant analyzes these two major transformations in the New England environment between and In a preface to the second edition, Merchant introduces new ideas about narrating environmental change based on gender and the dialectics of transformation, while the revised epilogue situates New England in the context of twenty-first-century globalization and climate change. Merchant argues that past ways of relating to the land could become an inspiration for renewing resources and achieving sustainability in the future. *Women and the Environment* by Carolyn Merchant, Written by one of the leading thinkers in environmentalism, *Earthcare* is an inspiring collection of work on feminism and the environment. In her latest innovative contribution to this lively field, Carolyn Merchant looks at age-old historical associations of women with nature, beginning with Eve and continuing to environmental activists of today. *Earthcare* challenges humanity to revise the ways the Western world has produced, reproduced, and conceptualized its past relations with nature, and suggests a new partnership ethic of environmentalism which men and women alike can embrace. This book will appeal to all those who wish to move toward a cooperative approach to creating a habitable, sustainable world. She challenges humankind to rethink the way the Western world has conceptualized its relationship with nature. As we survey the effects of modernism-environmental destruction, the net consumption of irreplaceable natural resources, the ever-widening gulf between first and third worlds-we are forced to grapple with the consequences of the domination of nature with human beings. The second edition retains many of the most provocative selections from the first edition, while the new, updated pieces explore contemporary matters in ecology and environmental philosophy; the disastrous consequences of globalization; the contradictions between indigenous peoples and conservation organizations; the path of ecofeminism from its roots to its current stance on gender issues and the environment; and an engaging look at the history of environmental movement and their controversies. You have done a marvelous job! Your broad concept of critical theory is helpful. Carolyn Merchant has brought together primary sources and interpretive essays to create a comprehensive picture of the history of ecological and human interactions. An entertaining vade mecum for travelers, informative for students and policy makers. Succeeds in its breadth and its accessibility. *Radical Ecology* responds to the profound awareness of environmental crisis which prevails in the closing decade of the twentieth century. In this provocative and readable study, Carolyn Merchant examines the major philosophical, ethical, scientific, and economic roots for environmental problems and examines the ways that radical ecologists can transform science and society in order to sustain life on this planet. Useful to both novices and the knowledgeable--and practitioners as well. *Documents and Essays* Edited by Carolyn Merchant, Designed to encourage critical thinking about history, the *Major Problems in American History Series* introduces students to both primary sources and analytical essays on

important topics in U. Each volume presents a carefully selected group of readings in an organization that asks students to evaluate primary sources, test the interpretations of distinguished historians and others, and draw their own conclusions. The third edition retains many of the most popular documents and essays from earlier editions, while introducing new topics and new scholarship in this rapidly expanding field. New material is included on water, energy, urbanization, the automobile, environmental health, suburbanization, population growth, environmental justice, and globalization. Teachers will find everything they need in a reader here. How have Americans living at particular times and places used and transformed their environment? How have political systems dealt with conflicts over resources and conservation? The Columbia Guide to American Environmental History is the only major reference work to explore critical themes and debates within the burgeoning field of environmental history. We will be relying on it for years to come. McNeill, and Carolyn Merchant. Routledge This Encyclopedia offers a view of human interaction with the environment from the deep past to the present, encompassing the entire globe. It provides overviews of hundreds of topics, events, people, natural resources, and aspects of human culture and natural history. Includes sidebars, maps, and photographs. The contributors and editors have done an admirable job in amassing a broad selection of topics in a succinct and readable tome. Aimed at a broad audience of students, scholars, professionals, and general readers, this reference work contains signed articles providing current, comprehensive coverage of environmental history from ancient times to the present. The well-written, alphabetically arranged articles range in length from one column to multiple pages. Interdisciplinary and cross-cultural in approach, the encyclopedia covers a broad range of general topics, including arts, literature, biomes, climate, natural events, economic systems, energy, ancient civilizations, exploitation, philosophies, law, people, plants, animals, nonliving resources, places, religion, technology, and science. The text is augmented by 20 maps and more than photographs. Some sidebars provide engaging supplemental material, including extracts from historical documents, firsthand accounts, ethnographic accounts, environmental literature, poetry, and religious traditions. Suggestions for further reading accompany each article.

7: Death of Nature

Cite this Email this Add to favorites Staff view. Viewing the world as process / Carolyn Merchant -- Breaking out of the white cube / Richard Shusterman.

In the book, the author argues that oppression, domination, exploitation, and colonization from the Western patriarchal society has directly caused irreversible environmental damage. These texts helped to propel the association between domination by man on women and the domination of culture on nature. From these texts feminist activism of the s linked ideas of ecology and the environment. For example, conferences for women devoted to living on the earth and protests against nuclear testing and other militarism that oppresses femininity. Writing in this circle discussed ecofeminism drawing from Green Party politics, peace movements , and direct action movements. It is also an activist and academic movement that sees critical connections between the exploitation of nature and the domination over women both caused by men. One ecofeminist theory is that capitalist values reflect paternalistic and gendered values. In this interpretation effects of capitalism has led to a harmful split between nature and culture. Several feminists make the distinction that it is not because women are female or "feminine" that they relate to nature, but because of their similar states of oppression by the same male-dominant forces. The marginalization is evident in the gendered language used to describe nature and the animalized language used to describe women. Some discourses link women specifically to the environment because of their traditional social role as a nurturer and caregiver. Vandana Shiva says that women have a special connection to the environment through their daily interactions and this connection has been ignored. According to Shiva, patriarchy has labeled women, nature, and other groups not growing the economy as "unproductive". The essay provides a wealth of data and statistics in addition to laying out the theoretical aspects of the ecofeminist critique. The framework described is intended to establish ways of viewing and understanding our current global situations so that we are better able to understand how we arrived at this point and what may be done to ameliorate the ills. Gaard and Gruen argue that there are four sides to this framework: The mechanistic materialist model of the universe that resulted from the scientific revolution and the subsequent reduction of all things into mere resources to be optimized, dead inert matter to be used The rise of patriarchal religions and their establishment of gender hierarchies along with their denial of immanent divinity Self and other dualisms and the inherent power and domination ethic it entails Capitalism and its intrinsic need for the exploitation, destruction and instrumentalization of animals, earth and people for the sole purpose of creating wealth. They hold that these four factors have brought us to what ecofeminists see as a "separation between nature and culture" that is the root source of our planetary ills. Bondi and Miles list examples including the medicalization of childbirth and the industrialization of plant reproduction. A common claim within ecofeminist literature is that patriarchal structures justify their dominance through binary opposition, these include but are not limited to: A materialist view connects some institutions such as labor, power and property as the source of domination over women and nature. There are connections made between these subjects because similarly there are varying values in production and reproduction. Starhawk calls this an earth-based spirituality, which recognizes that the Earth is alive, that we are interconnected, as well as a community. Some of the parallels between these movements include their experiential epistemology, the intersection of the constrained mind, intersectionality and connection, using emotional energy as a coping mechanism, relational ethics, and a communal mindset and lifestyle. This concept is also promoted through ecofeminist theories and movements. Both Judaism and ecofeminism do not always present as social justice movements, but they often contribute ideals and motivations for social change. She is a paradoxical deity, as she is supposed to be independent yet guarded, pure yet polluted. Ganga is referred to as a deity to be both subjugated and protected. The underlying tone of the passages is patriarchal despite being reverent. The pollution or purity of the Ganges river is a reflection on Ganga, which represents the relationship between spirituality and nature. In this context, every life, be it human or animal, is important. Non-violent protest tactics were used to occupy trees so that loggers could not cut them down. In Kenya in , the Green Belt Movement was initiated by Professor Wangari Maathai , environmental and political activist,

and is ongoing today. It is rural tree planting program led by women, which Maathai designed to help prevent desertification in the area. In later years, the Green Belt Movement was an advocate for informing and empowering citizens through seminars for civic and environmental education, as well as holding national leaders accountable for their actions and instilling agency in citizens. The toxins in the ground were causing illness among children and reproductive issues among women, as well as birth defects in babies born to pregnant women exposed to the toxins. The Love Canal movement eventually led to the evacuation and relocation of nearly families by the federal government. Women stood, hand in hand, demanding equal rights including social, economic, and reproductive rights as well as an end to militaristic actions taken by the government and exploitation of the community people and the environment. This study was funded by the government, and investigated how the higher level of contaminants in water near the Mohawk reservation impacted babies. Toxins contaminate water all over the world, but due to environmental racism, certain subversive groups are exposed to a much higher amount. In 1982, Bernadette Cozart founded the coalition, which is responsible for many urban gardens around Harlem. The majority of people interested in this project as noted in were women. Through these gardens, they were able to participate in and become leaders of their communities. Urban greening exists in other places as well. Beginning in 1983, a group of African-American women in Detroit have developed city gardens, and call themselves the Gardening Angels. Similar garden movements have been occurring globally. However, the roots of a vegetarian ecofeminist view can be traced back further by looking at sympathy for non-humans and counterculture movements of the 1960s and 1970s. Eventually, challenging ideas of environmental classism and racism, resisting toxic dumping and other threats to the impoverished. Through analysis done by post structural and third wave feminists it was argued that ecofeminism equated women with nature. This dichotomy is dangerous because it groups all women into one category and enforces the very societal norms that feminism is trying to break. Out of this critique rose the anti-essentialist argument. Ecofeminist and author Noel Sturgeon says in an interview that what anti-essentialists are critiquing is a strategy used to mobilize large and diverse groups of both theorists and activists.

8: The American Wilderness: Summaries

Carolyn Merchant (born July 12, in Rochester, New York) is an American ecofeminist philosopher and historian of science most famous for her theory (and book of the same title) on 'The Death of Nature', whereby she identifies the Enlightenment as the period when science began to atomize, objectify and dissect nature, foretelling its eventual conception as inert.

9: Carolyn Merchant - Wikipedia

25 See Carolyn Merchant *The Death of Nature* San Francisco Harper Row from WMNST at San Diego State University.

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