

Dear JMA Matriarchive:

Inevitably, I frame Josefina Mena within ecofeminism, she could be clearly one of the pioneers, regardless of whether or not she considered herself under such nomenclature ("canta el pájaro sin saber que canta," said Eduardo Galeano). Let's not forget that in those years there were great women whom I already like to think of as great references for ecofeminism. Taking into account the allusion to the scientific field of the letter from which this project is based, I will mention only two of the great scientific women of that time whom I deeply admire: Rachel Carson and Lynn Margulis.

For those who are not so introduced in this field, I think this is the perfect space to make a brief summary of this current of thought and action, which combines feminism and ecology.

It was precisely the year before Keith's letter to Josefina, 1974, when the term ecofeminism was coined, although already in the 1960s there were incipient initiatives coinciding with the second wave of white feminism. We cannot forget that at this moment the apogee of three other social movements – feminist, pacifist and environmentalist– is taking place, which will mark the great routes of change in SXX.

In 1974 the author and activist Françoise d'Eaubonne mentions the term for the first time in her text *Le féminisme ou la mort*. The following years three ecological disasters gave a strong impetus to the movement: Three Mile Island (1979), Bophal (1984) and Chernobyl (1986).

The Three Mile Island nuclear reactor catastrophe in Pennsylvania is still the largest in US history, and it was the trigger for the first ecofeminist conference the following year, *Women and Life on Earth: Conference on the Ecofeminism in the Eighties*, and the first ecofeminist manifesto came to light after the Pentagon was fenced off by a group of women. That same year Carolyn Merchant published her seminal work *The Death of Nature* (1980), where she criticizes the modern sciences that, based on the destruction and subordination of nature, associated, as did many of the scientists and enlightened thinkers such as Bacon and Descartes, the discovery and knowledge of nature with power. For Merchant, reductionist science is at the root of the ecological crisis – at that time incipient, today urgently critical–, in what implies the transformation and destruction of organic processes and regenerative capacities of nature. In the same way, the ecofeminist philosopher made visible the link between the torture of witches –also promoted by Bacon– and the rise

of the empirical scientific method. The objective of that european Inquisition was to subdue and nullify any possibility of a strong woman in order to build a new imaginary of the feminine, fragile and delicate, which we must not forget has been a cultural construct particularly perpetuated and spread out by the field of the arts.

Today, there are numerous currents within ecofeminisms. Taking into account Josefina's trajectory, and having lived in very different contexts, she would possibly identify with several aspects of the different currents. From a more constructivist ecofeminism, to community feminisms and the different variants of ecofeminisms from the Global South. Actually, she would possibly be framed more in line with an intersectional ecofeminism, with whom I am personally especially close. Intersectional ecofeminism is a concept coined by Kimberlé Crenshaw in 1989 to talk about social categories of difference such as gender, race, class, education, origin, etc., that interact with each other in individual, institutional or symbolic contexts and that denote power systemic structures.

I think that this line not only fits like a glove with a figure like Josefina and her activism against heteronormativity, class and any form of social injustice, but also with the very character of the Matriarchive, which operates as an intersectional device in itself.

Given that this is a subject that could give rise to an infinite exchange of letters, I leave it here, trusting that the exchange between women and all the different forms of ecofeminisms and multiple paths will be common and infinite.

With my best wishes

Blanca de la Torre