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Hall, K. M. Q. & Kirk, G. (Eds.) (2021). **Mapping Gendered Ecologies. Engaging with and beyond Ecowomanism and Ecofeminism.** Lexington Books.

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As climate and ecological concerns continue to mount, more and more schools are expanding their course offerings in this field. Although feminists have long been at the forefront of debates about sustainable practices - with the Feminist and Degrowth Alliance (FADA), for example - or Ayana Elizabeth Johnson and Katharine K. Wilkinson's best-selling collection turned full-fledged organization *All We Can Save*, there continues to be something of a gulf between feminist research and ecological disciplines, and not as many books as one would like have centered the importance of combining the two. On the lookout for material to include in a new course on ecofeminism and climate activism, I was delighted, therefore, to stumble upon K. Melchor Quick Hall and Gwyn Kirk's positively revolutionary collection of articles devoted to the notion that "the world can and must be organized differently, based on justice, reciprocity, care, and love" as Kirk writes in her dedication (p. v).

I call the volume revolutionary because the authors of the book's fifteen chapters practice the envisioned system change that would provide us with a livable planet, guided by "a radical political orientation grounded in solidarity, rather than sameness, as an organizing principle" (Vivian May as quoted by Holmes in Chapter 5, p. 63).

The chapters in this volume represent a robust variety of cutting-edge feminist engagement with the topic. The editors start off by outlining the anthology's purpose and how it came about in the first chapter, "Maps, Gardens, and Quilts". Their chapter title depicts their irreverent take on the subject, which is informed by a refreshingly "undisciplined" activist political agenda at a time when academia is coming under increasing neoliberal pressures to mirror the corporate world of its funders, which no doubt spurred the editors to include non-academic activists among their contributing authors.

Hall explains that their "primary allegiances are with communities whose perspectives and struggles often precede and inform academic thinking and teaching". The authors, therefore, "insist that the academy attend to the pressing (racialized, classed, and gendered) ecological concerns of the day, which connect human oppression to environmental degradation and violence against all beings" – reminding us that it is "not enough to offer courses about these challenges" (p. 7). Instead, Hall hopes to encourage and model "the kind of messy engagement that demands action, in collaboration with other institutions and organizations" (p. 7). Kirk

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adds: “This book questions what constitutes valid knowledge, who creates it, and who has authority and expertise” (p. 7). Indeed, it does, and beautifully so.

Each of the two co-editors introduces herself more in-depth in Chapters 2 and 3 respectively, describing their unique personal and scholarly journeys and reaffirming that the book is intended to “decenter a white (supremacist) academic canon and engage Nature’s elements from multiple perspectives” (p. 20). The framing of mapping is key, as Hall and Kirk and their contributors aim to “provide a powerful alternative to maps that claim stolen territories, disappear Indigenous nations, separate human civilization from animal wilderness, and, generally speaking, map domination rather than chart a path to our shared liberation” (p. 30). The editors credit Christina Holmes, also a contributor, with midwifing the project: “Christina Holmes [...] urged feminist scholars to set feminist environmental thinking into ‘new motion’ [...]. This book is one response to her call” (p. 44).

While the chapters all serve the volume’s broader purpose and reveal a map of synergies, each also stands firmly on its own. Of course, some are stronger than others, and some may also be more applicable to your needs as a scholar or teacher. For the purpose of this review, I will group some in terms of their focus areas and not in the order in which they appear in the book.

One example of a non-academic contributor is Judith Atamba from Kenya, whose intergenerational gardening project serves as an example of ecowomanist practice in Chapter 4. At the same time, Hall highlights in her interview with Atamba how non-academic voices lend credibility and a wealth of perspective to those doing the theorizing.

Basing her work in part on Vivian May’s “meta-analysis of intersectionality” for research and teaching, Holmes tackles the role of intersectionality and other theoretical approaches in Chapter 5, “Theorizing Ecofeminist Intersectionalities and Their Implications for Feminist Teachers.” Holmes urges us to view our responsibility beyond the human by employing the concept of “assemblages”: “Instead of a social movement of human actors in (always partial) solidarity, consider the broader assemblages within which we are acting” (p. 71).

Ecowomanism is central again to Rava Shelyn Chapmans later on in Chapter 14 “A Word about Womanist Ecology. An Autoethnography of Understanding the Restorative Value of Community Gardens for Africana Indigenous People in America.” Chapman utilizes the frame of womanism, “a product of Afrocentric paradigms, drawing on the contributions of Africana women’s studies scholars” (p. 204), employing “landscapes as spiritual texts” and positing that “relationships enhance our survival” (p. 205) by drawing powerfully on cases studies from Bush Mountain and the Underground Railroad.

In Chapter 6, Dannie Brice uses a Haitian femme literary lens to write a piercingly trenchant analysis of the concept of home as a “neoliberal, individualistic, imperial” concept in service of “systems of hierarchy” (p. 80) that gets effectively “derailed” by ecofeminism: “Haitian femme literature creates a new vocabulary of the home that highlights the exhaustion and subordination of Black women and femmes’ corporeal integrity” (p. 84).

In Chapter 7, “Rematriation. A Climate Justice Migration,” Aurora Levins Morales provides a stark reminder of the unequal treatment of Puerto Ricans within the United States. In Chapter 8, K. Melchor Quick Hall chronicles a conversation with Stephanie Morningstar,

Coordinator of the Northeast Farmers of Color (NEFOC) Land Trust, who is working with others to establish Personhood for water and land as a conservation method.

Frances Roberts-Gregory's essay "Climate Justice in the Wild 'n' Dirty South: An Autoethnographic Reflection on Ecowomanism as Engaged Scholar-Activist Praxis before and during COVID-19" in Chapter 10, explains that ecowomanism is also and above all about survival and self-care and addressing "research and translational fatigue within frontline communities." Her approach also foregrounds "unlearning of the violence of positivism" by reclaiming "pleasure, rest, and joy as revolutionary acts" (p. 125). At the same time, it "pollinates more decolonized research relations grounded in reciprocity and Indigenous rights" (p. 125).

In Chapter 11, "Lifelines. Repairing War on the Land", Gwyn Kirk, Ruth Bottomley and Susan Cundiff take on the connection between militarism and racial and ecological injustice as the basis for a strong plea for the precautionary principle.

In Chapter 12, "Intimate Pedagogy, Melancholic Things," Linh U. Hua breaks down the "white paradigm of land ownership" that dominates environmental spaces. The issue of displacement, which "lingers generationally and haunts communities by way of economic instability, undeveloped safety nets, communal despondency - and a deep sense of homelessness" (p. 172) speaks powerfully to growing inequities in contemporary the US, the pain caused by the destruction of the South Central Farm in Los Angeles in 2006, the devastation caused by the North American Free Trade Agreement for Mexican farmers, and the lasting impact of 11 million gallons of the "agent orange" defoliant cocktail containing 2,3,7,8-Tetrachlorodibenzo-p-dioxin, the most virulent form of dioxin, in Vietnam. She urges us to engage in "developing ethical coalitions among communities so that the work of a Black and Third World feminist ecopolitics can continue forward" (p. 180).

Pedagogy is a major focus of this volume, and I discuss the pedagogy-focused chapter here together, although they are not printed in sequence in the book. Tatyana Bakhmetyeva's "Ecofeminism as Intersectional Pedagogy and Practice" in Chapter 9 provides a helpful overview, summarizing the history of ecofeminism and the familiar critique of it (i.e. that of essentializing women), which, she reminds us, "disregards the complexity of a vast body of theoretical work that employs a variety of perspectives in thinking about the connection and relationship between women and environment..." (p. 109). Ecofeminism, Bakhmetyeva writes, quoting Sturgeon (1997) "seeks, both in theory and practice, to expose the connection between capitalist exploitation, the degradation of nature, and the subordination and domination of women and people of color" (p. 109) and is therefore "a potent theoretical tool for introducing students to the interconnectedness of racism, sexism, and environmental destruction and degradation" (p. 113). Learning to care for the environment is an integral part of this work "to reimagine environmental education in academia and [...] begin to reimagine a modern vision of nature and our place in it" (p. 121), which is precisely what the combined chapters of this volume achieve.

For those designing new courses on the topic, Yvonne A. Braun, K. Melchor Quick Hall, Christina Holmes, and Gwyn Kirk provide a very helpful template for how (not) to do it in Chapter 13 "Teaching and Learning Gendered Ecologies across the Curriculum." In it, the authors simply respond to five basic questions about reasons to teach the subject, how to integrate it into the broader curriculum, what to include, how to address common challenges

in teaching it, and what to make of students' reactions to the material. The answers are a helpful look behind the scenes of those with experience for those who are considering following in their footsteps.

The book closes with Chapter 15, "A Conversation with Nuria Costa Leonardo: Mexican Feminist Visionary, Builder, Farmer, Teacher", another highlight of ecowomanist practice led by Margo Okazawa-Rey.

The book covers a wide range of topics, including Black land ownership, Black veganism, Afrofuturism, embracing animality, urban planning, patriarchy and militarism, and nuclear radiation. The authors employ and model using a host of different theoretical approaches, including works by Donna Haraway, Mari Matsuda, Greta Gaard, Laura Harvester, and Maneesha Deckha, Christina Holmes and many others. Each chapter opens with a critical review of the existing literature and ends with a useful bibliography. With its helpful index, the volume is exceptionally well-suited for graduate-level courses. But the chapters also demonstrate how to develop questions, making it just as valuable a text for undergraduates.

What I find particularly helpful in this collection is that the editors spent a lot of time considering how this volume could be used to help instructors teach and students learn about these subjects, and they do so while practicing a gentle philosophy of care. As Gwyn Kirk writes in Chapter 3, "Roots, Branches, and Wings": "Learning is a many-layered process, deepening with reflection and time" (p. 34). The book beautifully unites "socially lived theorizing" with numerous examples of ecowomanist practice, helpful chapters devoted to pedagogy.

As a product of the Covid-19 pandemic era and its impact, the volume will serve the current and future generations as an important reminder and an example of how to nurture and grow resilience in times of multiple crises, for example, by doing what the authors call "co-creative research." Indeed, this volume succeeds in what it set out to do, perhaps not in spite of but precisely because of the difficulties the co-editors encountered, grappled with, and ultimately embraced in their theorizing. It is thus a testament to the resilience we urgently need to build and practice with our students. Dannie Price sums it up beautifully in Chapter 6: "Mapping gendered ecologies is the pragmatic ethic of care, affirmation, and accountability" (p. 84).

I, for one, am very glad to have discovered this volume and can't wait to share my insights gained from it with my students.

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