Reweaving The World: The Emergence Of Ecofeminism
Synopsis
A collection of articles, essays, and poetic prose pieces by 26 of the foremost writers, scholars, activists, artists, and spiritual teachers of ecofeminism, an emergent synthesis of the environmental, feminist, and women's spirituality movements. Annotation copyright Book News, Inc. Portland, Or.

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Customer Reviews
The editors wrote in the Preface to this 1990 collection of essays, "This volume... challenges the boundaries dividing such genres as the scholarly paper and the impassioned poetic essay. In so doing, it acknowledges poetic vision as a form of knowledge and as one of the important steps in the process of global transformation." They explain in the Introduction that "Part one ... introduces the development of ecofeminism as a social movement and philosophy... Part two... elaborates both the development of ecofeminism and some of the important political, philosophical, and scientific questions that have been sparked by this new constellation. And part three... exposes some of the problems that the current life-denying system has produced and documents some of the creative efforts of repair and healing." Charlene Spretnak notes that the "first tendrils" of ecofeminism appeared not as of Earth Day 1970, since "feminists were quite preoccupied with the birthing of our own movement then," but in the middle of the 1970s. "Our sources of inspiration at the time were not Thoreau, John Muir, or even Rachel Carson... but, rather, our own experiential explorations." (Pg. 5) Carol Christ agrees with many feminists, ecofeminists, ecologists, and anti-nuclear activists that "the crisis that threatens the destruction of the Earth is not only social, political, economic, and
technological, but is at root spiritual." (Pg. 58) Ynestra King observes that the women’s spirituality movement has changed in recent years, "becoming more sophisticated and diverse as women of color articulate a powerful, survival-based feminism emerging from their experience in the crucible of multiple oppressions." (Pg.

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