BEING UNDONE BY EACH OTHER:

AN ECOFEMINIST ONTOLOGICAL OFFERING FOR

PEACE EDUCATION IN THE ANTHROPOCENE

By

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2012

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
MASTER OF ARTS
December, 2021

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Date of Degree: DECEMBER, 2021

Title of Study: BEING UNDONE BY EACH OTHER: AN ECOFEMINIST ONTOLOGICAL OFFERING FOR PEACE EDUCATION IN THE ANTHROPOCENE

Major Field: SOCIAL FOUNDATIONS OF EDUCATION

Abstract: In the challenges of the Anthropocene, peace education has yet to fully address and analyze the linked violences of gender and the earth. This thesis will explore those shortcomings, as well as make an ecofeminist ontological offering that extends peace education to address these issues. An ecofeminist offering includes a critique of capitalist patriarchy and colonial structures that subjugate women and the earth along various intersections, linking sociological and ecological destruction; posits an interconnected world of humans and non-humans; and presses toward caring ways of being that focus on dismantling structural violences for the sake of communal flourishing that includes humans and non-humans. Using a post-oppositional framework (Keating, 2013) this thesis will extend peace education using ecofeminist theory and specifically address educational sites and narratives within Hickory County, Missouri using this pedagogical practice.

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CHAPTER I

BEING UNDONE BY EACH OTHER, AN INTRODUCTION

Let's face it. We're undone by each other. And if we're not, we're missing something."

- Judith Butler, *Precarious Life: The Powers of Mourning and Violence*

In the spring before I began formally writing this thesis, I read Judith Butler's (2004)

Precarious Life, underlining this small passage about being undone by each other. Later,

I wrote the few sentences on an index card for the bulletin board that hangs over the desk

where I crafted most of this work. These small three sentences loom over a space where I

have read ongoing events including the most recent IPCC climate report, the splintered

ending to a twenty-year war in Afghanistan, and the continued impact of COVID-19 on

educators in the United States. This small idea, that we might be undone by each other,

continues to be both a haunting and an invitation to me over and again as I engage with

the possibilities, necessities, and shortcomings of peace education in the Anthropocene.

How can educators guided by peace respond to these events, that are woven together by

power systems intent on domination and exploitation, to less violent and more peaceful

ways of living and being in the world? How might peace education take up this notion of

undoing? If we do not take this up, what is the "something" we are missing?

My engagement with peace education began when I became a teacher in 2013. As an educator, I began recognizing the ways in which education systems had been shaped toward an ethos of production and profit by neoliberal colonialism and all its partners, namely capitalism, White supremacy, and patriarchy. These structural partners erase all parts of individuals and communities that cannot be extracted for capital gain and marketization. In educational spaces, these desires for profitable gains enact hierarchies of winners and losers through violences. District and state-mandated standards and coursework emphasized a world to be extracted and studied for economic wealth rather than a constellation of interdependent beings that depend on each other for life. If we studied plants or animals, we studied them in their objectified fragments rather than through reciprocal relationships as our kin on the earth. Hidden curriculums reinforced violent power discourses, harmful language, creation, and destruction of the Other along the lines of race, gender, sexuality, social class, disability, and nationality. And while teachers, administrators, and school faculty imagine and try to reach beyond these structures, such work is overwhelming. If there is undoing in classroom spaces, it can often function as an undoing in the face of competition and consumption rather than an undoing in the face of ourselves and one another as precarious beings, as Butler (2004) suggests in *Precarious Life.*

As a series of four essays, Butler (2004) wrote this text in the wake of the September 11th attacks as the United States invaded Middle Eastern countries as part of a declared war on terrorism. Butler (2004) offered a critical response to the violence used in retaliation to the profound loss, including an exploration into the ways in which mourning became politicized to mobilize the use of force in retribution, and what a

different paradigm, one in which our ethical frameworks grow from our shared

vulnerability, or precariousness, might be. In a cultural value-system that elevates

individualism derived from competition and separation, Butler (2004) proposes instead

that our ties bond us, and in the loss of each other, we are lost ourselves: "Who 'am 'I,

without you?" she writes (Loc 491).

　　　　As Butler (2004) attended to this work in the early 2000s, I attended middle

school in rural Missouri where I watched the World Trade Center fall on a staticky

television. In the coming days and years, we watched the subsequent news stories of war.

While these events occurred thousands of miles away from my home, we felt the tremors

when we hung yellow ribbons around the large oak trees lining our school or watched

larger and larger United States flags hoisted over local banks, gas stations, and boats

jumping across the local lake. In the twenty years since, I watched male cousins enlist in

military service, then friends and classmates once we graduated, and then students from

my own classrooms. And while we currently witness an end to this iteration of U.S.

military forces in Afghanistan, Butler's (2004) assertion that we are undone by each

other, and we are missing something if this is not true, remains relevant. According to

Brown University's Watson Institute of International and Public Affairs (2019), the U.S.

military emits more carbon emissions than any other military system in the world, and the

wars in Afghanistan and Iraq (and all wars elsewhere) caused massive environmental

ongoing destruction, including water and air pollution, deforestation, and degradation of

natural resources and wildlife. The United Nations continues to release reports about the

high cost of war and environmental violence on women and children: nearly half of all

civilian casualties in Afghanistan are women and children, and women of the Global

South are the most vulnerable to the climate crisis propelled by high rates of emissions, like those of the military (Osman-Elash, n.d.; United Nations, 2021). In the United States, these violent patterns that directly and indirectly harm women and earth also emerge, shaping individuals toward consumptive and predatory ways of being. In a world where these violences occur and exacerbate vulnerabilities, educating individuals toward constructive and peaceful ways of solving conflict become even more necessary. Further, this movement is not merely acting or dialoguing in peaceful ways but is rooted in an ontological shift toward peace. By an ontological shift, I refer to the ways in which we exist and become in the world that then creates our lived realities. So then, we must not talk or do peace, but be and become peace ourselves.

Peace education as a field works toward notions of being bound to one another, and thereby also being undone by each other. Formally rising as a field from Western work in peace studies, peace educators have long considered how individuals are tied to one another and the earth. I am drawn to this field because of its emphasis on collaboration, community, vulnerability, and resolving conflict in constructive nonviolent ways both through what and how individuals learn. As a field, peace education formally faces several shortcomings, including aims for globalization that decontextualizes peacework, deep roots in Western foundations, a lack of gendered or intersectional analytics of violence and peace, and a lack of intersectional analysis toward environmental destruction and sustainability. While these are notable challenges, the core tenets of peace education remain worthy of engagement when we consider how much violence still permeates student and teacher life both in and out of schooling systems. The invitation for peace educators is to consider how we might work within and against the

field as it articulates its framework. The wish to acknowledge and experience the ways we are undone by each other asks for a different way of being that moves not from radical independence, but radical interdependence. Being undone by each other, including the earth, plants, animals, and humans, poses a new ontological orientation than that governing the Anthropocene. So then, we must ask how peace education might reach for a different ontological orientation, and how it might take on such a task.

With these critiques and invitations in mind, I use this thesis to explore potential ontological offerings of ecofeminism to the field of peace education. This includes what an ecofeminist peace pedagogy might look like in practice to a specific place: Hickory County, Missouri. I chose this specific place because it is both where I spent the first 18 years of my life and attended primary and secondary school. I am interested in how the settler colonial (Wolfe, 2006) stories tied to this specific place—along with the larger stories of the state and country. Additionally, I am interested in how these stories oriented my early understandings of peace and violence in my education. I plan to examine them through an ecofeminist peace pedagogical lens, and further, imagine what an ecofeminist peace pedagogy might look contextualized to this specific area. How might this specific ontology guide a pedagogical practice of peace when we examine how both gender and the environment are constructed in this specific place? Where do we see our shared vulnerability, or precariousness? What is the something we are missing? How might we go forward?

In this opening chapter, I will continue introducing the project through first, laying out the challenges of the Anthropocene that peace education might address, then providing a background of peace education as a formal field that includes current

critiques and shortcomings of the field, and finally, theorizing what ecofeminism might offer to the field. At the end, I will outline the rest of the thesis and purposes of each chapter moving forward.

The Challenge: Crises and Possibilities of the Anthropocene

In proposing the term "Anthropocene," Crutzen suggested human technological development has ushered in a new age of the Earth beyond the Holocene, particularly pointing to the last 200 years of human development (Decuypere, Hoet, & Vandenabeele, 2019; Gibson & Venkateswar, 2015; Laird, 2017). As both "our epoch and our condition" (Bonneuil & Fressoz, 2016, p. 11), the term implies the human agency and technological advancement, particularly those developing out of the 19th century's Industrial Revolution, now directly is responsible for the environmental change we witness presently (Decuypere, Hoet, & Vandenabeele, 2019; Laird, 2017). These advancements changed human relationships to the earth. Davison (2015) notes that this term emphasizes human responsibility and stewardship, and understanding the Anthropocene includes understanding of humanity's drive to "dominate" nature, including extracting and exploiting natural resources through technological development. Similarly, Laird (2017) explains that this concept, "acknowledged educated human agency's power to change Earth environments for worse and for better, including its consequences for a place's habitability" (p. 269). Decuypere, Hoet, & Vandenabeele (2019) explore this power as a paradox, explaining that while the Anthropocene points to human power to influence climate, land, water, and atmosphere, it also points to the lack of power humans have in controlling the Earth's response to human intervention. Hamilton (2020) also comments on this, writing:

The reality is that the modern project of dominating and controlling the earth has failed; humans are so powerful that we can change the geological evolution of the Earth itself; but we can never tame the Earth and its defiance leaves us facing a dreadful future (p. 118).

As such, in an endeavor to control and dominate, the Anthropocene continues to be characterized by extreme climate reactions to human changes, resulting in catastrophic consequences across the globe. These crises include indirect violences via massive CO_2 emissions warming the atmosphere, plastic pollution, soil contaminations, ocean acidification, fossil fuel burnings, and mass extinctions as well direct major disaster such as super-tornadoes, fracking-disasters, massive flooding, super-hurricanes, and wildfires (Gibson & Venkateswar, 2015; Laird, 2017). Esteves (2020) notes the massive biodiversity extinction that is fundamentally changing entire ecosystems. Gibson & Venkateswar (2015) speak to the crises facing individuals and life on islands where nearly one-tenth of the world's population lives, a population who face homelessness with rising sea levels due to global warming. In short, no system functions alone within the earth's biosphere; when one part of the Earth's systems experiences harm, all other parts are negatively impacted (Gibson & Venkateswar, 2015).

As all parts of the Earth experience degradation through vulnerabilities of interdependency, climate change is contextual and impacts different localities differently, causing geographic vulnerability (Gibson & Venkateswar, 2015). Further, structures such as neocolonialism and capitalism, magnified by technological advancements, underscore these crises further, targeting particular populations along the lines of race, gender, class, and more (Nixon, 2011). Gibson & Venkateswar (2015) note how the work of dualistic hierarchies and practices separate humans from one another and humans from other living beings is a Western project. In these spaces, humans and non-humans become

defined along dualisms by what separates us rather than what binds us together—or what our shared vulnerabilities might be, to borrow from Butler (2004).

Laird (2017) explores how these structures designed to separate along hierarchies, such as White supremacy, classism, and patriarchy, further compound environmental disasters, pointing to the ongoing water crisis in Flint, Michigan, U.S. that disproportionately affects the city's African American population or the continued practice of placing pipelines through Native American and First Nation reservations and communities that contaminate soil, water, and life. Laird (2017) also mentions Cancer Alley, a stretch of the Mississippi River in the U.S. between Baton Rouge and New Orleans, lined with factories and refineries that continually pollute African American towns and communities, including the air and water of a public school where I taught early in my career. In the Global South, women remain the most vulnerable to such exploitations of the earth's resources and subsequent pollution and disasters (Mies & Shiva, 2014; Nixon, 2011). The man-made climate crises compounded with structural violences cause chronic diseases among individuals, and care for individuals targeted by these illnesses disproportionately depends on the care of female family and community members, further intensifying patriarchal control (Laird, 2017). Nixon (2014) perhaps sums these situations up best by writing: "We may all be in the Anthropocene, but we're not all in it the same way" (np).

Ontological Orientations in and Toward the Anthropocene

Many of the ontological orientations that have driven the last two hundred years of human development grow from predation, or ways of being that seek to exploit, plunder, and dominate for gain. Whether these positions are aware of interdependent

relationships or not, they refuse to take these relationships into account when considering how to be and behave in the world. However, several scholars note that humans do not have to be locked into this position; there are always possibilities to alter or imagine otherwise how we could be. Where there is potential to be or respond in harm, there is potential to be or respond in caring relationships (Davison, 2015). Gibson & Venkateswar (2015) explore this being in the world through Ingold's (2000) dwelling perspective, noting that all living agents—humans and nonhumans—are part of an unfolding with the landscape, our being is relational. Hamilton (2020) also explores being as witness, exploring a modern ontology that could direct humans. Hamilton (2020) defines ontology as "...the philosophical articulation of an emotional orientation towards the world, a disposition or attunement that is not a passing affective state but is a sense that possesses the whole person and makes possible a certain range of emotions" (p. 117). Thus, Hamilton (2020) argues that because the Anthropocene brings about different conditions of life, humans must find different ontological orientations for life to continue. If ontologies of the modern era situated "on the belief that humans can use modern science to unlock the secrets of nature and… take control of the natural world" (Hamilton, 2020, p. 110), then emerging ontologies must situate in beliefs that see humans as with the earth in reciprocal relationships not bent on control but care.

Gibson & Venkateswar (2015) position that the grief of the Anthropocene includes an invitation to embrace the paradox that humans are both a dominant force and still vulnerable to the earth, writing that this age presents freedom to break down hierarchies so that we might be more connected to the world around us. While arguing for these ways of being that grow from beliefs of care, Davison (2015) is careful to note that

these ontologies are not universal and relational ontologies cannot themselves assume universals for all but located in particular contexts of time and space that guide ways of being. Scholars taking up this opportunity to pursue, consider, and embrace freedom and care look to educational spaces as potential sites of transformation and growth where individuals might habituate in caring practices and relationships with one another and with the earth that continually dismantles both predatory ontologies and violent structures.

Anthropocene and Educational Pathways

As the Anthropocene presents new conditions, crises, and possibilities that require different ontological orientations, the epoch also requires different ways of education that both meet the paradox of human agency and vulnerability in this age as well as the interdependent web in which we are co-members with others. Lloro-Bidart (2015) argues that the humanist values guiding education must change, and Laird (2017) argues scholars must interrogate what education looks like under the Anthropocene, how it might reconfigure or reimagine itself to multiple possibilities. These possibilities must take up intersectional lenses that understand how socio-economic and political systems mutually reconstruct and reinforce structures that harm both the planet and people, such as the examples outlined in Flint, on Native American land, or the crises facing the Global South (Laird, 2017; Nixon, 2011).

Many scholars point to the emphasis of care and care practices in education as a step towards these possibilities, as well as transspecies relationships that foster a with-ness that dismantles ontological hierarchies and dispels myths that some beings are more alive than others (Gibson & Venkateswar, 2015; Laird, 2017; Tsing, 2015). Laird (2017)

points to gaps of caring practices in education, as well as mothering, drawing from Patricia Hill Collins's (2000) work on othermothers, as places where ecological philosophy and pedagogy might focus. Through these practices, scholars offer that we can break down such dualisms, positioning humans not as culture opposed to nature's Other, but as part, in, and of nature as well (Gibson & Venkateswar, 2015). Esteves (2020) offers peace education and peace education methodologies as potentially applicable to take up these caring practices that speak to context-specific situations that consider culturally specific norms and values dictating relationships. I find Esteves's (2020) offering helpful for educators to consider as the tenets and historical work of peace education finds promise in dismantling violent systems and resolving conflict in constructive ways. While the field has work to do within itself, which I will outline in the next section, these relational ontologies built through particular contexts occur through a shared vulnerability that peace education attempts to highlight in its work. In the next section, I offer a fuller picture of peace education's tenets, history, and shortcomings as it faces the crises and possibilities of the Anthropocene.

The Background: Exploring Peace Education as a Formal Field

Many scholars have noted that because both peace and education on their own can be difficult words to define, the definition of "peace education" can be equally as complex (Harris & Morrison, 2013; Page, 2006). For example, Cremin & Bevington (2017) note that in their informal questioning of students, they find various definitions of peace correlate with specific regions around the world: students from nation-states rooted in a Roman or Western influence usually define peace as an absence of violence, whereas students from Southeast Asia or Africa explain peace as harmony or balance. Cremin

(2016) also notes the difficulty of defining both peace and education, because peace is both defined and functions differently around the globe, and in this assessment suggests that perhaps there are multiple "peaces." Additionally, the term "education" can be equally as fraught to universally define. In Western structures, education often becomes synonymous with schooling systems. However, scholars such as anthropologist Tim Ingold (2017) approach the term through a broader, Deweyan lens, explaining education as becoming. This indicates that education occurs in any place where learning or communing   not only within the confines of a designated educational space such as a school or university. While this fluidity speaks to a potentially shaky meaning to "peace education" as a phrase or practice, I believe the flexibility of these terms in fact speak to the strengths of the field when educators and scholars allow it to be locally contextualized and positioned. I will address this further in chapter 3 regarding an ecofeminist peace pedagogy.

In its early years, the formal field of peace education meant educating against violences, teaching nonviolent practices for a more cooperative world (Stomfay-Stitz, 1993). Throughout the 20th century, peace education was rooted primarily in the field of peace studies under the work of Mohandas Gandhi's and Dr. Martin Luther King, Jr.'s work on nonviolent action and resistance. With Galtung's (1969) work on positive peace, most present iterations of peace education build not only on the absence of violence, but the active pedagogical movement for a more flourishing world for all people, including practices of conflict resolution, mindfulness, and holistic curriculum (Harris, 2004). Harris (2004) simply writes, "Peace education may be viewed as the educational activities that aim to help students achieve peace" (p. 70).

Tenets of Peace Education

Peace education aims toward social change and transformation through education (Duckworth, 2015; Harris, 2004; Noddings, 2012; Page, 2006; and Synott; 2005) by developing a critical consciousness (Gil1 & Niens, 2014) of violent forces with transformation rooted in respecting the dignity in one another (Ragland, 2015). Because peace education aims toward social transformation, it takes a holistic approach to knowledge, validating the entire experience of a person and community (Harber & Sakade, 2009; Synott, 2005) and human interdependence with one another and the natural world (Synott, 2005). Several scholars note that these goals emerge centrally through individuals' desire to learn the nature of conflicts and roots of violence (Haber & Sakade, 2009; Harris, 2004; Noddings, 2012). Harris (2004) outlines five postulates that comprise the field:

1. It explains the roots of violence;
2. It teaches alternatives to violence;
3. It adjusts to cover different forms of violence;
4. Peace itself is a process that varies according to context;
5. Conflict is omnipresent (p. 6).

Peace education's tenets include both what teachers teach about as well as how they teach. These include critical approaches to power and resistance to practicing power inequities by investigating power invoked at micro and macro levels as well as how it is practiced between teachers and students (Bajaj, 2008; Cremin & Bevington, 2017; Duckworth, 2015; Gil & Niens, 2014; Harber & Sakade, 2009; Noddings, 2012; Page, 2006; Ragland, 2015; and Synott 2005). Peace education emphasizes skills for conflict resolution and handling conflict nonviolently through cooperation, justice, and communication (Cremin & Bevington, 2017; Harber & Sakade, 2009; Harris, 2004;

Noddings, 2012; Page, 2006; Ragland, 2015; Synott, 2005). Additionally, dialogue and reflection are critical skills both studied and practiced as modes of peacelearning (Gil1 & Niens, 2014; Noddings, 2012). Harris & Morrison (2013) write that in peace education, or peacelearning, there is "a seamless transition between learning, reflection, and action" (p. 31).

We should note that, while there is a formal field of peace education for research and scholarship that includes research, journals, and organizations, there is a broader coalition of educators working toward peaceful pedagogical practices than the formal field represents. For example, Mary Rose O'Reilley (1993) writes about the functions of a peaceable classroom that aims to teach in such ways that people stop killing each other (Kingston, 2020). O'Reilley's (1993) classroom works from and cultivates a contemplative practice that grows from her tri-faith practice in Quakerism, Catholicism, and Buddhism. Shapiro (2010) crafts a pedagogy of peace that situates in 10 tenets he draws from several cultures, including South African notions of Ubuntu and Jewish aims for tikkun olam. Palmer (2007) does not directly speak to a peaceful pedagogy, but in the work to cultivate the inner lives of teachers that honor diversity, foster spaces of deep listening, and build communities of care, Palmer (2007) touches on many of the tenets of peace education. Similarly, and powerfully, Thompson (2017) unpacks a pedagogy of tenderness that also speaks to peacework, writing about tenderness as:

> an embodied way of being that allows us to listen deeply to each other, to consider perspectives that we might have thought way outside our own worldviews, to practice a patience and attentiveness that allow people to do their best work, to go beyond the given, the expected, the status quo… tenderness makes room for emotion; offers a witness for experiences people have buried or left unspoken; welcome silence, breath, and movement; and sees justice as key to our survival (p. 1).

Thompson (2017) makes clear that this pedagogy of tenderness extends beyond the walls of a classroom and occurs because individuals choose this way of being in all areas of their life, an integrity that Palmer (2007) and O'Reilley (1993) echo in their work as well. These choices of educators and scholars to attend to peace without situating within peace education as a field speaks to the process of naming practices of peace through contextual pedagogical experiences. Rather than a push back to peace education as a formal field, they expand and invite peace pedagogical practices beyond constructed or designated sites of what peacework in classrooms should be.

History of the Formal Field of Peace Education

Situating the development of peace education within history can be tricky, given the name "peace education" does not formally emerge in historical documentation until the late 19th and early 20th century in Western educational settings. However, educating for peace existed long before the modern era. The following sections contextualizing peace education from a historical lens will acknowledge this, the first with early roots of peace education, the second with the formation of peace education as a field in the United States, and finally additional histories peace educators have yet to explore.

Harris & Morrison (2013) provide a comprehensive overview of peace education throughout history, beginning first by acknowledging historical religious roots and figures, such as Buddha, the Prophet Muhammad, and Jesus of Nazareth. Within particular contexts, Harris & Morrison (2013) note that these prominent religious leaders sought social-theological systems that encouraged peaceful and loving practices that were often antithetical to the dominant empires or forces of their day. Educating for peace became a resistance to violent cultures; however, as several authors point out, these same

religions have historically been at the roots of educating for violence and conflict through beliefs such as just war theory (Bajaj, 2008; Harris & Morrison, 2013; Noddings, 2012). Just war theory is the notion that wars can be ethically justified through just causes and intentions; in recent years, the Bush administration in the United States purported this as justification for invading Iraq (McCorkle, 2017).

Many histories of peace education include references to the ancient Greeks and early church leaders such as Saint Augustine and Thomas Aquinas as all concerned with educating for justice and harmonious society; however, they all validate violence and just war when necessary (Harris & Morrison, 2013). Harris (2008) suggests that the earliest teacher in Europe to directly link education to peace was the Czech Comenius who, influenced by centuries of warfare in central Europe, believed that education should pursue universal knowledge and cultivate shared values that demonstrated war and violence were unnecessary to solving problems. Inspired by Rousseau's work, Pestalozzi, a Swiss educator in the 19th century, centered peace in his teaching, arguing care and peace as foundational to teacher-student relationships within educational spaces (Harris, 2008). Early peace societies in the United States consisted mostly of religious groups such as the Quakers, Mennonites, and Brethren. In the aftermath of the War of 1812 and during the Second Great Awakening, peace societies became more common in the early decades of the 19th century in the United States (Harris & Morrison, 2013). Another wave of peace societies formed after the Civil War, and many became foundational to the groups that would educate for peace in the years leading to World War I.

Peace Education in the Modern Era

With growing militarization and warfare modernization at the 19th century's end, many world leaders fostered global agreements and conferences aimed at promoting peace and discouraging war tactics (Threkled, 2017). These events continued in the formation of peace societies and foundations, with U.S. citizens specifically interested after President Theodore Roosevelt's 1906 Nobel Peace Prize (Threkled, 2017). While some scholars such as Harris (2004) link these peace societies to the desire to stop the forces that would eventually fuel World War I, other scholars believe these peace movements to be more nuanced. Zeiger (2003) notes that these early efforts at peace education correlated with the suffrage social movement gaining traction in America. Threkled (2017) argues these societies formed more for scholarly and intellectual investigations into the roots of war and violence, especially as Americans sat further away from realities of war and leaned into discussions with more conceptual lenses. These conversations trickled into elementary and secondary education at a smaller scale; the most prominent example being Fannie Fern Andrews and the American School Peace League (ASPL).

Founding ASPL in 1908, Fannie Fern Andrews wanted to promote global citizenship among children with emphasis on child-centered learning and experiential learning, drawing from progressive movements of the day; however, the content created and distributed focused highly still on obedience to American leadership (Stomfay-Stitz, 1993; Threkled, 2017; Zeiger, 2003). The curriculum lacked a full vision of equality for all people as many of the women involved were suffragists but not feminists. These women, usually White women from higher socioeconomic statuses, advocated for peace, but not for the advancement and civil rights of Native Americans and African Americans.

Further, Andrews ultimately bent to male policymakers rather than female teacher-activists on the ground (Zeiger, 2000; Zeiger, 2003). The greatest contribution of the league, despite its faults, was the critique of the growing militarization of the United States and boys. The league's curriculum worked to counteract hypermasculinity of the day in favor of more egalitarian leadership; though again, leaders only considered certain types of people, such as those who were White, Western, affluent, and male, for those roles. Despite the best efforts of many peace societies like the ASPL, prior to World War I the education system buckled under a militarized patriotism, promoting among students and teachers total support of the war effort (Howlett & Cohan, 2017).

Dewey's work on democratic education set the stage for a deeper understanding of peace education beyond the anti-militarism of many peace societies like the ASPL during the progressive era. Influenced by Jane Addams and Randolph Bourne, Howlett & Cohan (2017) chart that through their influence Dewey's vision of education evolved into one befitting peace education definitions despite his earlier justification for military intervention during World War I. In the decade following World War I, "Dewey called for a school program in the 1920s [and 1930s] that would foster an appreciation for internationalism and challenge the glorification of militarism" (Howlett, 2008, pp. 28-29). For content that promoted pathways to peace, Dewey proposed a curriculum with emphasis on geography and history that would eliminate nationalism and inspire respect for global neighbors (Howlett & Cohan, 2017; McCorkle 2017). This proposal of academic content that incorporated a broader, more transnational perspective on conflict, culture, and cooperation pointed peace educators in the direction of "positive" peace rather than the mere absence of violence.

Peace Education Post-World War II

With the dawn of the Cold War nuclear age post-World War II and the rage of McCarthyism, peace education became culturally aligned with communism, steering educators away from teaching to global peace and citizenship. This ideology seeped into many primary and secondary school systems. While some peace education groups formed in protest of nuclear arms, the influence of the Vietnam War and social movements of the 1960s gave way to the boom of peace studies courses, degrees, and programs across American university campuses (Howlett & Cohan, 2017; McCorkle, 2017). Harris & Howlett (2013) note these programs and degrees were birthed more out of the social activism and civil liberties movements of the 1960s rather than solely from war threats. With the crescendo of the Cold War, further specific peace education programs and centers began in the 1980s and 1990s at Harvard University, Columbia University, and the University of Minnesota (Howlett & Cohan, 2017). Here, peace education shifted to not only address global warfare, but to additionally take up conflict resolution, and cultivating fuller peace pedagogies that became more holistic, with concentric peace circles beginning with the self to interpersonal relationship, communal harmony, and global citizenship (Harris & Howlett, 2013; McCorkle, 2017). It is during the 1980s that peace education began seriously shifting from a globalist to more humanist perspective with holistic approaches to interpersonal and communal conflict. McCorkle (2017) and Harris & Howlett (2013) write that in part this shift came from the movement of "education focus overall from solely focusing on the macro and political forces to looking to the community and social realities" (Harris & Howlett, 2013, p. 263).

In the last quarter of the 20th century, peace pedagogy grew more detailed with critical pedagogy proposed by educators and theorists like Paulo Freire and Johan Galtung. Galtung's (1969) theories of positive and negative peace as well as Freire's emphasis on critical consciousness and social reconstruction provided the language and tools for peace educators to translate the vision of a peaceful world into a reality (Harris, 2004). Further, feminist scholars provided a nuanced view of the relationship between masculinity and militarism as well as the importance of care in cultivating cultures of peace within a classroom, school, and community (McCorkle, 2017). Work from feminist scholars such as Nel Noddings, Birgit Brock-Utne, and Betty Reardon became important as a movement for inner peace as well as peaceful cultures within the schoolhouse. In short, while peace education began on a global scale, the work continually moved inward through concentric circles to the self.

While this section covers the history of peace education as it emerged as a formal field under Western contexts, I would again like to reiterate that teaching for peace existed long before the Western peace societies that emerged in response to nationalism and militarization. As we consider both work within and against the field, we can pursue and undertake additional research on peace education. This includes a need to examine the stories peace educators and scholars tell about the field and its history. The historical narrative provided here should be acknowledged as but one thread of historical peace education with many more that should be studied—including other Western and United States histories. Further, studying this particular history requires further gendered and intersectional examinations. For instance, how might we understand the work of the ASPL and Fannie Fern Andrews as a complicated legacy of White women in higher

social classes both promoting peace while reinforcing nationalism and racism? This is important work, but it is an extension beyond the work this thesis aims to do. I mention this to acknowledge the ways in which peace educators and researchers must do the critical work within the field to dismantle dominant narratives so that we may attend to other ontological and epistemological orientations.

Shortcomings and Challenges in the Field.

Despite peace education's large breadth of work in addressing violence and working toward social transformation, the field has yet to seriously take up recent theories to reflect on its own work and aims, such as decolonial theory, critical race theory, critical ethnic studies, and feminist theory, and thus misses important analyses f violence through the lenses of race, gender, sexuality, nationality, and other analytics (Finley, 2018; Gray & Tietjen, 2018). In recent years, peace educators have included environmentalism as part of their educational efforts as the crises of the Anthropocene become more glaring; however, without these missing analytics, the efforts toward peaceable education fall short, and perhaps are not only ineffective but dangerous in their work. Scholars note the importance in particular of a gendered analysis when considering ecological violences in the Anthropocene (Finley, 2018; Gray & Tietjen, 2018; Nixon, 2011).

Further, peace education continues to reconcile with ideas of globalization and colonialism that pervade the field. As a result, peace education can become drawn into the work of global development, an outgrowth of globalization which itself is an outgrowth of imperialism. Cremin (2016) outlines specific challenges the field faces in the 21st century, such as the issue of universalizing definitions of peace and violence and

the use of Western, Eurocentric epistemologies and methodologies in peace education research. These particular epistemologies and methodologies can grow out of ontologies that still position humans over other humans or the earth, using peacework as a singular prescription that will, falsely, work in multiple contexts. Organizations like the United Nations are often highlighted in these orientations, and peace education programs implemented in conflict-affected are often designed by Western aid workers that devalue organic peace processes within communities and can implicate "conflict and violence are somehow the result of a lack of rationality, motivation to change, empathy or skill on the part of the people affected" (Cremin, 2016, p. 9) which can cast narratives of "uncivilized," people and "hero facilitators" (p. 9) further harming and damaging communities and devaluing non-Western practices. Further, peacework or peace education can extend philanthropic models that replicate colonial oppressions and development practices of the Global North (Mies & Shiva, 2014) that continue to extract resources and capital from the Global South without acknowledging the historical damage of colonialism in the first place.

Cremin (2016) also highlights the crisis of education in peace education by drawing on conflict theories. Cremin (2016) addresses the myths of education as a "great equalizer," offering social mobility to the masses when in fact it often reinforces damaging power hierarchies, particularly under capitalist, neoliberal employments. Education, Cremin (2016) writes, is "being reduced to a commodity to be consumed like any other. This has diminished its potential as a process of human growth and spiritual development" (p. 5). Framing students as citizen-consumers, Cremin (2016) believes education often fails critical consciousness and democracy building. In these systems,

Cremin (2016) acknowledges the reality of direct violences: bullying, sexual harassment, and violence. I would also add to this list issues like the push-out phenomenon of BIPOC children, grading and marking systems, Western erasure of non-dominant and Indigenous histories and cultures, and more. There arise questions of legitimacy of peace education within violent systems: does peace education get undermined by the systems it functions in? Zembylas (2018) turns a critical lens on critical peace pedagogies, writing that while critical peace pedagogies move out of Freirean frameworks, they have yet to seriously take up issues of class, race, sexuality, gender, ethnicity, or other analytics. Further, Zembylas (2018) argues that peace education, like many other educational fields, employs Western knowledges toward Western peace definitions and desperately needs greater emphasis and theorizing on decolonization within peace education, drawing from post/decolonial studies, critical race theory, Black feminist theory, and more.

Why Not Just Environmentalism or Feminism?

Moving forward, especially considering the roots and ramifications of the Anthropocene, peace education might also take up ecofeminism as it directly connects environment and gender in its theory and work. Ecofeminism draws from Indigenous theory, feminist theory, and environmentalism, and works in intersectional ways beginning with a gendered analysis to examine the social categories that leave women and the environment particularly vulnerable to violence (Mies & Shiva, 2014; Warren, 2000). Scholars find that environmental education alone is often not enough as the field does not make connections between environmental destruction and other forms of oppression such as sexism or racism (Li, 2007). Li (2007) unpacks the shortcomings of just an environmental education approach, arguing that environmental education can

often emphasize management of the earth that still implies a control of humans over the earth rather than reciprocal relationships, and even further, that environmental problems are not issues born of the earth apart from humans, but are manifestations of social and cultural strife.

Li (2007) also notes that feminist pedagogies, while employing intersectional lenses to understand structural oppression, liberation, and experiences, do not completely critically examine how these structures shape human-earth relationships. Pilgrim & Davis (2015) note that both fields need each other. Feminists must consider environmental destruction, and environmentalists must examine their work through intersectional lenses. Additionally, as both fields face work of decolonization and transnational contextual understandings of their work, Indigenous theory and perspectives are not only necessary but central to ontological orientations for the Anthropocene. What ecofeminism uniquely offers is an ontological orientation that evaluates both the complex positionalities of all living beings and posits interdependent relationships between humans and non-humans that are bound together by the same structures of domination and the same possibilities for liberation, drawing from the offerings of each of these fields (Gardner & Riley, 2007; Pilgrim & Davis, 2015). This orientation speaks to the Anthropocene's possibilities and carries on the hope of peace education to resolve conflict in nonviolent ways centered in relationships. As peace educators employ ecofeminist lenses and tools within the classroom, they can make connections of interconnectedness in their work, and the direct links of oppressive systems on individuals and the environment.

The Offering: An Ecofeminist Extension of Peace Education

Ecofeminist offers several pathways for peace education to both critique itself as well as work forward to more holistic views and practices of peace. With the growing alarms of the current man-made environmental crises, peace education seems to readily take up the issue for work in the classroom, offering practices and goals of sustainability for students. In peace education's response to the environmental crisis, the field addresses numerous problems: fossil fuel burnings, water pollution, chemical run-off, nuclear waste, etc. And while the field does do some work to address environmental racism, it has yet to link gender and ecology or dip into intersectional environmentalism, leaving some individuals and communities erased or delegitimized. For a host of reasons, peace educators must do the work to take a gendered analysis to environmental crises to render visible the gendering of the environment itself, the nuances of environmental degradation along gendered lines, the ways in which environmental activism manifests along gendered lines and advance intersectional analyses. Ecofeminism is one avenue for this work.

First, ecofeminism approaches oppression of the earth through multiple perspectives and axes, beginning with a gendered lens and extending to intersectional understandings of how oppressions are linked under capitalist-patriarchy systems. Environmentalism is never a single-axis issue, and multiple oppressions constitute environmental degradation (Finley, 2018; Gray & Tietjen, 2018; Nixon, 2011). Viewing environmentalism through a gendered lens offers more refined concepts of particular violences occurring and who they affect the most. Gray & Tietjen (2018) link peace studies with gender and environment by proposing the same colonial, patriarchal, White

supremacist, capitalist systems that create hierarchies along gender are the same forces

that dominate and subjugate the earth. As ecofeminists argue, the domination along

gendered lines is the same as those of the environment, and thus the liberation and peace

of both humans and non-human life is bound up together. When we view these slow

violences (Nixon, 2011) that disproportionately affect women through an ecofeminist

lens, we can understand that they not only affect women and the earth but serve as means

of control. The environmental crises are not just bound up in unfettered market

economies but are the direct outputs of a desire to control and exert power over which are

desires ecofeminists work to uncover and uproot.

Secondly, ecofeminism responds to violences not through globalization, an

outgrowth of colonial-imperialism, but through coalitions rooted in local expertise and

experience. While particular locations and sites utilize place-based approaches to undoing

oppressive systems and imagining structures necessary for flourishing communities,

ecofeminists work from the understanding that the liberation of these sites are bound

together, across colonial borders, environments, and continents. Resistance to

exploitation can occur through transnational and multiversal coalitions. By looking

inward, peace education might use an ecofeminist approach to decolonize from

globalized and uniform notions of peace, recognizing multiple sites of "peaces" (Cremin,

2016) that exist and work together to end violence.

Additionally, ecofeminism also offers a mirror for peace education to reflect on

its own history and constructions about peace and violence that build on patriarchal-

capitalist dualisms of men/women and culture/nature. Without digging to these roots,

peace educators may replicate the gendered categories that produce particular emphasis

on dramatic, rather than slow violences (Nixon, 2011), not making connections to the covert violences that serve to control gendered individuals and environments. By not speaking to a gendered analysis, peace education will restrict itself, held hostage by its own silences.

Ultimately, what ecofeminism(s) offer(s) is a different way of being in the world that grows from the belief that all life is interconnected and interdependent while honoring unique positionalities. Because ecofeminism uniquely draws from Indigenous, environmentalist, and feminist theories and traditions, the ontological orientations take multiple intersections and contextual locations into account. Again, this extends the goals of peace education and peace pedagogies focused on building communities of trust, vulnerability, and nonviolence.

Chapter I Summary

The focus of this introductory chapter has been to lay the foundations of this thesis by addressing current problems and possibilities that face peace education and possible pathways forward. I have addressed the crises and possibilities of the Anthropocene, the work of peace education in addressing historical violences, and the discussion of both slow violences and direct crises of the epoch. Scholars continue to call for ontological orientations, that in turn call for interdependent and transspecies relational beliefs that guide mutually caring ways of being, finding education to invite engagement and transformation individuals. The scope of my proposal in this thesis is ecofeminism as a pedagogical offering that works from relational ontologies as an extension of peace education in response to the crises and the possibilities of the Anthropocene. While my work here exists largely as a theoretical argument, I will ground this in the concrete and

local context of a specific location: Hickory County, Missouri, U.S. and the greater Ozark Mountain region.

In Chapter 2, I will focus on fleshing out ecofeminism as a theory and practice, providing a literature view that covers its core tenets, the forces it responds to, its evolution, critiques of the theory, and its possibilities for pedagogical practice. My focus in this chapter will be to lay the groundwork for an ecofeminist peace pedagogy that I will construct in Chapter 3.

In Chapter 3, I will utilize ecofeminism to answer the shortcomings and challenges of peace education, bridging the fields together through a post-oppositional lens (Keating, 2013). Then, I will expound on what an ecofeminist peace pedagogy might present to educational spaces regarding teacher-student relationships, classroom spaces, curricular focuses, and school structures. My focus in this chapter will be to construct tangible pedagogical practices and mindsets that will guide its application in Chapter 4.

In Chapter 4, I will apply the ecofeminist peace pedagogy I constructed in Chapter 5 to the specific location of Hickory County, Missouri and greater Ozark Mountain area. My focus in this chapter will be to imagine what an enactment of an ecofeminist peace pedagogy might look like with roots to a specific place, how this might alter or change traditional education practices in the area, and how this pedagogical practice would coalesce with other locations and regions around the globe.

In Chapter 5, I will offer concluding remarks on this work and potential pathways forward that an ecofeminist peace education scholarship might address in further work. Finally, I will conclude by revisiting the initial passage from Butler (2004) that began my thought process, furthering my own questions and understandings of how an

ecofeminist peace pedagogy might foster conditions for us to grow from our shared

vulnerabilities.

CHAPTER II

ECOFEMINISM, A LITERATURE REVIEW

Emerging with and in response to the mid-20th century feminist movement, and rooted

additionally in Indigenous theory and environmentalism, ecofeminist theory also critiques

and works to dismantle sexist and patriarchal structures by engaging power with a critical

lens to uncover interlocking oppressive systems, such as race, class, gender, etc. The term

emerged from the 1970s work of French feminist Francoise d'Eaubonne who sought to

explain the connected oppression of, and thus necessary connected liberation of, women

and the earth (Gaard, 2011; Gardner & Riley, 2007; Hunt, 2014; Kings, 2017; Li, 2007;

Moore, 2008; Pilgrim & Davis, 2015). Ecofeminist scholars argue capitalist patriarchal

structures create parallel treatments between women and the earth (Gaard, 2011; Mies &

Shiva, 2014; Sakellari & Skanavis, 2013). These structures intensified and emerged

during the Enlightenment and Scientific Revolution to conceptually link women and the

earth as objects to oppress, dominate, and exploit for power and capital (Mies & Shiva,

2014). With Crenshaw's (1989) and Black feminist theory's work on intersectionality and

Mohanty's (1991) work on transnational feminism, (Gaard, 2011) ecofeminist scholars

additionally linked race, nationalism, disability, and more power structures to the

Oppression of women and the earth. As ecofeminist scholarship continues addressing the multitude of power structures shaping positioned experiences of oppression, it also began centering the work of Indigenous theory as part of its analysis to understand neocolonial underpinnings to these structures. Ecofeminist scholars continue to critique the multiple power structures at work to objectify, extract, and consume nature, women, and people of color, particularly of the Global South, ultimately causing our current man-made climate crisis (Kaijser & Kronsell, 2014; Nixon, 2011).

Li (2007) notes the field's changing from focus to "reposition[ing] women at the center of the environmental movement" to emphasizing women's activism and agency in "social movements that contest interrelated forms of oppression at the global level" (p. 361), shifting to a greater focus on critiquing and dismantling capitalism and globalism that mutually construct other systems of oppression. This shift from linking women and the earth through patriarchy to linking women and the earth through multiple systems, including capitalist patriarchy, sets the stage for ecofeminist work today that directly addresses the challenges of the Anthropocene. In attending to these challenges, ecofeminism continues to focus on the strategic linkage between nature and women, resisting capitalist patriarchy, and reimagining worlds where dignity and care is honored in all living beings.

While the "story" and naming of ecofeminism begins in 1970s scholarship, the work ecofeminism proposes in cultivating reciprocal relationships of care and responsibility between living beings, particularly humans and non-humans, existed long before the term emerged. This chapter will provide a literature review of the field. First, I will move through ecofeminist critiques of power systems. Then, I will address the tenets

of ecofeminist practices which include being in and with the world, strategic essentialism, epistemologies of love, intersectionality, and transnational coalitions. Finally, I will chart current ecofeminist pedagogical practices.

Critiquing Power Systems: Shifting from Patriarchy to Capitalist Patriarchy

To understand ecofeminism's ideologies, practices, and imaginations, it is first important to understand the complexities of the structures it actively resists. Mies and Shiva (2014) write about the need to examine the correlations and causations between violence against nature and violence against women, arguing that traditional patriarchal structures have merged with capitalism, and these, along with other structural violences, work in tandem with such hierarchical frameworks to oppress. These frameworks work by creating oppositional values, false dichotomies and dualisms, predatory power practices and privilege, and enforced subordination for those at the bottom of the hierarchy (Harvester & Blenkinsop, 2010; Mies & Shiva, 2014). Mies & Shiva (2014) name these interlocking frameworks "capitalist patriarchy", writing, "The capitalist patriarchal perspective interprets difference as hierarchical and uniformity as a prerequisite for equality" (p. 2). Built on ethos of competition, consumerism, and commodification, the flourishing of those at the top of the hierarchy will always come at the expense of those subjugated at the bottom: a continuation of colonization and imperialism (Harvester & Blenkinsop, 2010; Mies & Shiva, 2014).

Within this hierarchy, "environmental justice becomes gendered because women suffer the most from poverty, human rights violations, and environmental destruction," (Sakellari & Skanavis, 2013, pp. 79). When examining capitalist patriarchy in this framework at a global level, Mies & Shiva (2014) argue that the most vulnerable humans

in this system are women of the Global South. Most often, the cheapest laborers are young women, subjected to no job security, low pay, inhumane conditions, threats of violence, lack of safety, and no chance for upward mobility (Mies & Shiva, 2014). Additionally, agents of capitalist patriarchy's "objective" science without regard for the larger impacts often leave chemical waste affecting women at higher rates, particularly women of the Global South (Mies & Shiva, 2014). Further, as the climate crisis increases exponentially and resources of water and inhabitable land diminishes, violent clashes will most likely increase, and women of the Global South have historically, and presently, been the most vulnerable to armed conflict. By interrogating the linked oppression of women and the earth, Mies (2014) writes that ecofeminism must attend to the voices most often caught in the gears of these systems as it reimagines new worlds: knowledge production for new worlds must not come from the top, but those closest to the earth's destruction. This re-centering and world-making lies at the heart of ecofeminist work. The re-centering and world-making function as a prophetic naming of an empire's oppressive tools, and the collective imagining of a collaborative liberation. Gaard (2001) writes that ecofeminism's goal to oppose and dismantle interlocking ideologies, dominations, and oppressions strikes at the heart of Western civilization and capitalism, challenging beliefs that any "human or nonhuman exists solely for the use and pleasure of any other" (pp. 184-5).

Being In and Knowing the World

Mies & Shiva (2014) argue the ontological and epistemological framework of capitalist patriarchy roots in value dualisms and hierarchical oppositions in which one group will be "always considered superior, always thriving, and progressing at the

expense of the other" (p. 5). Reductionism is often the ontological framework, dictating ways of being as uniformity with criteria of objectivity (Mies & Shiva, 2014). Ruder & Sanniti (2019) call these "predatory ontologies" stating "these ways of being necessitate dominating, exploitative, and oppressive relations that validate and maintain the structural inequalities pivotal to capitalism" (p. 2). These "predatory ontologies" dictate our relationships with other humans, other species, the earth, and with ourselves (Ruder & Sanniti, 2019). If, as Warren (2000) suggests, our ethical orientation is tied closely with our ontology, then these "predatory ontologies" create a particular set of ethics rooted in oppression and exploitation of all living beings, even our own selves, and further ordain limited notions of knowledge and epistemologies. Warren (2000) uses Frye's (1983) notion of the "arrogant eye" or an arrogant attitude toward the world that breeds ethics of conquest rather than care (p. 66).

As with ontologies, epistemologies within capitalist patriarchy are often defined by the market; that knowledge which cannot be derived from or organized into market values is often given little place allowing, "the transformation of value into disvalue, labour into non-labour, and knowledge into non-knowledge" (Mies & Shiva, 2014, p. xv). This production of knowledge builds on the ontological premise of reductionism: the extraction, exploitation, and commodification for wealth (Mies & Shiva, 2014). Further, this reductionist epistemology, which is based in uniformity, divisibility, and objective criteria, limits who can contribute to productions of knowledge, only those who are experts offer valid knowledge, all others are subjective and suspect (Mies & Shiva, 2014; Sakellari & Skanavis, 2013). In the capitalist patriarchy, this limitation extends beyond humans: the earth and other species are passive, with no real knowledge or ways of

knowing to offer (Warren, 2000). The extracted resources, once exploited and commodified, stand in as fragments of the whole, allowing entire bodies of knowledge to be built on entire ecosystems, people groups, races, genders, classes, etc. that then enforce capitalist patriarchy market values, further deepening hierarchies and dualisms (Mies & Shiva, 2014; Ruder & Sanniti, 2019). Further, the ontological and epistemological stances of capitalist patriarchy are static, unmoving, and unbending to the unfolding experiences of being alive in the world.

Capitalist-patriarchy epistemologies grow out of Western constructs of knowledge, pointing to the Greeks as a starting space for separating human and nature through reason and language and thus setting the stage for philosophical questions of human nature that research takes up as well: what does it mean to be human? (Smith, 1999). Smith (1999) argues that this question becomes layered and being human becomes a varied pyramid by which scientists and researchers could place individuals, from "fully human" to "fully savage." This work that moves through both philosophy and science construct specific ontological orientations to the world as well as epistemological frameworks, such as empiricism and positivism, that set build "the West." (Also, important to note is that religion, particularly Christianity, took up these dualisms and hierarchies as well and implemented them as part of its colonial work.) The framework of the West, for Hall and for Smith (1999), allows for the classification of society, condensing the complex into systems of representation, providing a standardized model of comparison, and providing criteria to evaluate other societies. As such, Western epistemologies try to dictate ways of being to the "Other" by enforcing that the purpose of Indigenous people, like animals and plants, serve Western knowledge and desires only.

The West's framework runs the engine of imperialism and by extension colonialism: outpost sites for Eurocentric control and Western culture that subjugate, classify, and commodify Others and the earth along hierarchies for greater financial and political enterprises.

Because positivist science underpinned all imperial and colonial knowledge, Western researchers and scholars cut up and measured Indigenous ways of knowing according to Western standards or disregarded as knowledge at all if it could not be measured or commodified into production. Knowledge became individualized: Intellectual property of a person who could "claim" discoveries or be an "expert" within their field. Usually, this person was of European origin, erasing entire Indigenous communities and individuals, and delegitimizing collective knowledge. These European "experts" and scientific societies of experts "produced and reproduced cultures of elitism, patriarchy, and knowledge" (Smith, 1999, p. 86) that used philosophical work to scientifically constructed notions of "Other" to legitimize colonization of both Indigenous peoples and the earth. In doing so, the imperialist projects disseminated these ideas back to colonial sites as much as centered itself in consumption of these sites, sending out botanical colonization, "trade" which was never freely given, diseases, renaming of ecological landmarks, and more. Smith (1999) in particular pays attention to how renaming of the earth almost always reflects European male "explorers" or "missionaries" or heads of state and how this renaming was and is just as damaging as altering the Earth itself. Smith (1999) writes that "the most fundamental clash in research is the earth as a living entity" (99). These critiques and concerns lie at the heart of

ecofeminist theory and practice as the work seeks to honor human and non-human entanglement in an alive earth.

Logic of Domination

Warren (2000) proposes the logic of domination as vital to understanding oppressive conceptual frameworks such as capitalist patriarchy. Oppressive conceptual frameworks include five elements: 1) value hierarchical or "Up-Down" thinking, 2) oppositional value dualisms, 3) power over, 4) hierarchies of privilege, and 5) the logic of domination (Warren, 2000). Warren's (2000) logic of domination works to unpack how these hierarchical structures come into being and employ projects to oppress and subject individuals.

First, Warren (2000) unpacks differences between justified domination and unjustified domination. For Warren (2000), dominating relationships are not always harmful and at times necessary, and she uses the example of parent-child relationships. For example, Warren (2000) posits that it is appropriate for parents to influence or "dominate" for a child's safety such as not touching a hot stove. Warren (2000) distinguishes this between unjustified domination, such as child abuse, in which domination turns to oppression. Warren (2000) writes, "All oppression involves domination, but not all domination involves oppression" (Loc. 926).

With this in mind, Warren (2000) gives foundation to a logic of domination as a logical structure and a value system that employs moral superiority to justify itself through the "Up-Down" positions. It "operates both as a premise and as a process whereby others are constructed (or thought of) as inferior-- that is, as Others" (Warren, 2000, Loc. 823). This value system comes into being by assigning values to similarities

and differences, optioning diversity as an opportunity to create and justify oppressive domination (Warren, 2000).

Warren's (2000) logic of domination clarifies how women, non-humans, and the earth get placed in the "Down" position under the same patriarchal and capitalist frameworks, usually through the assertion that we and nature are irrational and morally inferior. (Warren (2000) does spend time noting that there are women who find themselves in the "Up" location via racist and classist systems by taking on the values and exuding the values of the particular "Up" location.) Warren's (2000) argument for ecofeminism comes in part by rejecting the biological determinist, conceptual essentialist, and universalist systems that have long subjugated women and nature in Western logics of domination.

Tenets of Ecofeminist Practices

Warren (2000) writes that ecofeminism is a theory in process, quilting together diverse perspectives not only "about nature but rather contextuality, about understanding our lives and our struggles in the broadest terms and forms. It is about reclaiming and reconstructing reality" (Gaard, 2001, p. 185). Ecofeminism "quilts" by drawing from environmental theory, feminist theory, and Indigenous theory (Warren, 2000) and Adams & Gruen (2014) states that as there are multiple theories within each of these areas, so there are multiple iterations of ecofeminism(s). Additionally, ecofeminism(s) adapt to their particular location, concerned with the particular structures exerting dominance in that space but still work in transnational and multiversal ways from the core tenets that make up the field.

Harvester & Blenkinsop (2010) piece together five key themes in that hold current ecofeminism together: 1) the belief that social transformation is necessary 2) the practice of moving to non-hierarchical and non-dualistic structures of power relations, 3) the belief that biological and cultural diversity have value and are necessary for the earth, 4) the belief that all beings, both human and nonhuman, have inherent dignity, and 5) the critical analysis of parallels and connections between the oppressions of nature and of women (p. 123).

While ecofeminism critiques of power systems, these critiques work from and toward positions of post-oppositionality (Keating, 2013) that dismantle value dualisms and binaries imposed by the systems of capitalist patriarchy. Ecofeminism acknowledges and critiques the parallel binaries that capitalist patriarchy imposes and sustains to create the categories of culture/nature and men/women. By linking oppressions of nature and women in these value binaries, ecofeminism argues the liberation of nature and women are also linked by dismantling these dualisms for post-oppositional spectrums of being and knowing the world. The goals of living move from getting to the top of a hierarchy or being in the right side of a binary to healthy and flourishing interdependent living. These movements reconstruct ideas of justice, responsibility, growth, and power (Adams & Gruen, 2014).

Being In and With the World

Ecofeminism is a reimagining of capitalist patriarchal ontological positions, moving from predatory to caring, positioning humans as with the earth and part of nature, responsible to and affected by its cycles (Mies & Shiva, 2014). This reimagined ontology expands to an inter-species ethic, the dismantling of man's domination over nature and

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animals as well as the human hubris that builds these ways of thinking (Buckingham, 2004). Ruder & Sannitit (2019) posit this recognition of interdependence as a moving into an ethic of care, or "establishing mutually-enhancing ways of being" (p. 20) and thus ethical practice is rooted in a responsibility to others and to the interconnected flourishing of all beings. Ways of being grow from ways of love and inherent dignity (Mies & Shiva, 2014). Warren (2000) again borrows from Frye's (1983) scholarship on the "loving eye" as an ontological orientation:

> The loving eye knows the independence of the other. It is the eye of a seer who knows that nature is indifferent. It is the eye of one who knows that to know the seen, one must consult something other than one's own will and interests and fears and imagination. One must look at the thing. One must look and listen and check and question. The loving eye is one that pays a certain sort of attention. This attention can require a discipline but not a self-denial. The discipline is one of self-knowledge, knowledge of the scope and boundary of the self.... In particular, it is a matter of being able to tell one's own interests from those of others and of knowing where one's self leaves off and another begins (Frye, 1983, p. 75).

Warren (2000) places the "loving eye" way of being into practice, reflecting on an experience in which she climbed a mountain. In the "loving eye" way of being, Warren (2000) speaks about listening to the mountain as she climbed, being aware and respectful of differences, and acknowledging their relationship. Through the "arrogant eye" (Frye, 1983) the mountain exists only for conquering (Warren, 2000), but in the "loving eye," the author attends to it, and they unfold together. Warren (2000) writes that "how one climbs a mountain and how one tells the story about the experience of climbing" (Loc. 1701) are ecofeminist practices that resist capitalist patriarchy.

Similarly, Ingold (2017) also speaks to approaching the world similarly through processes of attention rather than transmission. While Ingold (2017) does not expressly move from ecofeminism, the ontological work he proposes certainly speaks to the

difference between attending to the world through care and existing in the world through conquest. Ingold (2017) illustrates what he calls "correspondence," the active engagement of or attention to the give and take in undergoing, with the difference in taking a walk and walking. Taking a walk exists in intention, a singular end goal in mind, a mission to get from point a to point b. Taking a walk does not pay attention to the walk itself but checks off the walk as an act achieved. Walking, however, is full of attention, asking the walker to inhabit the action and pay attention to the path to adjust the speed and step. Walking has no real end, but the inhabiting of it transforms the walker into someone new. Ingold (2017) describes the phenomenon:

> Walking ceases to be something that I set my body to do, as a self-imposed routine. Rather, it seems that I become my walking, and that my walking walks me. I am there, inside of it, animated by its movement. And with every step I am not so much changed as modified, in the sense not of transition from one state to another but of perpetual renewal. I am indeed a different person when I arrive; not the same person in another place, or with a body marked by the stigmata of passage" (p. 23).

The point, Ingold (2017) writes, is not the end of the walking. The point is the walking itself. This walking parallels what Ingold (2017) unpacks as human becoming, rather than becoming human. Becoming human is problematic, with questions of some individuals being more human than others as well as notions of transactional and consumerist ways to become human, questions and notions that drive the machine of capitalist patriarchy. Rather, human becoming does not work toward an end point, does not work from transmission, and does not have a point beyond a continuous unfolding and becoming. Being and becoming in the world happens in correspondence and entanglement with others.

Davison (2015) writes caring ontologies also do not assume the same ways of being in other humans and non-humans nor the same destinies. Visionary feminist anthropologist Tsing (2015) in her ethnographic study of matsutake mushrooms as a site for meditations on global connection and capitalism argues that the mushroom holds a whole way of being and living in the world that has nothing to do with serving human living. The mushroom exists completely for its own purposes and not for human consumption; it holds its own agency and relationships. In mutually caring ways of being in the world, individuals honor ontological differences in one another made possible through attending to their interdependence.

Part of ecofeminist labor to reframe ontological orientations includes reframing the "status quo stories" (Keating, 2013) or "root metaphors" that keep individuals from new imaginations. Drawing from Indigenous scholarship, caring ontologies grow from relationships rooted to a particular place (Cajete, 2000; Kimmerer, 2013; Simpson, 2017). By place, Cajete (2000) means the whole of an ecological system, not just the soil: soil, plants, sky, weather, land formations, energies, animals, humans, spirits, etc. Cajete (2000) calls this relationship with place "ensoulment," an ontological orientation determining responsibilities and relationships to a particular place of nature, a bonding with place. The stories told about particular places drive ethical and ontological orientations: stories tell individuals how to be and interact with others in the world. Kimmerer (2013) pays particular attention to creation mythologies, offering the story of Skywoman to demonstrate a place-based story that posits animals through kinship to humans along egalitarian, not hierarchical, grounds. As Cajete (2000), Ingold (2017),

Warren (2000), and other scholars suggest, it is through reciprocal relationships that caring ontologies unfold.

Strategic Essentialism: Linking Women and the Earth

In linking the oppressions of women and of nature, ecofeminism is often plagued with essentialist challenges and questions of biological determinism in the assumption that women are closer to nature than men. Rather, ecofeminists argue that the theory itself works against essentialist categories as it deconstructs the systems who design them by employing anti-essentialism or strategic essentialism (Buckingham, 2004; Gaard, 2011; Warren, 2000). Strategic essentialism, Buckingham (2004), writes, works to find the overlaying commonalities toward the "wider interests of a just society" rather than uniformity, which is exactly what ecofeminism is working against.

Ahmed (2017) reminds that, while feminism's work centers on supporting women, this word is not uniform nor biologically sexist in her employment:

> What do I mean by women here? I am referring to all those who travel under the sign women. No feminism worthy of its name would use the sexist idea "women born women" to create the edges of feminist community, to render trans women into "not women," or "not born women," or into men. No one is born a woman; it is an assignment (not just a sign, but also a task or an imperative, as I discuss in part I) that can shape us; make us; and break us (pp. 14-15).

These commonalities Ahmed (2017) describes can be employed toward the "wider interests of a just society" rather than simply label a uniformity, which is exactly what ecofeminism is working against (pp. 14-15). In response to scholars pushing back against ecofeminism for overemphasizing differences, Li (2007) draws from the work of Diana Fuss to argue that further subcategories can do the same essentializing work. Instead, what Li (2007) argues for is a strategic essentialism not focused on unity under a

sameness, but rather unity amongst a diverse group of individuals who experience oppression under the same category of power.

As ecofeminism works with ideas of feminism, this same use of "woman" when discussing the links between domination of women and nature serves not as a biological category connected to nature, but rather a move in building political alliances for change (Warren, 2000). Moore (2008) also argues that in linking the oppressions of women and nature, ecofeminism cannot be about women only, but attends to and challenges all oppressive structures. The strategic essentialism employed here, Warren (2000) argues, ultimately is ecofeminist at heart as it seeks to build commonalities rather than construct walls of differences so that pathways for change are formed. These common links through strategic essentialism root in what Mohanty's (1991) use of Anderson's (1983) imagined community. For Hunt (2014), this imagined community (Anderson, 1983) of women and nature spans gender, race, class, ecology, and more to create a political, rather than biological alliance: intersections of strategic essentialism that actively deconstruct and reimagine together. It is through this "imagined community" forged through relationships and coalitions that new knowledges can be constructed from epistemic practices of care and love.

Epistemologies of Love

Instead of disconnecting and dissecting for knowledge, ecofeminism works in the interconnected relationships of beings through collaboration, responsibility, and nuance (Mies & Shiva, 2014; Kaijser & Kronsell, 2014). Warren (2000) writes that ecofeminism requires both head and heart work: knowing and caring move in circles; knowing produces ways of caring and being, the caring and loving of the earth and all species

produces further knowledge. Individuals care about what they attend to, and thus ecofeminism argues for the attending of all species and life, the valuing of both differences and commonalities (Warren, 2000). Gaard (2001) emphasizes that these epistemologies of care and attention allow individuals an alternate lens to commodification and reductionism, allowing for a more whole picture of experiences and communities. These epistemologies allow a "breaking down [of] dichotomies between academy and community or between theory and practice," (Gaard, 2001, p. 174) further dismantling value dualisms of capitalist patriarchy. Palmer & Zajonc (2010) describe these knowledge practices as "epistemologies of love," writing:

> seeing and hearing each other for who we are, which requires giving each other the agency to define who we are for ourselves as well as allowing each other to change and amend who we are or could be in the future (p. 153).

There, the authors describe contemplative inquiry as an expression of this epistemology, moving through seven stages: respect, gentleness, intimacy, vulnerability, participation, transformation, and imaginative insight (Palmer & Zajonc, 2010). This theory of knowledge posits that "we come to know best what we love most" and argue that its by attention, not distortion, extraction, or objectification, that we come to know. Knowledge born out of love requires encounters and humility; Zajonc (2006) as well as hooks (2000) argue that knowledge from encounters, care, and humility is what transforms us. Leopold (1949) worked in a similar epistemology as he developed his land ethic, arguing that knowing the land comes from loving the land.

This work echoes Indigenous scholarship that helps frame ecofeminist epistemology. For Cajete (2000) Indigenous ontologies and epistemologies grow out of "living in a sea of relationships" wherein multiple realities can be perceived. The author

writes that, while Western knowledge builds solely from knowledge experienced through the five senses, Indigenous knowledge sees this as just one way of knowing the world. This means that direct relationships to nature are necessary for learning from spirits, energies, and mysteries that the earth offers—but these are offered only in relationships, and these relationships must be rooted in a particular place. Likewise, Simpson (2017) contends that this epistemology doesn't always happen in the context of school or formal educational spaces held up in Western hierarchical values, but rather often occurs in the context of community where knowledge is embedded in larger contexts and kinship connections. Kimmerer (2013) works this question of love and knowledge into her undergraduate classrooms, pinpointing a conversation with graduate students who all expressed a deep respect for nature. Kimmerer (2013) asks them in response, "Do you think the earth loves you back?" and the students sat in silence. From there, Kimmerer (2013) moves in her work to demonstrate the relational knowledge that unfolds not only in university places, but more often in her day-to-day experiences with the earth.

Knowledge practices born of love, care, and attention actively resist the static and extracting knowledge practices of capitalist patriarchy because they refuse to be held hostage by consumerist and othering mindsets. Gardner & Riley (2007) put this epistemological orientation into constructing ecofeminist pedagogical spaces, they work from the assumption that knowledge is generated through community and relationships. Further, an important element to situating these epistemologies is understanding the unique positionality of individuals within interdependent relationships. This emerging through intersectional and transnational lenses allows us to interpret knowledges and relationships through specific contexts and conditions.

Intersectionality: Analytic, Methodology, Heuristic

As ecofeminism engages strategic essentialism, or tactical naming (Keating, 2013), to build political movements for change, many scholars additionally utilize intersectionality. A project grown out of Black feminist activism and thought through scholars and activists such as the Combahee River Collective, Audre Lorde, and bell hooks and can be traced back to activism and writing of Anna Julia Cooper, Kimberlé Crenshaw (1989) formally coined the term "intersectionality" through her work in the legal systems. Crenshaw (1989) offered intersectionality as an analytic to understand how law often functions on a single axis of identity, such as race or gender (or immigration status, or sexual identity, etc.) leaving individuals with multiple marginalizations, such as Black women, Crenshaw's (1989) focus, in unprotected "intersections" of multiple oppressions and erasures.

While the project of intersectionality was and continues to be born out of Black feminist scholarship and activism, the elastic-ness of the project can serve to understand positionalities of other individuals and groups who get caught in oppressive intersections where erasure happens and how the same structures oppress diverse individuals in varied positions. As such, intersectionality is crucial for ecofeminist work. While ecofeminism stresses the centrality of interdependence and reciprocal relationships, the individuals within these relationships and constellations locate in different positionalities under different intersections. These positionalities experience oppressions—such as capitalist patriarchy and its brethren—in different ways, requiring nuanced understandings and analytics.

Laird (2017) argues that by understand empirical data that continue to show dominations of women and nature linked, the work of ecofeminism must take intersectionality as an analysis to examine the compounding subjugations of "women, people of color, children, and the poor, and unjustified domination of nature that diminishes their environments 'habitability" (p. 275). Mies & Shiva (2014) write that even in the linkage of women and nature, certain hierarchies persist within them under a capitalist patriarchy; they find clear privileges that many women of the West hold over and on the backs of women of the Global South (Mies & Shiva, 2014). Kings (2017) posits that intersectional analysis as woven into ecofeminism can:

> assist in furthering our understanding of how a person's relationship with the environment (in the Global South or North) is not completely dependent on any one aspect of their lives, whether gender, race, class, sexuality or age but rather a combination of all of the above and more besides. As an analytic tool, it can be used to further understand the relationship that all women, including those in the Global South, have with their environment, without relying on gender typing or reducing an experience to the sole category of gender (p. 71).

In the quilting of intersectionality as part of ecofeminism design, scholars, activists, and theorists can further understand and name the interlocking systems that create these hierarchies of being, including those non-human agents. Laird (2017) writes that, "Challenging the exclusion of particular humans from equal standing in global society thus goes hand in hand with challenging a system that imperils all earthly beings" (p. 270).

Haynes, et al. (2020) employs intersectionality not only as an analytic but a methodology through which to understand "the convergence of dominating forces by illuminating specific details that are often overlooked, are missed, or have fallen through the cracks in typical analyses" (p. 752). By highlighting these specific details,

intersectionality as a methodology allows researchers to name multiple oppressive

systems across a multi-axis. This naming across a multi-axis allows for analyses that

more accurately and urgently draw attention and action to violences that target and harm

particular groups in ways that can often be hidden. For example, Haynes et al. (2020)

uses an intersectional lens to analyze the Flint water crisis. Our understanding of this

crisis through the lens transforms from poor policy decisions to "an act of genocide

against a community of people (primarily people of color, low income, etc.) whose lives

depend on having safe water" (p. 752). This methodology to study particular

environmental crises challenges Western methodologies that reproduce structural and

cultural violences by either othering or erasing non-Western epistemologies and

ontologies as noted by Cremin (2016) and Smith (1999). This type of methodology

generates more refined notions of environmental crises as stemming from social and

cultural problems as Li (2007) argues.

Collins (2019) argues for intersectionality as a heuristic, writing that it allows for

"finding new ways to solve problems" (p. 34). Collins (2019) specifically offers the

example of solving violence against women, often framed through "mono-categorical

lenses such as gender lenses of male perpetrators and female victims" (p. 35) and

additionally framed around White, female experiences. As activists, scholars, and

policymakers approach this issue, intersectionality offers possibilities for multiple

pathways in addressing the issue that meet particular needs of particular population

positions. Using intersectionality as a heuristic, allows us multiple solutions to present

and future issues, rather than a singular, universal movement that erases, harms, or

oppresses many for the few (Collins, 2019). Warren (2000) writes that the liberation

ecofeminism strives towards extends to multiple oppressions, writing:

> If feminism is a movement to liberate all women, it must liberate women from the multiple oppressions that constitute their gendered identities-oppressions based on race/ethnicity, class, affectional orientation, age, ability, geographic location, anti-Semitism, Semitism, and colonialism (Loc. 1039).

In writing about intersectional environmentalism, Nixon (2011) argues that the work is

not just a function of conservation of the earth which protects the earth for human

enjoyment, noted as a project of colonialism. Rather, an intersectional approach to

protecting the earth focuses on the notion that our liberation is bound together across

gender, sexuality, race, socioeconomic status, geographic location, and more (Nixon,

2011). Similarly, ecofeminism does not work unless it attends to the diverse, complex,

and nuanced categories and structures oppression is rooted in and grows from. As

ecofeminism attends to these categories as political, designed and instated by oppressive

systems, it also works to dismantle and undo them as tools used to control, subjugate, and

dominate individuals. As such, ecofeminism(s) (Adams & Gruen, 2014), serve as sites of

coalition and imagination to end hierarchical-oppressive systems toward spaces in which

diversity is not only celebrated, but necessary for all beings to fully flourish. Again,

because ecofeminism functions in particular ways specific to particular sites and

positionalities, its tenets and themes, that must run through intersectional understandings,

tie these sites together for coalitions of upending oppressive systems.

Transnational Coalitions

Because of an intersectional approach to understanding positionalities of humans

and non-humans under structural oppression, ecofeminist approaches to dismantling these

structures as well as moving under imaginations for a "more livable world" (Zell, 1998)

attend to particular contextual locations. While ecofeminism(s), as a plural, attend to the same tenets of interdependence, dismantling dualistic value hierarchies, and caring ways of being in the world, the ways in which these tenets shape practice contextualize to specific regions and function similarly to transnational feminisms, rather than the "universal sisterhood" of global feminisms (Enns, Díaz, & Bryant-Davis, 2021; Paris & Thornton, 2012; Conway, 2015). Global feminisms move out of the work of globalization, or the processes by which businesses and organizations work for international influence with assumptions that the needs of the Global South, are the same as the Global North. As Western, liberal feminisms structure the "sisterhood is global," they reinforce hierarchies, exploitation, and oppression by only offering a "single feminist mold for understanding gender issues" (Enns, Díaz, & Bryant-Davis, 2021, p. 15) that does more to keep women in check with global capitalism than to liberate from it (Conway, 2015; Hundle, Szeman, & Hoare, 2019). Because ecofeminists find their work in pushing back against the hierarchies and oppression globalization enforces, they work through transnational relationships that foster coalitions rather than sisterhoods. Ecofeminists recognize uniquely gendered contexts across borders, regions, countries, localities, that lend to unique values, goals, needs, and priorities-- in other words, not a universal (Enns, Díaz, & Bryant-Davis, 2021; Hundle, Szeman, & Hoare, 2019). This parallels the work ecofeminism exercises through strategic essentialism: building coalitions that march under the same banners.

Transnational practices are meant to evolve, never existing in a static location, but adapting contextually to time, location, people, values, priorities, etc. Reflexivity, intersectionality, and positionality become core approaches to understanding the complex

relationships between individuals, groups, and regions, again, not working toward similarity but discovering commonalities in differences for building alliances and activism on interconnected issues (Enns, Díaz, & Bryant-Davis, 2021; Hundle, Szeman, & Hoare, 2019). For ecofeminists, this means attending to the particular ways in which nature, gender, race, class etc. are structured in particular environments, and then exercising ecofeminist goals to the flourishing of all community members- both human and non-human- within those environments.

When considering the tents and practices of ecofeminism, several scholars continue to experiment with and link the praxis to their own classroom spaces, situating ecofeminist work uniquely within their universities and schools. These ecofeminist educators tailor their work to the specific needs, interests, and challenges of their communities that engage both humans and non-humans. The next section of this literature review will explore scholarship and research on ecofeminist pedagogical practices and possibilities of these classrooms.

Ecofeminist Pedagogies

As we consider the challenges and opportunities in the Anthropocene, Pilgrim & Davis (2015) suggest that it is through these times that educators are "faced with the crucial questions of what a meaningful education is, and how to best enact it" (p. 124). Ecofeminism, extended into educational spaces as a pedagogical practice, responds to the capitalist patriarchy that permeates structures, norms, and ways of being in the world by offering new imaginations conceptualized through power with via interdependent relationships, dialogues, and active engagement. Drawing from Gore's work on pedagogy as a practice of power, Harvester & Blenkinsop (2010) note that even as educators move

in and use ecofeminist practices, structures of education often wield oppressive

frameworks so that the "whole notion of school needs to be questioned" (p. 125). These

questions bring forth critiques of how gender is both constructed and used as a means of

control within schooling settings or the ways in which nature is objectified for scientific

inquiry or even erased. Schools engage with capitalist patriarchy projects to uphold

culture/nature dualisms, and so ecofeminist work includes questioning these borders of

"human" and "nature" (Gough & Whitehouse, 2018). Li (2007) considers how modern

schools correlate with the split of public and private that correlate with male/female

binaries and values. Being in the "public space," schooling systems are constructed by

and reinforce values of autonomy, individuality, and rationalism that then construct and

reinforce capitalist patriarchy. These values additionally reinforce separation,

domination, and objectification of nature as a resource for humanistic global development

and progress (Li, 2007; Pilgrim & Davis, 2015; Smith, 1994).

Critiquing Power Systems

The starting place for ecofeminist pedagogy is critiquing these systems both

through theoretical discussions as well as active engagement with local community and

environment. Pedagogical models must focus on examining mutually constructing

systems such as capitalism, patriarchy, White supremacy, and globalization both through

what students study in curriculums as well as how educators invite them into classroom

spaces (Li, 2007; Pilgrim & Davis, 2015). These models must include the shift to

studying *with* nature rather than *on* nature, and further include questions of what exactly

nature is by examining how it is constructed, like gender, under the same categories of

power and exploitation (Li, 2007; Ludlow, 2010; Pilgrim & Davis, 2015). Central to the

work are questions about the ways in which individuals might be in the world. Ecofeminist pedagogies, while beginning from a critique of capitalist patriarchy frameworks that guide much of our world, do not remain in constant critique, but rather reach beyond to find ways of living that honor dignity and interdependence among all living beings, a practice Keating (2013) refers to as post-oppositionality.

Ludlow (2010) writes that because these pedagogies attend to different conditions not only within a given year or semester, but the day-to-day lived experiences of teachers and students, they are always in process. Similarly, within their own classroom, Gardner & Riley (2007) approached their ecofeminist pedagogical practice as developing within and alongside the experiences of individuals, never becoming too settled. This approach echoes the work of attending to the world that ecofeminism is engaged in as ontological and ethical orientations.

Several scholars offer sets of values that guide their ecofeminist practice. For example, Zell (1998) utilizes five values: interdependence; sharing resources to build solutions; genuine concern and respect of self, others, and shared environment; citizen responsibility; and sourcing new possibilities. Harvester & Blenkinsop (2010) emphasize power with, dialogue, transformed relationships, communion with each other, and the natural world as an active dialoguer. Herles (2018) outlines four features that include accessibility, dialogue, praxis, and interconnectedness. While these values vary from scholar to scholar and classroom to classroom, ecofeminist practices of relationship between humans and the more than human world that feature dialogue and active engagement run through all of them. These sorts of varying employments from the same

framework speak to the strength of ecofeminism as a work of unifying diverse experiences that are grounded in lived contexts.

Being In and With the World

Ludlow (2010) and Harvester & Blenkinsop (2010) spends time examining the power relationships between students and teachers, arguing for power with models. Ludlow (2010) specifically recounts classroom experiences in which an ecofeminist pedagogy leads teachers to move from places of supporting student work rather than control and practicing the work to "get out of the way." Herles (2018) also grounds ecofeminism first in a reimagining of power relations between teacher and students, drawing from Rich's (1979) call to students to "claim an education." Herles (2018) explores how teachers might center this analysis in their own work and partnership with students by making content accessible, creating inclusive environments, and cultivating spaces for students to do the work to claim their education. Examining power structures also include those that separate students and teachers from their surrounding natural environments and from non-human animals.

Zell (1998) emphasizes the importance of students engaging with real world problems that are rooted in their own communities and joining projects that allow them to question hierarchical value systems. Ludlow (2010) posits that this engaging in real world problems is part of ecofeminist efforts to dismantle the false dichotomy of theory and practice. By learning through experiences, Ludlow (2010) writes, theoretical concepts are enacted, students are empowered to claim their education, and engagement with community outside of the classroom fosters responsibility. Likewise, Lloro-Bidart (2018) describes working with these questions of power outside of traditional classroom

spaces through experiential learning: students visited local petting or working farms to engage with animals and critically think about systems such as food production built on power hierarchies. These types of experiences reorient how students think about power relationships and ontological orientations both for themselves, for non-human animals, and the earth (Herles, 2018; Lloro-Bidart, 2018). Literature repeatedly shows the centrality of being in and with the world as part of an ecofeminist pedagogy. As Li (2007) writes, "Above all, ecofeminism as a pedagogical project emphasizes ethical activism within oppressive contexts" (p. 368).

The ethical activism ecofeminist pedagogies endeavor to center intersectional approaches to the work (Chattopadhyay, 2019; Piersol & Timmerman, 2017). Pilgrim & Davis (2015) emphasize intersectionality in their approach to an ecofeminist pedagogy to "explore the interactions of multiple systems of oppression that impact individuals and disenfranchised groups, as well as post-colonial and non-western frameworks for thinking about women's oppression and rights" (127). Intersectionality, as an analytic and heuristic, should function not as an additional part to ecofeminist classrooms, but as an embedded part of curriculum and interdisciplinary work (Herles, 2018).

Additionally, ecofeminist educators repeatedly offer that dialogue is crucial to practicing an intersectional analysis, allowing individuals to voice their positionality and experiences that are shaped by particular power structures (Chattopadhyay, 2019; Herles, 2018; Pilgrim & Davis, 2017). Dialogue functions not only for students to learn together within a specific classroom, but as a skill to carry forth into other contexts and engagements (Pilgrim & Davis, 2017). Dialogue also reframes epistemological practices and what counts as knowledge, centering individual experiences and perspectives in a

resistance to dualistic thinking, consumerism, and overconsumption (Chattopadhyay, 2019; Pilgrim & Davis, 2017). Dialogical practices foster space for self-questioning and relationship building through knowledge building, both by honoring differences and providing opportunities for post-oppositional connections and meaning making (Houde & Bullis, 1999; Herles, 2018; Keating, 2013; Piersol & Timmerman, 2017). Drawing from the ecofeminist work, dialogue includes educator engagement and sharing vulnerabilities or uncertainties with students as well as to interrupt traditional power-over practices within the classroom. Further, this also includes listening to animals and plants as instructors and attending to the land as pedagogy itself (Kimmerer, 2013; Simpson, 2017).

In co-creating meaning together through dialogue, Pilgrim & Davis (2017) place emphasis on imagination and exploring healthier futures as part of ecofeminist pedagogy to ask questions about what exists beyond our current ways of living, and what could be possible. Piersol & Timmerman (2017) echo this through their direction to use storytelling in dialogue to reorient humans to care for non-human animals and the earth which fosters yet another shift in knowledge production. Shifts in knowledge production include shifts in how knowledge or growth is assessed. Several scholars (Harvester & Blenkinsop, 2010; Gaard, 2001; Lloro-Bidart, 2017) argue for moving away from testing as evidence of growth (as they build from hierarchical ideas of knowledge), but rather moving toward self-evaluations, student input on enacted assessments, and community-shared long-term projects that students continue in and apply learning to, collaboratively. Lloro-Bidart (2017) also pushes against disciplines as being inherently separate from each other, rather than interacting with, arguing that disciplines can weave together for

multidisciplinary purposes, or as another scholar proposes, even anti-disciplinary (Ingold, 2017). Pilgrim & Davis (2017) suggest theme-based teaching approaches that touch on a variety of disciplines and philosophies both to understand mutually constructing and intersecting systems of oppression as well as avenues toward liberation and freedom. Gardner & Riley (2007) outline an ecofeminist transdisciplinary course centering team-teaching, reflective practices, dialogue for meaning-making, citizen engagement, and moving away from grading as a right-wrong dualism.

In structure, Gaard (2001) proposes that in an ecofeminist classroom, authority can be de-centered by the arrangement of chairs, positioning of the teacher, or the ways in which content is taught or discussed, moving from lecture into more inclusive dialogue of all participants. Pilgrim & Davis (2015) propose a similar exploration of knowledge as students learn critical analysis, the responsibilities they have to humans and nonhumans alike to make choices-- "teaching them critical awareness of the notion of choice itself" (p. 132). Zell (1998) suggests educational spaces draw from the Greek roots of ecology to fashion the classroom not solely as a site of learning, but more so as a site of dwelling together. This dwelling becomes shaped by the localities, drawing from work of place-based pedagogies to be rooted in local community and environment. Chattopadhyay (2019) posits that place-based pedagogical approaches allow for decolonization by connecting people to where they live and attending to the nature-culture of that place. Gough & Whitehouse (2018) call for ecofeminist spaces to embrace the body within classroom work in effort for students to both engage the body as part of the material nature and experience the body and environments as co-constituted through entanglement. Physical spaces of schooling work to control the body or foster mind-body

dualism that sees the body merely as the vessel for the mind to carry from place to place. Harvester & Blenkinsop (2010) reimagine how physical designs of learning sites structured to uphold systems of control and domination might instead be "learning villages" (p. 128) where students participate in the ecological design that moves their bodies throughout the day. Through reimagining the physical structures of schooling and where learning takes place, students and educators alike become engaged in practices of world-making that suggest hope beyond the oppressive frameworks humans, non-human animals, and the earth move through (Gaard, 2001; Pilgrim & Davis, 2015; Tsing, 2015).

Tsing (2015) writes world-making is "understood in ontologies… human beings hold no special status in world-making; perhaps other species have ontologies as well" (p. 292). This notion of world-making allows for ecofeminist classrooms and pedagogies to examine the nonhuman world for ideas of what an earth liberated from capitalist patriarchy can be (Tsing, 2015). Pilgrim & Davis (2015) suggest that an ecofeminist pedagogy must move toward a citizenship that allows students to imagine and practice "new approaches to cultural change," (p. 123) drawing on ideas of a democratic citizenship in which differences are valued. These practices tie ecofeminist theory and activism together, creating spaces for students to freely pursue those opportunities to resist dualisms and hierarchies of capitalist patriarchy structures (Pilgrim & Davis, 2015). Gaard (2001) perhaps most clearly and succinctly describes the ecofeminist classroom:

> "The ecofeminist classroom is constantly aware of relationships among humans, humans and nonhumans, etc and the power that moves in those relationships. It offers experiences, dialogue, critical questions, and opportunities to imagine, never rooted in one set of outcomes or ideals but instead a complex understanding of how members of an ecosystem move in relationship to each other, positioning constantly changing and evolving" (pp. 185-186).

Chapter II Summary

Laird (2017) writes the largest challenge facing ecofeminist educators in the Anthropocene is not only teaching sustainability but doing so in ways that children learn to love the earth for the flourishing of all. Pilgrim & Davis (2015) contend that this fostering of love is possible through experiences and opportunities to lead, care, and hold responsibilities accountable to other living beings besides their own selves. In these opportunities, students can practice leading in love within their communities and with nonhuman agents and teaching other humans to care (Lloro-Bidart, 2015; Pilgrim & Davis, 2015). Pilgrim & Davis write that this means pedagogical practices that give students "freedom to experiment and enact agency, the skills to question and revise choices, and the knowledge to recognize how education and the student experience is as much a commodity as anything else" (p.137).

Throughout this chapter, I have provided a review of the literature on ecofeminism that travels from its critiques of power systems fostered through the logic of domination to the tenets of ecofeminist theory. While ecofeminism, like all theories, is a theory-in-process (Warren, 2000), core values such as mutually caring or relational ontologies, strategic essentialism, epistemologies of care and love, intersectionality, place-based perspectives, and transnational coalitions guide the practice. Several educators continue to put the theory-practice to work in classroom spaces, crafting ecofeminist pedagogies that both critique power systems through the how and what of education as well as extend to imaginations beyond those systems through dialogue, interdependence, and positioning power with rather than power over.

While scholarship is still working both with ecofeminist theory-practice and ecofeminist pedagogies, peace education has yet to seriously consider an ecofeminist approach to peacework. This isn't completely surprising given that peace education as a formal field has yet to seriously take up a gendered analysis of peace and violence (Cook, 2007; Finlay, 2018; Gray & Tietjen, 2018). One argument against this gendered analysis might be that the focus of the field is "human." However, this approach can discount the ways that individuals experience humanity under various structures, such as capitalist patriarchy, and how those structures construct ideas of " human." However, as peace education stretches to the questions of peace and violence in the Anthropocene, ecofeminist tenets and pedagogical practices offer both a reshaping and an extension of its work moving forward. In the next chapter, I will work through the additional issues within peace education as a field, how the ecofeminist tenets and pedagogical practices outlined in this chapter might reorient and move the field forward, and what an ecofeminist peace pedagogy might look like in practice.

CHAPTER III

EXTENDING PEACE EDUCATION AND PEACE PEDAGOGIES,

A POST-OPPOSITIONAL APPROACH

Peace education as a field and pedagogical practice holds many evolving challenges as

the Anthropocene unfolds. These challenges include utilizing intersectional analytics and

heuristics; peace as a colonial project of globalization and global development; murky

notions and desires for universal definitions of peace, education, and research framed in

Western paradigms (Cremin, 2016); continued emphasis on rationality as a primary way

of knowing; and the dangers of reproducing inequitable systems in which peace

education does its work. Although peace education is not unique in these challenges, as it

continues its work in the 21st century in addressing problems and possibilities of the

Anthropocene, part of the field's work must be to shift, evolve, and reimagine itself. I am

not interested in battering peace education with a list of critiques in the ways that it has

failed, but rather to identify the gaps and cracks within peace education's work and

foundations as they currently exist and offer ecofeminism as a post-oppositional

(Keating, 2013) bridge and extension.

This chapter will work through two conceptual moves. The first move provides a more in-depth analysis of the shortcomings within peace education, primarily the need to interrogate Western foundations and the absence of a gendered analytic to link categories of power in constructing complex understandings of violence. Secondly, I craft a post-oppositional (Keating, 2013) response to these shortcomings from an ecofeminist theoretical perspective that could extend and reshape peace education in the Anthropocene.

Gaps within Peace Education

One of the most cited gaps within peace education is the issue of defining peace. As mentioned in chapter 1, scholars continue to find that varying notions and definitions of peace exist particular to cultural understandings of the term (Cremin & Bevington, 2017). These efforts seem to push for a universal and common conception of the meanings of 'peace. 'This, too, includes our assumptions of education, violence, and conflict. Yet, such urgency for universals and agreement in definitions negates the nuanced and contextual understandings of contextualized, cultural, and communal ideas of peace, or peaces. The temptation to these universal definitions is with good intention, certainly they might aid in clarity of global goals and united practices; however, better goals and practices emerge when we attend to terms as constantly in-the-making and ever-evolving. Zembylas & Bekerman (2013) offer those terms such as "education," "peace," or "conflict" are "tricky constructs whose meaning is negotiated by active participants and put to work in complex social relations" (p. 204). I see this "tricky"-ness as perhaps a strength of the field in embracing fluidness that allows it to grow, stretch, adapt, and evolve across cultural understandings and in the midst of those understandings

for a "plurality of peaces" (Cremin, 2019). I would argue that the tricky-ness of defining the terms is what positions peace education as ideally conceptualized to transform for the challenges of the Anthropocene, to find extension in ecofeminism(s), and to continue evolving to future generations in the nuanced peacework(s) necessary to their becoming.

By embracing the fluidity of peace, scholars can also attend to the issue of the positionality of peace and conflict framed as opposites. Zembylas & Bekerman (2013) focus on this issue, writing that the presence of conflict implies an absence of peace, or at least as "conflict" and "peace" are most often positioned against each other. The root of this particular issue within peace education draws back to the implementation of binary structures from Western epistemological practices. Rather than attending to static definitions in binary positions and instead attending to fluid and changing power discourses, more whole understandings of conflict and peace emerge where they coexist and bear relationship to one another.

However, these binaries require both an understanding and dismantling of the Western Eurocentric foundations from which peace education as a field appeared. This, along with the lack of an embedded intersectional analytic, constitutes the two largest and most pressing issues within the field. Zembylas (2018) succinctly argues that unless peace education examines and interrupts those Western, Eurocentric foundations, peace education becomes another problem in its own work.

Peace Education and Western Foundations

While peace studies as a practice and engagement exist across cultures, time, and space, as a formal field, it situates in Western schools of thought having emerged primarily in reaction to Euro-American wars and social movements. Because of this,

ideas of peace, peacework, and peace education situate in Western notions of the individual, particularly in the work stemming from the Enlightenment. Bowers (2001) argues that this framing of the individual is deeply embedded in "limitless" ways of being, rooted in rationality as the only source of knowledge, and never takes the earth into account. Further, Bowers (2001) pushes back against notions of "emancipation" as a project, as it functions in the context of individuals rather than interrogating systems that oppress entire communities and populations.

In recent years, critical peace education continues to work in expanding the field; however, scholars note that it does not fully interrupt those Western foundations. Zembylas (2018) kneads through critiques of critical peace education that uses Freire as foundational to peace education, arguing Freire's focus on privileging reason as knowledge construction and emphasis on static dualisms of oppressed/oppressor reinforce Enlightenment work. Several scholars note that this emphasis on emancipation through an individual's reason rather than liberation through dismantling structures of oppression, continually reproduces structures of colonization (Bowers, 2001; Cremin, Echavarría, & Kester, 2018; Tuck & Yang, 2012). This issue of centering rationality to produce knowledge and learning churns legitimate questions for peace education to consider: do individuals become peaceful people primarily through reason? (Zembylas & Bekerman, 2013). How might alternative epistemologies produce more inclusive and nuanced understandings of peace? Scholars continue to argue that there must be more than a transmission of knowledge to shape individuals ontologically oriented to peace: there must be an embodied attention (Ingold, 2017; Zembylas & Bekerman, 2013). Bennet (2016) writes that there must be a "shift away from reductionism…" to build

knowledge and instead to "synthesis, or putting things together" (p. 171). As such, it is not a matter of reforming education or peace education or critical peace education, or their many definitions, but rather reimagining and transforming those structures.

Zembylas & Bekerman (2013) argue that nation-states cannot cultivate this attention, but rather must occur through the work of schools and educators who function not as liberators, but co-interrogators working with place-based contexts that attend to the particular needs, experiences, conflicts, and peaces of that place. Certainly, paradigms for peace education must shift, but they must shift within communities and coalitions who are aware of how individuals, non-humans, and the earth are entangled with each other's flourishing.

Western foundations and Colonization

This cultivating attention in particular place-based contexts that rejects emancipation for flourishing also lends to decolonizing and deglobalizing practices necessary to build new foundations for peace education. Often, peace education is employed to further globalization or "global development" that further harm individuals within the Global South, and additionally frame the Global South as countries with socio-economic disparities comparative to the Global North, rather than through a lens of colonization that caused, and continues to cause, havoc and conflict (Bajaj, 2015; Mies & Shiva, 2014). This means that often when we, in the West, try to understand violences in the Global South, our own history escapes us, and we analyze violences without considering the ongoing legacies and work of colonialism and imperialism that lie at the root of so many issues. Additionally, policy makers and academics utilize language such as "developed" and "underdeveloped" to describe regions that grow from Eurocentric soil

and aim toward Eurocentric ideas of unlimited development and progress. It is this unlimited development project that continues to harm the earth, non-humans, and humans. Several scholars note that part of peace education's continued reproduction of colonization occurs by a central focus on peace at the levels of "nation-states" which itself is an imperial-colonial project born of the West which robs local communities of governance and conflict resolution practices (Cremin, Echavarría, & Kester, 2018; Zembylas, 2018). As a result, peacework and peace education within these colonial frameworks can perpetuate violence.

This is all to say that peace education must ask how its histories shape assumptions, notions, theories, and practices as well as the possibilities for the positionalities of peace educators. What could it mean to expand peace education's understanding of itself, and not only dismantle but free peace education from these Western frameworks that do so much to undermine its goals to resolve conflict in constructive rather than violent ways? I would argue this certainly would include reframing from emancipation to communal flourishing. Communal flourishing, then, would not focus on the individual and the individual's capacity to reason toward liberation. Rather communal flourishing would focus on the lived experiences of a community of living beings in reciprocal relationships. It is through these relationships that we can dismantle oppressive power structures and address conflicts constructively. For peace educators to make this shift, we must also consider the ways in which gender analytics are forgotten or obscured within peace education as a field as well as the lack of linking gender violence with ecological violence.

Gendered Analytics and Intersectionality

Most of the work in peace education mentions gender as a category, along with race, class, sexuality, nationality, ethnicity, of study. Often peace education texts refer to women as well as men in peacemaking, such as the importance of women in conflict-affected societies. Scholars also spotlight how violence affects women in particular, or why women may be more inclined to peace pedagogies and practices than men because of socialized roles within societies. However, within the field, peace education lacks perspectives on how violence constructs gender and gendered expectations.

Confortini (2009) notes that historically and specifically with Galtung's work that theories of violence have been constructed without a gendered analysis, categories of gender and sex become conflated, and when gender is addressed, it is the 'add women and stir 'approach. Cook (2007) writes similarly to Confortini's findings; most peace education models take an additive approach, or adopt a global feminism aimed toward global sisterhood which is problematic. As peace movements and feminisms coincided more than once in the past—first, with the suffrage movement and peace leagues formed prior to World War I and again with the movements in the 1970s and 80s—it is curious that there has not been more coalition building between the two fields. This could be in part to the fragility of both movements.

Cook (2007) considers peace education as a fragile field. In a world dominated by violent narratives, scholars, activists, and politicians find the suggestions of demilitarization or non-violence radical or cast them in a negative light. Peace educators and scholars then become hesitant to take on any other analytics, like those proposed by feminists, as they have enough controversy to contend with in being taken seriously as a

field. Finley (2018) writes, "Marginalization of gender in peace education is the result of the backlash against feminism, which dissuaded educators and researchers from incorporating anything controversial related to race, gender, or sexuality for fear of losing financial or institutional support" (p. xix). Likewise, Cook (2007) suggests feminist scholars also contend with enough backlash that to take on peace education or pacifism directly could offer more instability to the field's legitimacy within formal educational spaces, or potentially reinforce gender stereotypes. Finley (2018) additionally directs attention to the history of peace studies and peace education. Scholars and researchers often do not utilize a gendered analytic because White, male academics who historically have penned peace studies scholarship, often omit this perspective. As a result, scholars and researchers can miss how gender mutually constructs other systemic violences, such as racism or colonialism, that work in tandem to oppress individuals.

Implications of Gender Omission

In critique of Galtung's omission of gender as an analytic to violence, Confortini (2009) notes four ways in which this omission causes further harm: 1) reinforcement of power relations, 2) misunderstandings of how violence is produced and reproduced, 3) unacknowledgement of how gendered language reproduces violence, and 4) unrecognized processes in which violence constructs hegemonic masculinities (Confortini, 2009, pp. 335-6). These absences in peace education leave room for educators and scholars to utilize these reinforcements, languages, and constructions of gender. Additionally, scholarship continues to reproduce static definitions of violence and of the way systems and processes perpetuate violence. Several scholars note the importance of a gender analytic in understanding slow violences, such as environmental

degradation, the HIV/AIDS crisis, food security, etc. (Cook, 2007; Gray & Tietjen, 2018; Nixon, 2011). Peace education researchers and scholars often do not acknowledge these as violences or will simply cast them along a single axis of violence, not considering how these particular harms, such as environmental degradation, or food security, are gendered.

Nixon (2011) for example, looks specifically at the case of Wangari Maathai and the Greenbelt Movement in Kenya. Maathai and her collaborators understood the particular targeting of rural, Kenyan women in environmental harm by larger forces (Nixon, 2011). In addition, their non-violent resistance work in planting trees was uniquely feminist in nourishing the earth and reimagining for future communities (Nixon, 2011). Maathai understood that long before militarized conflict enters the scene, slow, covert violences happens along systems that disproportionately affect rural, low-income women (Nixon, 2011). In short, to understand the full nuances of violence as a process, peace education scholars need a gender analytic. Confortini (2009) writes,

> Gender is one of these processes which would allow us to understand how structures of domination came about. A gender-conscious approach to the relation between direct, structural, and cultural violence would go further than observing that torture chambers must have been built somewhere, or that torturers need to be trained… A gender-conscious approach would explore hidden power relations, uncover the ways in which torture becomes conceivable at the individual and global level, and expose how the system of torture is reliant on gender relations to survive (pp. 338-9).

If peace education scholars continue to erase gender analytics in understanding violences, the field not only doesn't offer fuller understandings of violence but reproduces and upholds them. Finley (2018) warns of the field reproducing the gender binary and stereotyping men as male warriors and women as female peacemakers. Finley (2018) writes that these reinforcements harm classroom spaces and create barriers to effective

peace education. Gray & Tietjen (2018) also add to this argument, contending that in

reinforcing gender binaries and stereotypes, schools and educators erase individuals and

peace becomes a false "universal" rather than contextually located. Without utilizing a

gendered lens for nuanced understandings of violence and violent systems and processes,

peace educators can reinforce violences, potentially undoing their own work. Confortini

(2009) warn, "Violence is made possible by existence of power/gender relations, and they

rely on violence for their reproduction" (p. 354). In short, violence and gender mutually

constitute one another.

Further, entire groups become erased from narratives of violence, narratives of

peacework, and omitted from intersectional positions. If scholars have yet to situate

gendered analytics widely in peace education, an even smaller group works with an

intersectional analytic (Crenshaw, 1989; Collins, 2019). Without intersectionality as an

analytic and heuristic, understanding the unique positionalities of individuals under

violent systems becomes impossible to locate and understand. Peace work and peace

education then becomes rendered as an optimistic universal without groundedness in the

embodied and lived experiences of individuals who endure violences. Cook (2007)

addresses these implications, writing,

> A refusal to recognize the effects of privilege in developing societies or our own
> disempowers students, causing them to misunderstand the magnitude of the crisis,
> the invidious effect that gender inequities have had on a society, and the still
> disastrous results of gendered discrimination (p. 67)

Necessities of Gendered Analysis in Peace Education

As Confortini (2009) lists the detriments caused when peace studies and peace

education do not take up a gendered analysis, the author offers the counterpoints as to

why the analysis is necessary. First, Confortini (2009) employs the work of feminist

historian Joan Scott (2010), that in taking up gender as a category of analysis, peace educators will have more nuanced understandings of how gender constitutes social relationships and signifies power dynamics with those relationships. Secondly, peace educators might see how social life is categorized and reproduces violence along gendered symbolism continuums. Confortini (2009) illustrates this type of violence with the use of associations to binaries like active/passive, rational/emotional, strength/weakness, and public/private, as well as war/peace (p. 348). These associations are deeply gendered, and scholars can then define violences along these lines. For example, because "the public" is more identified with the masculine, public violence is taken more seriously than domestic or private violence. Thus, when peace education structures itself without a gendered analysis and understanding of how violence is defined, the focus of peacework can solely aim toward the public sphere, rather than taking up private violences as well.

When blocked into these gendered binaries, peace education scholars and researchers reproduce static definitions of violence and peace, leaving teachers and students unable to fully engage in the work of rooting out violence and violent structures (Kvasnicka & Finnegan, 2020). Brock-Utne (2012) argues that a gendered analysis is necessary for understanding gendered associations of war and violence systems, as well as new imaginations for the abolishment of these systems. Further, Confortini (2009) notes that peace scholars and by extension educators miss the connection of violence as a social control along the lines of gender: domestic violence, sexual assault, and harassment are not merely targeted at specific genders, but are gendered practices of

power and oppression employed in ways to control those genders, thus reproducing gendered hierarchies and power structures.

Thirdly, Confortini (2009) addresses the ways in which language becomes gendered to uphold these processes, particularly with regards to domestic language within military spaces: missiles "taking out" other missiles, weapon systems "marrying up," etc. (p. 352). Finally, Confortini (2009) directs attention to the ways in which a gendered analysis reveals how hegemonic masculinity becomes constructed by violence, be it through an individual's capacity for pain or violence, participation in competitive, violent sports, or the military service as a rite of passage for the masculine throughout history. The author also draws lines between hegemonic masculinity and colonization in describing how the Victorian British empire feminized non-British men as part of the processes of subjugation and domination that continue with globalization and development work today (Confortini, 2009). This to say, without a gendered analysis, peace educators and scholars cannot do the work of decolonizing: patriarchy and colonialism are inherently linked. Additionally, the absence of a gendered analysis leaves peace educators without tools of intersectionality, to understand both past and present peacework in which students can engage. For example, a holistic, intersectional examination into the history of peace education would take up an intersectional critique of how early activists, as White middle-upper class women in America and Europe, were willing to address violences along militarism and nationalism lines, but were unwilling to examine colonialism, poverty, racism, xenophobia, and more at home.

A gendered analysis in peace education offers the field more nuanced possibilities to deconstruct the links between violence and gender. Without unraveling gender in

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violence and violent systems, those actions and systems will continue to live on in classrooms where young people are being educated under banners of just and peaceful worlds. With this analysis, however, students and teachers alike will be able to understand the ways in which they themselves perpetuate harm and the ways in which they can coalesce with others to dismantle those systems. Specifically, within environmental education, peace education must do the work to analyze the challenges of the climate crisis through a gendered and intersectional lens.

Gender and Environment

In peace education's response to the environmental crisis, the field addresses numerous problems: fossil fuel burnings, water pollution, chemical run-off, and nuclear waste, among others. And while scholars in the field do address environmental racism, there is yet to be a strong link between gender and ecology in peace education scholarship though these conceptions exist in other fields, such as through the work of Terry Tempest Williams or Sharon Blackie. For a host of reasons, peace educators must do the work to take a gendered analysis to environmental crises to understand how the environment itself becomes gendered, the nuances of environmental degradation along gendered lines, the ways in which environmental activism manifests along gendered lines, and further intersectional analysis.

Environmentalism is never a single-axis issue, and multiple oppressions constitute environmental degradation (Finley, 2018; Gray & Tietjen, 2018; Nixon, 2011). Viewing environmentalism through a gendered lens offers more refined notions of particular violences occurring and who they affect the most. Gray & Tietjen (2018) link peace studies with gender and environment by proposing the same colonial, patriarchal, White

supremacist, capitalist systems that create hierarchies along gender are the same forces

that dominate and subjugate the earth. In other words, the domination along gendered

lines is the same as those of the environment, and thus the liberation and peace of both

humans and non-human life is bound up together. Gray & Tietjen (2018) further the

argument by drawing direct lines between violence, women, and the earth: 1) personal

violence against women increases during and after natural disasters, 2) climate change

creates conditions for limited resources which in turn increases likelihood of violent

conflict which will disproportionately affect women and women of the Global South the

most, 3) presence of armed militants employed by limited resources creates unsafe

conditions for women to collect water, fuel, etc. 4) women are the most likely to be

displaced by armed conflict or natural disaster, and 5) natural disasters are often linked to

slow violences of environmental degradation produced by colonial, patriarchal, White

supremacist, capitalist systems. When we view these slow violences that

disproportionately affect women through a gendered lens, we can understand that they

not only affect women and the earth but serve as means of control. The environmental

crises are not just bound up in unfettered market economies but are the direct outputs of a

desire to control and exert power over.

     The resistance to control and exploitation comes through coalitions. Again,

liberation from these systems toward communal flourishing binds many groups of living

beings together. Nixon (2011) points specifically to the Greenbelt Movement and

Wangari Maathai's work in building coalitions of environmentalism and social justice

among those most affected by and forgotten in environmental degradation, political

oppression, and social injustice. For the full magnitude of these challenges to be

addressed, scholars call for the work of intersectional feminism which requires a gendered analytic to understand exactly how violences against the earth and women are cast and upheld (Gray & Tietjen, 2018; Nixon, 2011).

For example, drawing from Ortner's (1974) analysis of gendered social categories, culture and nature get constructed as male/female dichotomies, "male" culture being more valuable, rational, and enlightening than the "female" nature. Under this banner, scholars can often strictly define violence in culture spheres, either excluding or minimizing the violence against nature. This also extends to the ways in which individuals perceive environmentalism as peacework. Nixon (2011) offers the responses to Wangari Maathai using a gendered lens, noting that the critique of Maathai centered on her gender: she was uncontrolled, emotional, needing restraining, and a spinster. Even when she won the Nobel Peace Prize in 2004, one individual noted the incredulity of her receiving the award as she was "just an environmentalist" (Nixon, 2011). When we employ a gendered lens in analyzing this response, we can understand that the ways in which peace scholars write and speak about the environment, be it in violence or peace, is shaped in gendered language and by gendered categories. This language can delegitimize the preservation of the earth and delegitimize slow violences as profound forms of violence. This delegitimization as a product of gendered language can continue justification of human domination of the earth, severing the ties between humans and all other living beings. Without digging to these roots, peace educators may replicate the gendered categories that produce particular emphasis on dramatic, rather than slow violences, not making connections to the covert violences that serve to control gendered individuals and environments.

Additionally, peace scholars and researchers can draw attention to the power discourses and structures that link oppression of gender and the earth. By highlighting the work of capitalism, patriarchy, and colonialism (and racism, ableism, etc.), scholars might directly address how these systems link women and the earth as property by which they can be reduced and extracted for the sake of profit. For example, patriarchy functions as a structure of inheritance and ownership bent on discourses of control and domination of women. Through its co-reproduction with capitalism, the environment also becomes subjugated not as a living being, but property to be inherited and owned through means of control. Without utilizing gendered analytical work to interrupt the binaries separating humans and the earth, peace education will remain a site of humanist work which ultimately will be unable to speak to the full breadth of the conflict resolutions and peacemaking needed and possible in the Anthropocene. Peace education scholars and educators must center on listening to the earth and repairing relationships to the earth and non-humans.

In the next section, I will consider these gaps and concerns within peace education through an ecofeminist lens. Taking up Keating's (2013) work, I will utilize a post-oppositional approach to extend peace education with ecofeminist possibilities.

A Post-Oppositional Approach to Ecofeminist Peace Pedagogies

While there are other offerings that can and should be made to peace education to attend to peace(s) and peacework(s), I proffer ecofeminism as a theory and practice that speaks life to the field and its laborers. Rather than use ecofeminism to further frame a critique of peace education, I will use ecofeminism to expand the work that peace education does and can do. To do this, I borrow from Keating's (2013, 2016) invitation to

post-oppositionality theory. Post-oppositionality, Keating (2016) writes, "offer[s] relational frameworks for social, epistemological, and ontological transformation that borrow from but do not become trapped by oppositional thought and action" (p. 25). For Keating (2016), post-oppositionality doesn't refuse opposition or critique, but rather, it "moves through it, taking what's useful and transforming the rest" (p. 25).

So then, rather than continuing a reaction or framing a resistance to peace education's erasures and gaps, or abandoning it as a lost cause, I take what is useful from the field and speak back possibilities to the erasures and gaps by commoning peace education with ecofeminism. I consider the boundaries of peace education to be fluid and expand those boundaries through ecofeminist theory and practice. What I find, in hope, that unites both fields, is a reach toward imagination and possibility.

In the following section, I will move through four common orientations between peace education and ecofeminism scholarship, as well as how ecofeminism extends peace education's work. I will begin each section with situating the orientation in peace education, and then extending into ecofeminism to explore possibilities of peace education's transformation.

Orientations to an Ethic of Care

Central to both peace education and ecofeminism are ethical entanglements with others, and scholars often situate both fields within ethics of care and caring relationships. Page's (2006) five offerings to philosophical-ethical foundations for peace education include a care ethic approach. Care ethics, Page (2006) notes, usually is associated with the work of Nel Noddings and Carol Gilligan as a response to ethics of justice traditionally framed in Western philosophy. Care ethics stresses the importance of

relationships in the construction of personhood and ethical action. Noddings (2012) highlights that to ground peace education in care ethics is a way to "maintain caring relations and to work hard to restore them when conditions threaten to destroy or undermine them" (p. 109). Caring is a way of being in the world determined by responsibilities and interdependent relationships to other beings. Rather than a focus on the rights of individuals, which again, births from a Western line of thought, care ethics focuses on relationships and relational values in decision-making which includes a re-ontologizing toward caring ways of being in the world (Page, 2006). While Page (2006) outlines additional frameworks that peace education make take up, including virtue ethics, consequentialism, conservative political ethics, and aesthetics ethics, I appreciate the embodied, relational work necessary for care ethics that does not rely solely on reason, like the care ethics that is employed in ecofeminism (Adams & Gruen, 2014; Warren, 2000).

Page (2006) notes the critiques of care ethics, mainly that it can dissolve into relativism and speaks to the particular, emphasizing immediate relationships rather than the universal. However, these critiques are rooted in Western foundations that additionally find care ethics as anti-intellectual. These same foundations impose overarching universals that disregard epistemologies beyond rationality despite varied ways of knowing the world and making ethical decisions within situated contexts, issues noted in the earlier section regarding gaps in peace education. This to say, care ethics does not emphasize an ethic that completely disregards rationality, but rather, offers that rationality is incomplete without relationship and is one of a multiverse of ways to

interact with the world and one another. Another critique that Page (2006) proposes is the use of "care" to motivate war-- he writes that,

> ... the discourse of war and social selfishness is that because we care or ought to care for those close to us, we must be prepared to take radical action which will support those close to us. Conquest is rarely used as a motivation for war, rather it is an appeal to care and protect those close to us who are in need of protection (p. 183).

Certainly, Page (2006) is right to caution against how people might coopt and employ concepts such care in avenues that lead individuals and societies toward violence; however, this could be the case for any ethical frameworks as he noted within the text. Further, it is often in care for rights and duties that drive violence, rather than a close examination as to what the responsibility of relationships demand. For this reason, I find it helpful that Page (2006) draws back to what he deems "proto-care-ethicists." Page (2006) traces the significance of relationships as shaping ontological orientation to such philosophers as Emmanuel Levinas and Paul Ricoeur who argue that we should prioritize relational work over ontological and epistemological questioning, or rather, that ethical foundations shape ways of being and knowing in the world. Page (2006) writes that in interacting with the world, Descartes's adage of "I think therefore I am" becomes reconstructed to "I am responsible to others, therefore I am." In situating peace education an ethic of care, peace becomes not a goal or practice, but relationship to others. Care ethics then emphasizes a relational approach to peace that can incorporate reason, rather than solely a rational approach. Similarly, several scholars (Cremin & Bevington, 2017; Noddings, 2012) cite the work of Martin Buber's I-Thou as framing possible for relational ontologies of peace education, meaning that one orients to and acts in the world through loving equity rather than an I-it of cold subjectivity. Rather than framing care

ethics as a partiality to the immediate individuals of one's life, peace educators continue

to frame care ethics as partiality to caring for others and being responsible to the Other,

wherever the Other might be located. As such, both are continually transformed through

relational interaction- in an ethic of care, our ties continually make us (Butler, 2004).

Peace education oriented to care ethics and theory highlights the relationships

among individuals as being peaceful people and engaging in peaceful practices and

peacework for the world. Peace education happens through relationships, in turn forming

the ways peaceable educators teach and students learn. With these frameworks,

individuals cannot become peaceful people by transmitting knowledge about peace

through a rational framework, but an embodied entanglement of relationships with others:

peace occurs through attention, in relation, and in context. Page (2006) sums a care ethic

approach to peace as, "A peaceful world is not a world without suffering, but a world

where individuals will care and work to alleviate suffering" (p. 181).

If we begin with the previous line from Page (2006) in our ecofeminist extension

to peace studies, we will assert that in addressing suffering, this extends beyond human

suffering and includes the suffering of non-humans and the earth. Or, further still, we

would reach to understand how human suffering is entangled in and mutually constructed

by the same forces causing suffering of the earth and non-humans. So then, a peaceful

world is one in which we attend to the suffering of all living beings.

Adams & Gruen (2014) frame ecofeminist ethic of care by expanding feminist

care traditions beyond anthropocentric understandings. An ecofeminist ethic of care is

careful to acknowledge how ethics are built on human reason, and instead situate in

"affective connections" (p. 2). These connections include cognitive and rational

components, as well as other ways for knowing others through compassion. Curtain

(2014) posits this ethical care model is for "health, not cognitive correctness" (p. 59).

Again, this health is not anthropocentric, but extends and includes diversities of life

beyond humans. Further, because this ethical framework attends to interconnectivity,

ecofeminists speak to both what caring for others can be like and what it means to be

cared for. As humans embedded in larger entangled ecosystems with other living beings,

an ecofeminist ethic of care asks us to consider how we contribute to conditions of health

for animals, insects, soil, water, and more as well as how these living beings contribute to

conditions for our health. Taylor (2014) notes that this approach interrupts ideas of

animals and the earth being dependent on humans, but rather they are actively

participating in the ongoing construction of the earth that we all inhabit together.

Kimmerer (2013), a Citizen Potawatomi biology professor and scholar, notes this

interdependency in her work, arguing that even as humans continue to harm the earth, the

earth continues to love us back in a plethora of ways, from providing sustenance to the

shade of trees. An expansion of peace education care ethics might include considering

how the earth functions as the "I" and humans as a "Thou" in Buber's I-Thou framework,

or the ontological orientation of the earth is one of interdependent caring relationships. Of

course, this allows us to reimagine educational sites, considering not only how we invite

individuals into caring spaces, but caring ecosystems with human and non-human

members. An ethic of care both re-ontologizes individuals toward attentive ways of being

in the world and offers epistemological orientations by which knowledge occurs in

relationships. Rather than making a study of one another, animals, or the earth,

individuals can study with, or, as Ingold (2017) phrases it common with non-humans

toward goals of health. This extension speaks back to peace education's Western

foundations that situate reason as a primary way for knowing peace or obtaining

liberation. By moving from a framework of care, relationships become the primary way

individuals become peaceful beings with reason being positioned as a part of those

relationships.

hooks (2000) refers to this as a love ethic, or the presupposition "that everyone

has the right to be free, to live fully and well" (p. 87). An ethic of care or love fosters a

way of being with others that transforms how we come to know the world, that is,

primarily through loving attention. Further, and remarkably, this care or love ethic

extends not only to how we attend to the living, but also the dead. hooks (2000) writes

that a love ethic

> ...invites us to grieve for the dead as ritual of mourning and as celebration. As we
> speak our hearts in mourning we share our intimate knowledge of the dead, of
> who they were and how they lived. We honor their presence by naming the
> legacies they leave us. We need not contain grief when we use it as a means to
> intensify our love for the dead and dying, for those who remain alive (p. 201).

An ethic of care and love includes practices of grief and mourning, one by which we may

grieve for the earth and non-humans we hold relationships to as well. Even in these

practices, we invite a transformation through the bonds we build with others.

These connections and interdependent, reciprocal relationships are shaped by

particular contexts where particular groups of members live. Peace educators embodying

an ecofeminist ethic of care invites diversity, attending to the particular of a place while

bearing in mind the larger interconnectedness of the earth. For example, an Oklahoma

teacher might lead students to learn about a local water source, such as the Canadian

River, where many hundreds of plant and animal species live, inhabit, and construct their

shared world. The teacher and students might speak and listen to how the river provides life to the region, the particular relationships humans have fostered with the river, and what caring relationships might look like. They could look to the river as an example of a caring relationship, studying how it moves through a variety of diverse ecosystems but continues to provide life to all of them. They could then follow how the Canadian River meets the Mississippi River, and the Mississippi River meets the Gulf of Mexico which joins the Atlantic Ocean that connects to several million different animals, plants, and humans. This type of pedagogical practice invites us to connect with what is in front of us as well as imagine a holistic interconnectedness.

In this example, people could cultivate care by attention to the location of a particular river with which individuals have reciprocal relationships. Through such care and attention, individuals can build new knowledges about how violences link vulnerable populations of both humans and non-humans, and how peaceful practices might function that attend to alleviating suffering. Care re-ontologizes individuals into ways of being that reverberate throughout webs of relationships that can extend far beyond their lived location; however, care must begin in the local. In the next orientation, I will explore how ecofeminism might extend peace education's work in place-based pedagogical practices.

Orientations to Place-Based Learning and Work

Formally proposed by Gruenewald (2003), a place-based theory regarding education requires schooling to be accountable to location and place of the community and individuals served. Additionally, Budge (2010) argues for a place-based pedagogy that both holds educational systems accountable to local communities and place while providing opportunities for students to engage with and question the larger institution

policies that shape their local community. Within this theory, educators make abstract content real for students by local application that students understand in their lived realities and experiences (Azano, 2011; Budge, 2010.) Gruenewald (2003) summarizes a place-based pedagogy by writing that, "Learning to listen to what places are telling us— and to respond as informed, engaged citizens—this is the pedagogical challenge of place-conscious education" (p. 645). Meaning that, while most educational efforts aim toward the standardized, generic, and uniform, place-based education attends to the embodied, the particular, and the diverse.

While peace education's Western foundations guide the field's scholars to focus on larger goals of peace at the global or nation-state levels or toward global development, the active work peace education engages in is within particular populations and locations. Peace educators focused on conflict-affected locations often incorporate histories of the nation or region as well as invitations of local parties in brokering peace practices. Emphasis on local and contextualized conflicts, members, and practices offer opportunities for peace educators to honor diversity and unique positionalities of individuals. It is also in the local and contextualized that peace educators can best attend to compounding violent structures, such as patriarchy, capitalism, White supremacy, colonialism, etc. Local, contextualized, place-based education functions by attending to particular positions of individuals and communities, questioning structures that link them through enacted violences, and pathways toward better, healthier structures for individuals and communities where conflicts can be resolved in constructive ways. Likewise, place-based work is central to ecofeminist theory and practice both as individuals understand how violences unfolds particular to place as well as how

individuals attend to particular interdependent relationships between humans, non-humans, and the earth. Ecofeminist place-based work offers possibilities of expansion for peace education, inviting in the more-than-human world as a contextualized site to understand violence and peace. As I noted at the beginning of this chapter, scholars often note the unstable definitions of peace that can vary by region. An ecofeminist extension speaks back to this, by way of invitation to the necessity of multiple peaces and peaceworks that attend to the particular.

An educator utilizing an ecofeminist peace approach thinks and relates to place through relational and intersectional lenses, including both humans and non-humans in their work. As I discussed in the previous section, this relationship to place is framed by attention and care, including to, with, and by non-humans. Additionally, an ecofeminist peace educator might understand a place as dynamic and constantly in construction through the agency and participation of a multitude of living beings. Because of this, the particular demands humans to listen so we know how best to respond. To listen, humans must learn how non-humans and the earth communicate. For example, Kimmerer (2013) addresses the work humans must do to learn how plants communicate back by growth patterns. Blenkinsop (2018) argues for such an attention as a place's nature is entangled in education and learning:

> In seeking to teach with nature, educators become open and available to the range of facts, knowings, and understandings that places have to offer. Such attention involves carefully listening to available voices and building partnerships with seashores and forest dwellers. And it will, at times, involve actively de-centering the taken-for-granted human voice and re-centering more-than-human voices (p. 81).

This listening that Blenkinsop (2018), Kimmerer (2013), and ecofeminist scholars outline as necessary to pedagogical work speaks to dialogue as a tenet of peace education by

expanding it to include non-humans. Additionally, an ecofeminist place-based approach necessitates intersectional analytics to recognize how particular positionalities of individuals and communities are constructed and linked by power structures and discourses.

Place-based contexts offer focused locations by which ecofeminist peace educators might critique and question power. For example, a teacher situated in a classroom along the Mississippi River in Louisiana might offer students a question as to why the stretch of river between Baton Rouge and New Orleans is internationally known as Cancer Alley. By focusing on the particular place in which they inhabit, the teacher and students might study with the surrounding nature to learn how manufacturing plants have radically changed life for many animals in the area. Further, they might look to the history of the region which includes the forced removal of Native Americans, the enslavement of thousands of African Americans, and the industrial systems that have dominated the region, drawing back to how the populations most affected by toxic chemicals are those who have been historically oppressed. Because place-based orientations offer the potential for intersectional analytics, the class could attend to how power structures mutually construct each other to continually oppress people of color and the environment, and further, how women most often take on the burdens of caretaker when family members become sick. Further, they could learn about what resistance to oppression has and continues to look like in the region.

In this example, by attending to a particular place, individuals could understand the interdependence of humans and non-humans, how the same structures reduce and extract diverse living beings as resources for profit, and the ways in which the

environment and people resist those oppressive powers through care for one another. As attention and care become cultivated through learning that is place-based and particular, power structures are perhaps best interrogated when individuals embed questions to place as well. In the next orientation, I will explore further how peace education works to question power structures and how ecofeminism might extend the work.

Orientations to Interrogating Power

Peace educators and ecofeminists both attend to their work by continuing to question power structures that reproduce realities, positionalities, and conditions of living for individuals. Wolbring, et al (2019) writes that questioning power assumptions moves through interrogating "what abilities give someone the power over others, and who has the power to decide which abilities count" (p. 456). As explored in the first chapter, peace education has always been a field in which educators and scholars question power discourses that other, dehumanize, and enact violence on individuals and groups. From the earliest peace educators in the modern peace education movement who questioned military and nationalist power that propelled world wars to the peace movements of the mid-twentieth century that pushed back against social powers that enacted structural violences, members of the field have continued to examine the intersections of violence and power. The direction of these questions is also a practice of power, framing exactly who peace is for. More recently, scholars have cultivated a critical peace pedagogy that draws from Freire's (1970) critical consciousness through dialogical means so that individuals might find emancipation from the systems that exert power over them. While I have explored the gaps in a critical peace education, particularly as the focus is on individual emancipation from structures rather than collective dismantling of those

structures, I find it important to note that this questioning of power bears similarities to the work ecofeminists do to question capitalist patriarchy.

In Chapter 2, I explored how ecofeminists shifted critique from patriarchy to capitalist patriarchy to further understand the interlocking ideologies that made commodities of and consumed women and the earth. Rather than solely focus on critical consciousness, which does have a place within an ecofeminist education, ecofeminism reaches beyond individual emancipation toward communal flourishing. Communal flourishing reimagines power-with as a practice fostered between all living beings in ways that honor the collective processes of life within an ecosystem. Like peace educators, ecofeminists question and reimagine power enactments away from authoritarian, coercive, dominating, and hierarchical and toward power enactments that invite transformative engagement through relationship.

Ecofeminists attend to questioning power-with aims toward communal flourishing by examining "matrices of domination" (Collins, 2000) that arrange individuals in varied vulnerable positions. This examination allows ecofeminists to draw links between particular positions curated by the same categories of power, such as women and the earth under capitalist patriarchy. An imagination to resist these power structures then includes not only honoring the positions of individuals, but of the earth as well, and to additionally recognize the earth and non-humans as active agents also participating in resistance. This power-with requires an ontological shift (Brantmeier, 2013) that moves from control and subjugation to attention and care to one another. Further, this re-ontologizing toward power-with speaks back to questions in peace education about who peace is for and by what means.

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This power-with situates ecofeminist offerings of being in and with the world in ways that both challenge power structures and invite active participation in building new worlds. In educational spaces, this includes not only how educators foster dialogue or curriculum, but how stakeholders enact practices and engagements with one another. For example, this includes interrogating the practices that force power over through consumption, competition, and commodification and considering connections to the earth. Several scholars note the importance of attention to embodied positions within a classroom enacting hierarchies of power (Gaard, 2001; Gardner & Riley, 2007; Pilgrim & Davis, 2015). Gaard (2001) and Gardner & Riley (2007) also explore teachers as gatekeepers in classroom dialogue, offering that moving toward larger invitations of engagement and attendance to where conversations may lead rather than dictating, can honor diverse voices. Additionally, power-with also fosters questions of grading and assessments, two areas in which systems position teachers to exert power over students. Blum's (2020) edited collection on ungrading reimagines practices by which educators and students together might exercise a power-with resistance to these practices.

Additionally, power-with includes imagining where education occurs and who exactly teaches. For example, Lloro-Bidart (2018) shares about cultivating educational experiences by which students visited local petting zoos and working farms to engage with animals and question power discourses within food production. Activities like these position animals as teachers of their own experiences to be listened to and learned from. Dialogue, in this space, also reimagines communicative power being larger than just language. These types of experiences allow students to interrogate how human-enacted systems subjugate and assign meaning to an animal's life without regard to possible

ontological orientations that may have nothing to do with service to human enjoyment (Lloro-Bidart, 2018). They also allow students to draw parallels between categories of power, such as how capitalism functions to commodify and overpower both the animals consumed through food production as well as the laborers who work in those systems.

In these examples, an ecofeminist peace pedagogy frames power-with as an ongoing active engagement between humans and humans and between humans and non-humans. Theorizing and engaging questions of power structures and discourses bears no differences; they are actively engaging and reproducing one another for transformative invitations. Individuals attend to these questions in their local, contextualized place and as such, attend to them through an ethic of care. What we can discover in attendance to these questions of power in our localized places, is that the status quo stories that are reinforced are false: things have not always been this way and they do not have to continue this way either (Keating, 2013).

Orientations to Fostering New Possibilities by Questioning Status-Quo Stories

While peace educators have work to do in questioning stories within the field of peace education, educators and scholars alike continually question stories of violence. Most of the curricular work of peace education focuses on disrupting narratives of us/them that construct notions of the Other that legitimizes violence against particular individuals and communities. Additionally, Wood (2016) devotes much space to dispelling myths of human violence that include biological, psychological, and sociological arguments. Wood (2016) continually emphasizes, through studies and declarations like the Seville Statement (UNESCO, 1986), that humans are a cooperative species, more inclined to collaborate with one another than to harm. By interrupting

stories that give in to human violence as inevitable, peace educators and scholars

continually make pathways to new imaginations and invitations that tell us the world

does not have to be like this and there are other answers besides violence as a response to

conflict. Likewise, ecofeminists invest time into interrogating root metaphors or those

narratives and language that frame oppressive power as not only inescapable, but

necessary (Bowers, 2001; Warren, 2000).

Keating (2013) calls these "status-quo stories" or "worldviews that normalize and

naturalize the existing social system, values, and standards so entirely that they prevent

us from imagining the possibility of change" (Loc. 768). Capitalist patriarchy produces

status quo stories as a means of control. This extends to the construction of binaries,

hierarchies, historical and structural positions of individuals and communities, assigned

meaning of individuals and communities, and the impossibility of any sort of

transformation and change. Status-quo stories also limit the ethical and ontological

orientations individuals must have to survive in existing systems, primarily those ways of

being and relating that are predatory or self-serving (Keating, 2013).

So then, as ecofeminists extend peace education work to question status quo

stories, it returns to disrupting self-serving ontological and ethical orientations toward

caring ways of being in the world. In questioning status-quo stories, we can alter or

undergo transformation as to who we are and the ways we can exist in the world.

Zembylas & Bekerman (2013) argue for a disruption and reimagination of knowledge

production that re-ontologizes knowledge, moving individuals not as a who or what but a

when or how: possibilities of becoming(s). For example, rather than emphasizing abstract

ideas of what an identity is (Zembylas and Bekerman, 2013, look specifically at Jews and

Palestinians) but rather when or how an identity occurs. Identities then are an undergoing and moving in the world rather than predestined and static positionalities situated in overwhelming power discourses. In ecofeminist work, this offers individuals avenues to disrupt status-quo stories about a nature separate from and solely for the consumption and enjoyment of humans.

An ecofeminist peace pedagogy can make space for Indigenous work to speak into and teach about this disruption. For example, Kimmerer (2013) specifically questions the way origin stories of the world are framed that position humans as superior dominators of an objective nature. In her classes, Kimmerer (2013) situates the Potowatami story of Skywoman, an origin story in which humans survive through aid and relationship with animals and further co-create the earth, as a way of understanding human positionality as kin with non-humans. Similarly, Simpson (2017) retells a story of a Nishnaabeg child whose education occurs through relationship and attention to a red squirrel and maple tree. As Simpson (2017) unpacks the pedagogical model of this story, one that emphasizes animals as teachers, learning in the context of love, embodied learning, meeting children's experience with trust, and learning from the land, she disrupts status-quo stories not only of humans and the earth, but additionally how education is undergone.

Part of the extension ecofeminism offers to peace education is how and where education occurs, including its discourses, practices, participants, and orientations. A movement away from us and them in an ecofeminist peace pedagogy includes a fluidity between the earth, non-humans, and humans toward interdependent ways of being with one another. In Schaeffer's (2006) interviews, Indigenous grandmothers continually

emphasize a need to return or remember beyond the oppressive systems that harm all living beings. This re-membering includes resisting those narratives that place humans and the earth as oppositional and joining us again as co-members of the same shared place and fate. For peace education, this re-membering offers a more expansive space in which to both question violent narratives and to reimagine new ways of being in the midst of the Anthropocene. Further, it allows individuals opportunities to approach peace through ontological and ethical orientations to care and love.

Chapter III Summary

In this chapter, I further explored the gaps in peace education, primarily focusing on issues in the field that emerge because of its western foundations and the little attention given to gendered and intersectional analytics of violence and violent structures. Rather than dismissing the field, I chose to attend to it through a post-oppositional extension of ecofeminism, "taking what's useful" from peace education and offering invitations to "transform the rest" (Keating, 2013, p. 25). This approach included exploring four orientations of peace education and how ecofeminism offers extension within them: ethics of care, place-based learning and work, interrogating power, and fostering possibilities by questioning status-quo stories (Keating, 2013). Additionally, I have offered tangible examples as to how an ecofeminist peace pedagogy might be generated by these orientations.

In the next chapter, Chapter IV, I will use my conceptions of ecofeminism as intersectional and place-based peace engagements as articulated in this chapter to explore an entangled history of a particular place, my own movements to enact an ecofeminist

peace pedagogical practice, and the extensions of this practice to other locations. Chapter 4 will shift to a narrative exploration of an unfolding ecofeminist peace pedagogy enacted and attended to within Hickory County, Missouri and the greater Ozark Mountain area.

To set the stage, Chapter IV will proceed in simple present tense for all events mentioned as a question of how history or events have not happened but are still occurring and erupting, and further this serves as a questioning of linear time. The chapter will be formatted into three sections. The first, a storying of various historical narratives in a particular place, explores the erasure and centering of particular narratives as well as the tensions and overlaps between these erupting events. The second section will focus on the particular location of a trail along the Pomme de Terre River and my own experiences and reflections of that space. The final section moves beyond the boundaries of the county to extend reflections and lessons to other sites, particularly the site of a possum's death in Stillwater, Oklahoma.

CHAPTER IV

AN ENTANGLED HISTORY OF PLACE

Storying Histor-ies

The creature moves through
the forest of spruce and pine
at a slow pace. Cypress
chunks roll and digest in the
large belly that skims over the
water plants, and with each
step, his large trunk and tusks
sway side to side. He moves
in an earned rhythm. He is
careful to watch for the small
animals underfoot as they
move out of his path. Above,
he hears the birds' song. In his
joints, innately, he knows
what is coming. He walks one
last time to the spring just off
of the small **river** where he's
found refuge on many warm
days, just where the spruce
bends to look over the water.
A final resting place.

At the **river,** the French find
luck in their traps: beaver
pelts stretched, tanned,
shipped up to St. Louis. The
river snakes through the

At **the river,** my fourth-great grandfather, Jacob, builds irrigation systems to improve **the earth.** With a **German surname,** he works hard and quietly to prove his **bond to a new land**. His wife's name is not recorded. In 1839, just north of **Avery**, they pump quicksand and water when they touch two tusks. Over time, a mastodon emerges from a tender muddy **grave**, twigs and cypress preserved within the ribs around his belly. **Albert Koch** arrives from St. Louis and pays off the farmers for the remains. **In St. Louis**, he adds in other bones to contort the animal into a larger specimen, sells tickets for the public to marvel. Then, he sells the body to the British Museum in London, earning a comfortable sum of money for the extraction. **The men name** the site in Avery: Big Bone Spring.

At the Hickory County Museum, uniforms, certificates of **enlistment,** and

region; its hungry water flicking at fleshy red banks. **They name the** river Pomme de Terre for the small potato bean plants the Osage harvest among old cottonwoods and **river** sycamores that grow among the primrose along the banks. In 1800, the name of the river that the **Osage** offer makes little sense to them: Big Bone **River**.

In 2021, we drive to find **Avery**, or what is left of the town after tornadoes ravaged it years and years ago. Instead, the car's GPS system guides us to a **gravesite** with brittle headstones. Around the wire fence, a few trailers sit among tall grass. Two showcase Confederate flags in their windows.

The men beget sons and grandsons who grow to enlist in a Civil War, half in blue and half in gray. The settlers enslaving over 250 men, women, and children in the county fight for the **Confederacy**.[2] Rather than

They name the county Hickory to honor Jackson, and the new settlers place the county seat at a bend in the **river**. He dies shortly after incorporation, long after he brokers abusive treaties and his armies force the **Osage** from their own land. White settlers migrate into the **river** area to claim and own **the earth.** With **German** and Scottish **surnames**, they begin their **bonds to a new land** along the river basin. Farms and mills erupt from Cross Timbers to **Avery.**

On **Albert Koch**, from the University of Rostock: "He took a steamboat on the Mississippi **from St. Louis**, where he ran a museum of Indian artifacts and fossil bones. After six days and an arduous march through virgin forest he reached the spot near the confluence of Pomme de Terre River and the Osage River. His sacrifice was rewarded." **Koch names** the specimen the Missouri Leviathan.

From the "Ozarks Civil War History": "The question of **slavery** was not a deciding

photographs of soldiers from nearly every American war clutter around old pianos, butter churns, and farming equipment. No rhyme nor reason dictates their arrangement other than the opportunity to close a seemingly open space with history of particular memories. Folded flags line a dusty glass case, in which shards of mastodon bones and unearthed arrowheads are arranged beside hand-written index cards. **Blurry pictures** of individuals gathered around the site sit behind the bony remains. In a mock-1800s classroom on the second floor, a misshapen doll representing a nameless school marm looks out over her rowed pupils with pursed lips. The artifacts are housed in the old John Siddle House, preserved through the National Register of Historic Places. The property also includes additional structures which individuals continue to donate, including old work sheds and wells used by early homesteaders. Built in the **mid-1840s**, it stands as a testament to those early settlers in colonial **pursuits**. Today, it opens to the public on pioneer days.

In 1938, when the U.S. Congress **commissions** a comprehensive flood control

sweeping battles, citizens guard against guerilla warfare. Homes, businesses, and fields scream violent reds and oranges into dark skies. Many leave and never return.

In the square of the town seat, a simple stone monument names the recent battles in which county citizens have served, such as Urgent Fury, Just Cause, and Enduring Freedom. Above the list, the memorial reads: "To be prepared for war is one of the most effectual means of preserving **peace**."
 - George Washington

My grandfather's grandfather arrives to the United States in **the mid-1840s** from Switzerland, already a trained stonemason in **pursuit** of freedom and land ownership. His wife's name is recorded with three different spellings. After settling in Hickory County, he mines the earth for limestone to construct local buildings, including the **commission** of **the old jail**. The structure is used through

factor in choosing loyalties, but rather the question of state's rights."[3] Though the line of slave owners correlate seems to suggest otherwise.

Klans organize in the county following the Civil War, each township erupting with its own faction. They continue, shrink, evolve, and grow. In 2008, two of my classmates stumble across a meeting outside town while hunting, and they leave before they think to take **blurry pictures** on their cell phones.

"**Peace**, above all things, is to be desired, but blood must sometimes be spilled to obtain it on equalable and lasting terms."
- Andrew Jackson, eponym of Hickory County, Missouri, whose image hangs in the county courthouse and local schools.

The old jail sits in the same town square as the memorial

plan for the Missouri River Basin that includes several connecting waterways. The Army Corps of Engineers stake out the river and Hickory County as a site for a new dam and lake. The government begins buying up land tracts from **poor farmers** who lived low in the floodplain and clears the wooded area. By 1961, water plunders it all. A control tower watches eagerly over the area now, operating hydraulic gates to control the river's force.

At the Benton County Museum, we learn about the Truman Dam which controls the **Osage River**, the larger waterway the Pomme de Terre meets at its end. The museum paints a picture of a project meant to improve the lives of individuals, but makes no mention of the environmental changes the region has endured as a result. The museum tells a different history than the government exerting control over, commodifying, and extracting land and individuals for profit. Instead, large newspapers tell a story of progress. When I ask the front desk guide about the Truman Dam project, she talks about her own parents who were **forced to move** from the floodplain in the 1950s with a particularly bitter tone. As we

the 1980s. Inside the jail, individuals have scratched messages: "Ellen + David," "Hickory County Hilton," "I hate this."

My **grandfather's father**, Chet, sells his land cheaply— by request-- to the United States government, choosing to **settle** his family further toward Pittsburg where his father, the stonemason, is buried. When we ride over the dam with my grandfather, he points out to the lake, asking if we can see his childhood home where the catfish swim now.

By the **Osage River**, we visit the Benton County Museum. In its basement, it holds **Native American** artifacts extracted from the earth by a local "archaeologist" including pottery, eating utensils, tools, and several hundreds of arrowheads. There are thousands of artifacts: all arranged in commodified lines along green felt cases sealed in glass. Handwritten labels sit beside them explaining their use, but there they do not mention people. **We observe** no information about the tribes who inhabited the area and who the government **forced to move** and make way for White settlers. When my parents observe this room

as well as a large plaque erected by the Historical Society in the 1960s commemorating the county's history. The plaque reads: "… Lying in the Osage land cession of 1808, the county area was early known to French trappers. From 1819 to 1832, a Kickapoo Indian reservation was west of Pomme de Terre River in the county. **Settlers** from Tenn., and Ky. came in the late 1820s… South of town, 3 miles, in a beautiful scenic area, construction began in 1957 on Pomme de Terre Reservoir and Dam, flood control and recreation project… Encompassing 410 square miles of rough, hilly timber land and high, rolling prairies, Hickory County is a poultry, livestock, and grain producer… **An Indian** quarry and mounds have been found in the county."

In the museum in Benton County, **we observe** several taxidermized animals with no mention of their ecosystems, habitats, or relationships to the environment. There is no information about the extensive history of wildlife

talk, she correlates this government enforcement with the 2020 and 2021 mask and vaccine mandates.

In the museum, mannequins are dressed in preserved **settler clothing**, including a room decorated as an old schoolhouse with desks made from trees and metal mined from the earth. **At the front** of the room, hangs a large map of the United States, and in the corner stands a large U.S.
flag.

with me, and the lack of information, one of them remarks: "It seems like something, or someone is missing here." Instead, an extensive history of the local archaeologist is fastened to the wall beside two mannequins in "**Native American costume**."

nor of how the dam altered the ecosystems of the area. Rather, along a large wall, several pictures are framed of individuals holding up fish, deer, and other animals: the prizes and profit of hunting expeditions in the area.

At the museum in London, I find the Missouri Leviathan, the large skeleton Albert Koch extracts from a place called Bone Springs in Missouri. He is a towering creature, with splayed toes and a frame that requires some muscle to move. Koch believes it a mystical sea creature, by which he stories and markets it to visitors and by which he makes his fortune. He shouts: "Citizens of Missouri, **come and see** the gigantic race that once **inhabited the space you now occupy**, drank of the same waters which now quench your thirst, ate the fruits of the same soil that now yields so abundantly to your labor."[4]

Come and see the histories churn, unfold, conceal, undo all who **inhabit the space** I **now occupy.**

Walking the River Trail

In the pandemic summers of 2020 and 2021, I spend time visiting Hickory County where my parents still live. During this time, I often visit a small three-mile river trail below the Pomme de Terre dam on the Indigenous land of the Osage and Kickapoo nations, either alone or with family and friends. The trail, built in 2009 by a partnership between the Army Corps of Engineers and a local school system, is designed to promote healthy living and exercise for local citizens. While I know a few individuals and local sports teams use the area for training, I attend to the trail at a slower ontology. The trail begins by a
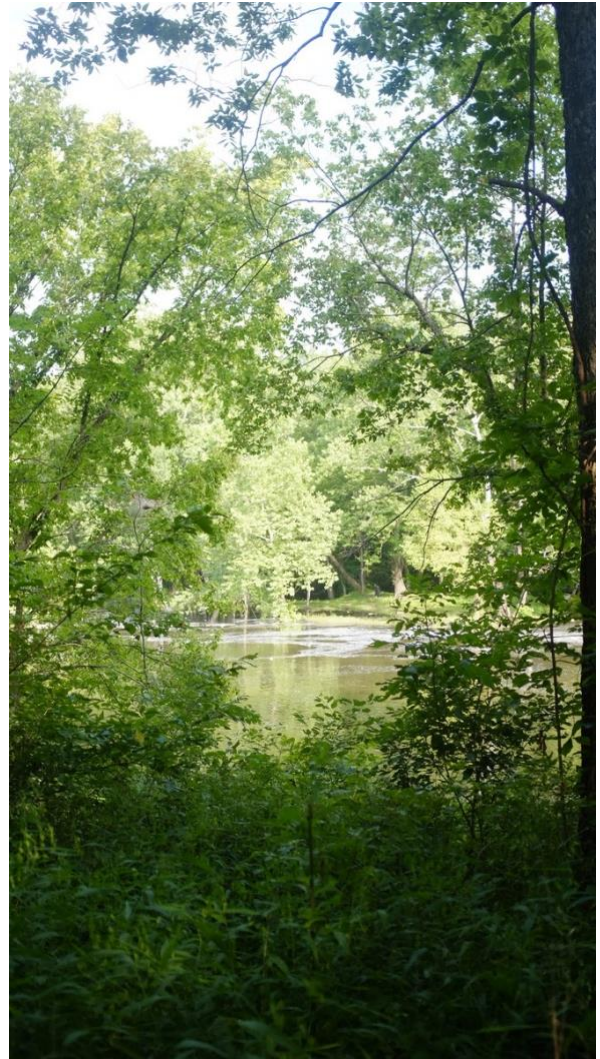

Figure 1. Pomme de Terre, Kingston (July, 2020)

playground and tennis courts that have existed for the entirety of my life under a large view of the dam built in the 1960s. A line of trees stand as sentries at the first post before the trail continues into a small expanse of bluestem and Indian grass that edges beside the campsites along the river. The trail carries on, moving past fire sites and water pumps, eventually hugging the banks of the Pomme de Terre River where Missouri primrose and purple coneflowers shake beneath sycamores and red oaks before diverting off into the

hilly pine and hickory woodland terrain for the last two miles of the trail. At the end, it begins again.

As I walk, I often think of Ingold's (2017) work. Ingold (2017) offers the metaphor of walking to unpack the interconnected pursuits of education and anthropology. Rather than the end of a walk being the goal, it is the undergoing of walking itself that is the point. Occasionally, in the rhythm of my steps, I think "I become my walking; my walking walks me" (p. 23). The undergoing is a way of inviting the world in so as to become and transform. Drawing from Dewey, Ingold (2017) writes,

> Perhaps the meditative power of walking lies in precisely this: that it gives thought room to breathe, to let the world in on its reflections. But by the same token, to be open to the world we must also surrender something of our agency. We must become responsive beings. Thus, even as I walk, I must adjust my footing to the terrain, follow the path, submit to the elements. There is, in every step, an element of uncertainty (p. 23).

This walking unfolds both physically and metaphorically each time I visit the trail. I listen to the water chat over rocks in the current, adjust my step softer by the rabbits' briars, duck at the sound of tree-trunk cracks. While the Corps constructed the trail primarily for human-use, attending to the trail becomes an attending to the non-humans who live along its edges. If one is attentive, the trail blurs and broadens, and one can see the ways this human-made trail can function more holistically than its original intent.
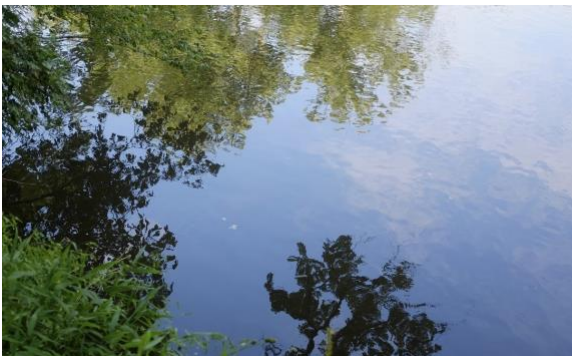

Figure 2. Reflection in Summer, Kingston (July, 2021)   *Figure 3*. Reflection in Summer 2, Kingston (July, 2021)

This attention requires a slower ontological orientation, and in that orientation, the trail becomes pedagogical, opening up space for dialogue, reflection, questioning, and commoning. This dialogue, reflection, questioning, and commoning occurs not only between human and human, but between human and non-human, and non-human and non-humans. Relationships unfold, and the "ensoulment" that Cajete (2000) speaks to can occur.

Early in my walks, when I mostly go alone, I download an app to help me identify the types of soft and hardwood trees that line the trails, along with the various bushes and shrubs. I bring books with me to read, including *Siddhartha*, *If Women Rose Rooted*, and various collections from the great poets Mary Oliver, Joy Harjo, and Lucille Clifton. I usually walk in silence, forgoing music or podcasts that otherwise fill my time. Often, I sit at a bench shaded by several sycamores where the water talks, and I listen. When I walk with others, we walk in conversation, making note of our surroundings as we step along the loop. Occasionally, we walk without speaking. With my parents, we talk about their jobs or retirement plans, or the various house projects they circulate through. With friends, we discuss larger abstract concepts or present work and hobbies.

On a particular occasion while walking with a friend from high school, we hear cracks reminiscent of gunshots, and quickly dip to the ground, unknowing if there are hunters shooting illegally in the area or if something even worse is at play. Instead, across the river, we watch great branches tremble and several birds flying overhead, and then the falling of a large sycamore with the echo of more gunshot-like cracks. Once we stand and begin walking again, we discuss the implications of our reactions to the sound of a tree

Figure 4. Trail in Winter, Kingston
(December, 2019)
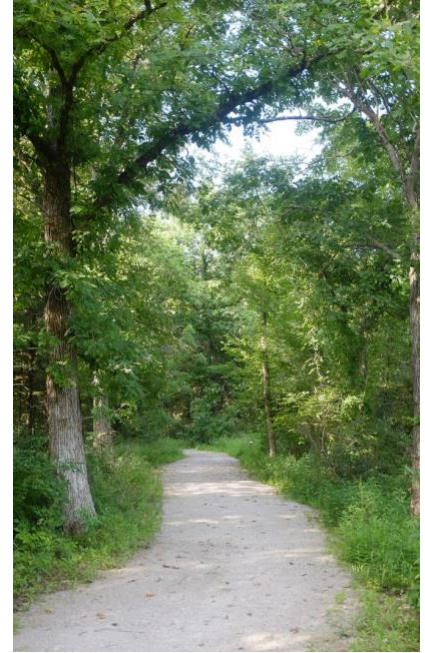
Figure 5. Trail in Spring, Kingston
(June, 2020)

Figure 6. Trail in Summer, Kingston
(July, 2021)

falling: the assumption that it is gunfire, the expectations of violence, the knowing that

social brutalities could find us by a river. We note our frustration at our own response,

and further that our response still feels appropriate. Violence curls at the edges of our

experiences as teachers and students, gently nudging us to self-defensive and fearful

ways of being. We question the nefarious structures that would frame such a walk for us

and the ways in which we might be complicit and reflect these structures back. The

perceived sound of gunshots in a forest speak to the ways in which culture and nature are

not separately existing entities but blended and bound together in possibilities of violence

and possibilities for peace.

The trail is roughly eight feet wide, made by laborers falling trees, uprooting

shrubs, and mowing down grass for the gravel pathway. It holds a complicated

entanglement of power and labor. The trail marks the place where several non-human

lives were taken for the sake of a path for human benefit. The trail marks the place where

humans are invited to walk through old forests beside an old river to enjoy the earth. The trail marks the place where individuals tend to the land, both taking care of trees, as well as pushing the forest back and away

Figure 7. Tire Marks, Kingston (August, 2021)

from the trail to continue marking the site of human engagement. The trail marks the labor of non-humans in the social engineering they do to build a world. The trail marks lines, designating where humans may appropriately step-- so as to preserve the forest-- and the boundaries of where the forest may grow-- so as to hold space for humans. These lines regulate embodied engagements with the land and each other. Particular messages become embedded along the graveled and grassy borders, a physical representation of social binary constructions, and perhaps even whose labor is most of value.

In a capitalist patriarchal society, we value labor by placing a dollar amount on it: the more money you earn, the more valuable you must be. In Missouri, on average, women make $17,000 less each year than men (Data USA, 2021). Of the 17% of individuals living in poverty in Hickory County, the most common individual is a woman between the ages of 55 and 64, then a woman between the ages of 45 and 54, and then a woman over the age of 75 (Data USA, 2021). Statistical data shows lines drawn between genders, arranging individuals by what kind of profit maximizing their body can provide.

This analysis of the body extends to those bodies that inhabit the river and forest, and the work of capitalist patriarchy, in drawing lines and dictating the worth of a body, determines who survives. The body of a tree, fallen to make way for a human-centric trail, holds some link to the body of a woman, deemed less profitable for human-centric profits.

These lines and regulations result from the colonialism and capitalist patriarchy that have worked and regulated this land and the land's inhabitants over and over throughout history. They intersect, creating vulnerable and particular positions for individuals under the same matrices of domination (Collins, 2000) that mutually construct each other. These regulations extend to the prohibiting, extracting, and devaluing of bodies in this space. Further, the embedded messages of the lines on this trail are also reminiscent of the arbitrary lines that are drawn to negotiate counties, states, and nation-states that then create lines of nationalism and citizenship crafted for individual identity and profit, rather than a citizenship of shared fate (Williams, 2003). These lines can transmit notions of the Other, and yet, these lines also hold a meaning of invitation for humans to engage in this particular space; they are nuanced and complicated. Attention in the walking leads to imagining what this space was before and what it could be within this multiverse of meaning. As a pedagogical site, I think through the invitations the trail could cultivate to both invite humans into this forest and the river while also directing us to consider our interconnectedness and the agency of our non-human community members.

Currently, there is no literature about this in the provided brochures, and no curricular activities or trail posts dedicated to histories, questions, or invitations. We make the multiverse as we walk.

While I walk with my parents, we discuss the pecan tree in their backyard. The tree towers over their house, massive branches brushing against the roof in a heavy wind. For years, the pecan tree has ailed my father who frets about the storm that will knock the entire thing over, smashing their home. We walk and talk. He comments over and over that he wishes they'd planted it just a little further out, just a little closer to the fence by the field. Twenty years later though, its roots are unseen deep under the earth, tangled with the other pecan and silver oaks. In May, he decides to pay someone to cut it down to a stump. We'll miss the shade, he tells us, but we'll sleep better at night.

Wohlleben (2016) observes the ways that tree communities care for each other under the soil, sharing nutrients to one another and even to the stumps of felled trees. While they often stand stoically in backyards or sway together as guardians of a river trail, they exist in the world in interdependent and caring ways. The notions of the proto-care ethicists circle back: I am responsible to

Figure 8. Tree Stump Alive, Kingston (August, 2021)

others; therefore, I am, or perhaps we are responsible to each other, therefore we are, or Ubuntu. Our reciprocal care is what brings us into becoming over

Figure 9. Web Along the Trail, Kingston (August, 2021)

and again. When we talk about this along our walk, we also talk about the little creatures who live along the pecan tree: squirrels, robins, blue jays, scissortails, and what might become of them.

Over Memorial Weekend, I drive across the dam and see dozens of motorboats hurdling across the lake, flags flapping as part of a national politician's parade. Fumes exhaust the air, and exhaustive lines of RVs clutter in the campsites along the lake's inlets. At the trail, I am the lone human along the gravel path, sharing the space with a few visible fox squirrels, large spider nests, the hickory-oak forest, and other community members.

Over my walks, I note how the banks in the river have changed over the years due to the dam's production of hungry water. Because the dam often strains the sediment from the water, the water emerges hungry, or ready to pick up more sediment, altering plant-life and ecosystems. Along the banks, I can see the places where the river erodes the soil with its watery teeth and reveals intertwined roots holding to large rocks and

deposits. In human's effort to control the river and waterways, the river finds ways to resist and to remember itself. Maybe, when trees send nutrients to felled stumps, this too, is a sort of resistance born of care and choosing to be bound to one another. The resistance of hungry water and caring tree communities demonstrates the living paradox of the Anthropocene: man moves to control the earth; the earth and non-humans continue their agency.

In September, while we walk along the trail and talk about a recent trip to a local county museum, somewhere between the first and third mile, my parents share their decision that the pecan tree will stay. We talk about the long-term costs should the tree fall on the roof of the house, and that logically, the responsible action might be to extract the tree before this becomes an issue. But a multitude of counter responses unfold: it's also expensive to cut down, it would leave little shade for us in the backyard, and it would leave many animals looking for new homes. Additionally, my father argues that the chances of the tree falling are not so great. In short, the tree is an active member of a lived community that includes humans, non-humans, other trees and shrubs, and life underground that we cannot see. In our imagination, we ultimately find that a world without this tree renders a wounding of that community's health and flourishing. They also note that the tree-cutter they talked to in May was relieved when they called to tell him of their decision. He said that, even though he financially benefited from falling trees, he hated to cut them down when they were healthy.

On the way to the car, we see a groundhog watching us carefully from the shaded bushes across from the playground. With a body and demeanor perceived as a nuisance or pest who cause damage, groundhogs aid in reconditioning the soil of their

environment, help oxygen reach the roots of tree communities, and create burrowed homes for other animals to inhabit. They live in a communal and interdependent community. We grab a few crackers from the car and throw them to him. He gladly accepts, and soon a friend joins him to feast, and then they begin to chirp at us to throw more. While we consider the particularity of this trail, in this county, in this nation-state and the larger global implications of the pedagogical lessons of this trail, for the groundhog, this place where this trail is situated is his entire world. The pedagogical

Figure 10. Groundhog by the River, Kingston (September, 2021)

lessons of community and entanglement are not invitations for him to engage with; they are a way of life. As Davison (2015) suggests, while we both may bear relational ontologies, our positionalities and situatedness create differing relational ontological engagements, but our positionalities do share a common fate in the Anthropocene (Williams, 2003). Together, in a series of moments, we are entangled in and belong to a community along this river.

Grief for Possums

My exploration of the river walks and Hickory County grows out of an interest of what peace pedagogies we might imagine in this particular place, as peace pedagogies

always matter within particular contexts. I continue to be guided by questions around violence and conflict-- both historical and structural-- and how we might question the powers that produce and reproduce violence and peace. We occupy spaces continually shaped by these power discourses, and this work imagines how a place teaches us to attend to these discourses and our own participation and possible resistance to them. An ecofeminist approach to this river walk, in the larger historical and structural context of the region, takes into account how these power discourses catch both humans and non-humans in them, linking the domination each experiences. An ecofeminist peace pedagogy can be rooted to a particular place, but its questions and practices can extend out to other lived locations.

I return to Stillwater from Hickory County for classes, and I continue my walking. In the fall, the body of a possum appears one morning near the sidewalk on a street where I walk most days. I assume at some point between the previous afternoon and my passing by, the possum tried crossing the paved road and she was hit by a vehicle driven by a human on their way to work, or home, or to run errands. As I walk by the animal daily, I begin to reflect on its life and its relationships to other animals and the earth. Surely it became caught in a system of roads and cars that isn't built with animals in mind.

Throughout my life, possums plague my existence. In Hickory County, they fight with our dogs and cats, and they tear up the shelves on our back porch. In one of my early apartments, they find a hole in the side of the house and migrate to our attic, eventually finding their way to the kitchen without our knowing. Outside of a house in Oklahoma, they hiss at me from a tree branch as I bring in groceries from my car.

I don't relish the fate of the possum on the street in Stillwater, despite my previous experiences. I give my attention to it; and some days I document it, taking photos of it laid out: a body discarded in such a way by whole systems that find her death more valuable than her life. In the histories that frame this space, like Hickory County's, humans continue to execute damage on the world, on animals, and on each other through predatory ways of being. Capitalist patriarchy, White supremacy, and colonialism shape us toward these predatory ways of being in which we value individuals by what their living or death offer us in efficiency and economic profit. Additionally, there are histories unretrievable, obliterated by these same structural forces that eradicate particular groups of people and that built a dam that alters ecosystems and machines that kill animals. We are all together linked and undone by each other, whether we choose to recognize this or not.

At some point in my walks by her body, I stop taking pictures of the possum. Something felt detached, impersonal, and extractive about carrying photographs of her mangled outline with a curled-spine tail and fading paws with prints perhaps like her own mother's. Slowly, the elements transfigure her body, and my walks invite me into grief. As I read Butler's (2004) question about whose lives are grievable lives, I stretch it to include this possum. Butler (2004) writes,

> Perhaps mourning has to do with agreeing to undergo a transformation (perhaps one should say submitting to a transformation) the full result of which one cannot know in advance… If my fate is not originally or finally separable from yours, then the "we" is traversed by a relationality that we cannot easily argue against; or rather, we can argue against it, but we would be denying something fundamental about the social conditions of our very formation (loc. 474).

Butler's (2004) questioning toward an interdependent ethic-ontological orientation of "we" directs us to recognizing our interconnectivity as well as new imaginations of how

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the world might be shaped toward communal flourishing. The death of this possum demands a response from me as I pass by her. To borrow from Schaefer's (2006) interviews with the thirteen grandmothers, this death asks for a re-membering and a re-storying only possible in the context of relationships. The demand shifts me away from detachment from this creature to recognizing that we are interdependent creatures who share the same earth. Therefore, we are undone by each other. The death of this possum asks if I find her life grievable, if I care, if I am willing to be undone, if I can recognize our shared vulnerability, if I understand that we share a precarious existence. Further, it asks if we can imagine a world reshaped at the edges and heart to allow for the dignity of all beings.

This imagination and grief positions as a resistance to the structures of capitalist patriarchy and colonialism that dictates bodies as useful by what they can be subjugated into labor, profit, and pleasure. Rather, the imagination and grief blurs socially constructed binaried boundaries and dismantles hierarchies through attention and care. This suggests that inherent dignity, not usefulness, is a better way to perceive lives, and that increased communal health, rather than increased individual wealth, is a better goal to strive toward. An ecofeminist peace pedagogical imagination and grief posit that all living beings engage in interdependent relationships through active engagement. This pedagogy proposes an ontological shift shaped by caring ethical orientations in which we willingly submit to being undone by each other. Further, as Warren (2000) suggests, the way we approach these spaces and histories and the stories we tell about them are ecofeminist practices. We can choose to use the arrogant or loving eye (Frye, 1993) as we find ways of being to connect and seek possibilities.

Chapter IV Summary

Throughout this chapter, I have explored an enacted ecofeminist peace pedagogy in three parts. The first explored the entangled historical and structural narratives of Hickory County and the surrounding region wherein colonial and capitalist-patriarchy powers erase, make visible, name, utilize, or oppress people and non-human animals for profit. The second part explored the river trail at Pomme de Terre dam as an embodied pedagogical site of walking, commoning, reflecting, and questioning. The final part explored the extension of the lessons of the first two parts through the engagement of grief and imagination at a death site in Oklahoma. In the final chapter, I will explore the implications of this thesis for peace educators as well as further directions for this particular research and framework.

CHAPTER V

BEING UNDONE BY EACH OTHER, AN INVITATION

The invitation by peace education over and again is to cultivate alternatives to the

violences that shape and contort our world into inequitable, oppressive, and dangerous

places to be human. An ecofeminist offering stretches this to cultivate alternatives to the

violences that shape and contort our world into an inequitable, oppressive, and dangerous

place to *be:* a woman, a possum, a cottonwood tree, a groundhog. Further, an ecofeminist

offering suggests that if violences make the world a dangerous place to be a possum, then

the world is also a dangerous place to be a human as well. The matrices of domination

(Collins, 2000) that manufacture oppressive power discourses that render possum lives

invaluable and ungrievable are the same that manufacture oppressive power discourses

that reduce human life as well. In Chapter 4, I explored how these matrices cater their

power discourses to a specific, contextualized place and the oppressed positionalities

crafted for communities there as well. Within an observation and attendance to the local,

we can understand that this one space connects and overlaps with a plethora of other

locations and communities around the world. While there are no other Hickory Counties,

Pomme de Terre dams, or Big Bones Springs, the colonial, capitalist, White supremacist, and patriarchal (among other matrices) systems crafting ongoing histories and narratives of these sites do the same crafting work across the region and world.

However, the hope that continues to abound is that we are not and do not have to be alone in resisting these systems, grieving the pain within them, and imagining and working toward communal flourishing. In Chapter 4, I noted two ways I observed non-humans with agency resist these structures, the first of hungry water that continues to gnaw at the riverbank sediment despite the will of the man-made dam to wring it free, and the second of the trees who bind themselves together under the soil, sharing nutrients and health even after a member falls. Further, grass continues to edge into the river trail path, reclaiming its ground. In so many ways, we see the earth and non-humans demonstrate to humans a quiet and steady refusal to be controlled. I find it important to note that, while these agents actively resist the power structures placed upon them by humans, these agents don't necessarily resist humans. As I mentioned in Chapter III, Kimmerer (2014) reminds us that even in our work to harm the earth, the earth continues to love us back, but the earth resists harm in any way possible. Again, while we see this resistance in particular, the same resistance happens across regions and the larger earth. Indeed, alongside the earth, large swaths of climate-change activist groups, who witness particular harms in their contextualized locations, continue to resist and reimagine, lobbying for policy and cultural changes. While we look to the particular to understand these forces, we move in coalitions to resist and reimagine them.

In this chapter, I will take up three invitations for an ecofeminist offering to peace pedagogies and what this offering means for education as a whole. These

invitations include: the work of naming, the work of the intersectional particular, and the

work of re-ontologizing. Within each of these invitations, I will note the further questions

that I both will follow as a continuation of this project as well as questions that I suggest

to individuals invested in peace education and peace pedagogies as educators and

researchers.

Invitation #1: The Work of Naming

One of the ongoing tensions that I not only feel within his project, but within the

larger field of peace education is what gets named as peace, peace education, or

education, and what is not. Naming can be a slippery term. Freire (1970) describes

naming as a process by which humans co-create dynamic definitions of the world and

their positionalities within it, and these understandings help humans then reimagine or

change the world. Freire (1970) writes,

> To exist, humanly, is to *name* the world, to change it. Once named, the world in
> its turn reappears to the namers as a problem and requires of them a new
> *naming*. Human beings are not built in silence, but in word, in work, in action-
> reflection (p. 88).

Freire (1970) positions naming as a dialogical process between humans, and as dialogue

is a core tenet to peace educators 'work, often this naming and new naming becomes

classroom practice as they interrogate and interrupt systems that invoke havoc on human

flourishing. For example, many educators in the United States critically interrogate the

systems of grading, a component of educational systems with entrenched status quo

stories about the necessity of grades and grading for assessment and student growth

(Blum, 2020). By interrogating these systems, they find these patterns in webs of

violences that collect power from capitalist and colonial assumptions of growth, and by

naming them as such, educators can *rename* assessment practices toward more holistic ends.

In addition, we might consider Chapter IV's focus on Hickory County as a site where we can name the capitalist patriarchal and colonial systems that ensnare both humans, non-humans, and the earth through oppressive power structures. By naming these, we can interrupt these structures and the ontological orientations they guide us toward, imagining caring ways of being.

Freire's (1970) offering is but one example of naming, and one that peace educators are often practiced in when looking at human-wrought violence on other humans. One way that ecofeminist stretches this is considering what scholars and educators often name as ecological violence, and what might more accurately be social violences enacted on and manifesting through the earth. As a result, what gets named as peace or who gets named as a peacemaker becomes broader and the boundaries flexible to further possibilities. In this, I think of Nixon's (2011) retelling of the pushback Wangari Maathai received after winning the Nobel Peace Prize in the 21st century: are environmentalists not also peacemakers and resisting slow violences central to peacework and education? Who is peacework for and by what means?

Further, naming as a dialogical process that defines and draws boundaries extends to education as well. When considering the work of *peace* education, a further question to explore is who education is for and whether it is individual or communal in its aims. If education is a becoming, as Ingold (2017) suggests, this becoming stretches beyond the embodied experiences of an individual and speaks to communal becoming as well- even including non-humans and the earth. In Chapter IV, the river trail functions as

a site of becoming for a multitude of parties who continually share moments of growing, unfolding, and reflecting. Under an ecofeminist approach, it stretches the bounds not only of pedagogical sites, or where we experience education, but makes offerings as to who we experience education with. To borrow from Simpson (2017) the land itself is pedagogy, communicating lessons about being interconnected, resisting power systems, and re-membering the world. This sort of ecofeminist approach stretches the boundaries of peace education and what peace education might mean. In theorizing education, not just peace education, ecofeminist approaches name a broader scope of who, what, and where education occurs. This scope includes a broadening of ethical and ontological entanglements between humans, non-humans, and the earth

While we consider how naming, as a concept, functions dialogically to define and reimagine the world, we must also consider the places where naming, primarily by Western colonial pursuits, continues to be a process for claiming, controlling, and objectifying a space. In Chapter 2, I noted Smith's (1999) argument that re-naming the earth, usually by male explorers, heads of state, and missionaries, frames the earth not as a living entity, but a static collection of resources for the taking. These names then become recorded on maps and in histories, erasing not only entire narratives of Indigenous people but ontological orientations to the land. For example, the renaming of Hickory County as a namesake to Andrew Jackson who notoriously and brutally enacted policies to remove the Osage and Kickapoo from the land not only discounts an attention to the land but uplifts a violent oppressive individual's legacy. Rather, we might consider how naming might function as the work of attending and knowing, enacting an interconnection between beings. If naming for control is a decree, then naming for

attending is a dialogue. In both examples, naming is a process of power, in the first an exercise of power over, in the second, power with-- I will explore the work of rethinking ontologies and power discourses in Invitation #3.

While a full interrogation is beyond the scope of this thesis, further ecofeminist analytical research in how Western naming not only erases but memorializes oppressive and violent individuals functions would be helpful to peace education so that we might more fully decolonize from Western foundations. Moving forward on this pathway, I am interested in following questions and projects that explore naming as a process of peace and of violence, as well as where naming creates boundaries, binaries, and dualities that can restrict not only peace education, but education as a whole. Further, are there contexts where the naming of "peace" as a political term might be detrimental to peacework and educating for peace? I offer to educators and scholars who move under banners of peace to consider how naming concepts such as violence, peace, peacework, peacemaker, and education might restrict the analytics we use to understand the world as well as inhibit resistances. Additionally, how might the educational spaces we inhabit both hold slow violences and slow resistances?

Invitation #2: The Work of the Intersectional Particular

Overwhelmingly, most peace education textbooks begin with overarching, global understandings of international community and peace, pressing individuals toward a global or cosmopolitan citizenship in which we are all unified. Emphasis on a global citizenship *without* a rootedness in local, community membership can float peacework as an unattainable task only affected by leaders at the nation-state level. Again, these frameworks can construct boundaries of who is named a peacemaker and what counts as

peacework. Additionally, this global or cosmopolitan citizenship may further fortify peace as a task or orientation by humans for human flourishing; any environmental-peace work still guided by human benefit. Further, in the universal of global citizenship, an emphasis on unity rather than shared vulnerability (Butler, 2004) or a citizenship of a shared fate (Williams, 2003) might erase particular positionalities and embodied conditions of individuals and communities.

Instead, by looking to the particular and the local first and foremost, we are more apt to craft ontological and ethical peacework in ways that attend to unique positionalities and embodied conditions. As a result, these distinctive positionalities and conditions require analytics that consider the range of structures that create them. Namely, intersectionality becomes a crucial analytical tool, as well as a heuristic (Collins, 2019), to locate where individuals not only experience direct and slow violences, but where peacework and policy overlooks those positions (Crenshaw, 1989). By utilizing intersectional analytics to understand how power systems subjugate individuals, peace researchers and scholars can more readily make the connections between different positions by which the same power systems oppress them, such as the linkage ecofeminism posits with women and the earth. Then, as Collins (2019) suggests, intersectionality can work as a heuristic for peace scholars, educators, and activists, crafting ontological and ethical peacework and policies that take those positionalities and connections into account when moving toward communal flourishing for all people. Additionally, the earth and non-humans are also subjects within this analytical work, taken into consideration as communal members who are oppressed by the same systems and who also deserve the dignity of flourishing conditions.

Part of the historical and structural work peace education as a field needs is to consider the longer narratives and stories that peace scholars tell formally. Intersectional analytics help provide a fuller understanding of the stories and the particular notions and enactments of peacework. For example, the early 19th century work of Fannie Fern Andrews and the ASPL are often cited as an early model of peace education organizing; however, with an intersectional analysis, we might understand the more complicated history of their work. White women of higher social classes, like Fannie Fern Andrews, primarily led the ASPL movement while doing more to reproduce nationalism, racism, and colonialism, rather than critically addressing it. Further, while this particular group is often included in narratives of the histories of peace education, rarely do they include the work of African American women, such as educator Anna Julia Cooper or the many female teacher-activists of the Civil Rights movement. Additionally, peace educators and scholars should consider how globalization projects, including peace projects and organizations, continue to ignore how poverty, violence, and environmental degradation within the Global South directly stems from ongoing Western colonial and capitalist exploits.

Again, I find that beginning with the contextual and particular provides pathways to analyzing the larger and more global movements of erasure and violence. For example, colonial and capitalist patriarchy within my home region forcibly removed entire communities of people, forcibly constructed systems that altered ecological life, and continue to exploit feminine notions of care for the larger goal of profit. In attending to the particular and utilizing intersectionality, broader names and boundaries of what peace

education is and who participates in it can provide fuller histories that speak to the range of peacework, including where it has fallen short.

Moving forward, I am particularly interested in looking at those localized educational sites to understand the complexities of colonial, capitalist patriarchy structures and the tangled ways in which these structures embed within the particular. I plan to follow questions as to how educational sites in particular locations, such as county museums, libraries, etc., operate both under these structures and perpetuate these structures, their agendas, and their histories. Further, how do these sites both do work to reveal and conceal interconnected violences, oppressions, resistances, and peacework. For peace educators and scholars, I offer questions of how intersectional analytics might reveal to us more complex ways in which violence becomes embedded in our world and in the positions crafted for particular identity-markers. What might this analytical work unveil about the peacework we choose to engage in within educational spaces? Who might we see our educational spaces and peacework being for? How might the work transform, evolve, and expand? Further, as we focus to the particular, what rooted coalitions might we cultivate with both the earth and other communities?

Invitation #3: The Work of Re-ontologizing

Notably, most peace education addresses peace as an ontological orientation in the world: it is not enough to *do* peace, but rather, to *be* peace. Peace is not just the name that we give nonviolent work, but the way in which we attend to ourselves, the world, and one another. In Chapter III, I explored four ecofeminist extensions that I would like to briefly return to here, adding the ways in which each extension invites a re-ontologizing. The first extension explored a stretching of an ethics of care that considers

all living beings, not just humans, as a part of an interconnected and interdependent web. This extension not only proposes a reimagining of peace beyond anthropocentric relationships, but a re-ontologizing of the self by which we exist because of our responsibility to non-humans and humans alike. Our attendance to these relationships cultivates our becoming and being in the world. If care ethics posits an ontology of mutually caring ways of being, then ecofeminist care ethics includes all living beings in that mutual care. Further, when we consider that relationships often occur through habitual and reciprocal attendance, this re-ontologizing includes a slowing down so that we may listen and learn from one another. Within the scope of education, students and teachers alike become more pressed to know and care for one another and others in reciprocal ways. Through caring ways of being, us/them, us/Other, and us/it binaries become deconstructed, but rather, our way of being is simply *us*.

Additionally, because these ecofeminist care ethical orientations begin in particular and lived contexts, place-based work and education become important parts of stretching the re-ontological orientations. Again, as Davison (2003) suggests, it would be counterproductive to assume that each of us inhabit the *same* relational ontology; our ontological orientations are very much determined and shaped by the particular and contextualized relationships that we reciprocate with others. These relational ontologies then speak to the myriad of ways that peaces and peace educations can occur, adapt, invite, and evolve that respond to the positions and lived experiences of individuals and local communities.

In the third ecofeminist extension, I explored how interrogating and enacting power speaks back to who education is for and by what means. Earlier, within

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Implication #1, I briefly mentioned how naming is an exercise of power, moving as either power with or power over. In re-ontologizing, we can attend to naming, as well as other exercises of power, through our responsibility *with* others that shape our ethical orientations, rather than a patriarchal responsibility *over*. Our responsibility *with* dictates an ethic-ontological orientation that rejects hierarchical assumptions of each other, and instead invites us into ways of being by which we exercise power in ways that benefit the health of one another, non-humans, and the earth that allow ecosystems to function in flourishing.

Finally, I considered the ecofeminist extensions of questioning status quo stories and reimagining new possibilities. In questioning status quo stories and in re-storying, we can consider what caring ways of being might dismantle, resist, grieve, create, and love. Again, I draw back to Warren's (200) argument that the way we choose to climb and tell stories about the mountain is ecofeminist work. This ecofeminist storying work, which I believe is also peacework, is part of a re-ontologizing of who we imagine ourselves and the earth to be in our reciprocal relationships. Further scholarship and research are needed to explore how this storying work might function within peace education classrooms.

Our attendance to see the slow violences imposed by colonial and capitalist patriarchy structures moves antithetical to the temporality and speed of the predatory ontologies these structures shape us toward. A re-ontologizing includes a slowing down; an invitation that I extend beyond myself to other peace educators and scholars. In my own work, as I move forward, I am interested in how this re-ontologizing not only includes my attendance to my own walks along river trails, but in classroom spaces as both teacher and student, in research, in participation as local community member, and

more. What caring ways of being become available? What slow violences are revealed and resistances made possible when we choose a slower ontological engagement? In research, what pathways and possibilities unfold by a slow and intentional attendance *with* others? What status quos become interrupted, grief practiced, and hope fostered? What stories emerge that guide us to communal flourishing?

Moving Forward, an Ongoing Invitation

In the final weeks of writing this thesis, news outlets continue to report on United States congressional members who continue to gut bills proposing necessary policies and programs for the nation's citizens. In the fall of 2021, U.S. congressional committees upped the Biden Administration's Department of Defense budget to $740 billion for 2022 (Zengerle, 2021), while the same policymakers continue to refuse paid parental leave and gut proposed budgets that address the climate crisis. It is no coincidence that a Congress funded by predatory, colonial-capitalist-patriarchal corporations attacks and disregards policies primarily uplifting women, care, and the earth while military spending grows. For peace activists, scholars, policymakers, and educators to do the appropriate work to address the cultural and structural issues underlying these decisions, we *must* address how and why they are linked. Further, we must address how these policy conditions shape and guide our ways of being in the world as individuals, communities, and nation-states. When our elected officials choose to direct funding to the military rather than to care, they communicate to us exactly what ways of being are valued in our world. An ecofeminist peace pedagogy posits a resistance: we do not have to live this way. We can choose to honor the interdependence of relationships that exist, we can choose nonviolent

ways of being that recognize the Other as neighbor and community member, and we can choose to tell better, holistic stories of who we are.

I used Butler's (2004) short few lines about being undone to frame this thesis because I felt that an ecofeminist offering invited peace educators and scholars to more fully engage with the challenges of the Anthropocene in which our world is being undone and by which we might find transformation. I find that the lines about being undone function as a warning and an invitation to build relationships as our communities are quite literally being undone by the human hubris that continues to perpetuate capitalist patriarchy systems that discount the existences of so many individuals for the sake of economic profit. Butler (2004) writes, "Let's face it. We're undone by each other. And if we're not, we're missing something" (Loc. 511). The "something" we miss can refer to many concepts, the scope of which cannot be covered in a singular book or thesis work, but here I have tried to work through the "something" as an ontological orientation that invites us to be in ways of care and responsibility to each other, by which I mean all living beings. When we choose caring ways of being, I believe we more readily become undone by each other, and our undoing transforms not only us but our stories of the world and each other. We more readily grieve for each other, recognize the dignity in each other, and imagine and seek possibilities by which we all flourish not despite, but because of each other. We more readily resist both direct and slow violence that aim to shape lives toward profit, and we find opportunities instead to become, together.

As I look forward to ongoing scholarship and research of my own, I find those demands I spoke to in Chapter IV as some of the more important threads that I wish to follow: Do I recognize my shared vulnerability with other humans, creatures, waterways,

plants? In my scholarship and living, do I love the earth back? (Kimmerer, 2013) Does my research point to our shared precarious existence by which we can grieve for each other? Does my work, grounded in the particular, resist violence and cultivate care? Am I willing to be undone?

In the coming months and years, I will return to the river trail where I contemplated so many of these ideas, and where, undoubtedly, new questions will arise in the walking. The land, river, cottonwoods, groundhogs, and other inhabitants will continue to unfold with lessons about care, resistance, and peacework. These lessons will continue to speak back to structural violence that try to control them. They will demonstrate over and over that when we re-story the world, together, there is a place for each of us in communal flourishing.

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VITA

Amanda M. Kingston

Candidate for the Degree of

Master of Arts

Thesis: BEING UNDONE BY EACH OTHER: AN ECOFEMINIST ONTOLOGICAL
          OFFERING FOR PEACE EDUCATION IN THE ANTHROPOCENE

Major Field: Social Foundations of Education

Biographical:

       Education:

       Completed the requirements for the Master of Arts in Social Foundations of
       Education at Oklahoma State University, Stillwater, Oklahoma in December,
       2021.

       Completed the requirements for the Bachelor of Arts in English at the
       University of Missouri, Columbia, Missouri in 2012.

       Experience:

       Graduate Research Assistant, Oklahoma State University in Stillwater,
              Oklahoma, August 2020 – December 2021

       Graduate Teaching Assistant, Oklahoma State University in Stillwater,
              Oklahoma, August 2020 – December 2021

       Academic Provost, Odyssey Leadership Academy in Oklahoma City,
              Oklahoma, June 2015 – August 2020

       Professional Memberships:

       American Educational Research Association
       National Women's Studies Association