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Eco-feminism as an alternative to development in Latin America countries

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DEDICATION

This work is dedicated to these women who fight to improve this world and believe in more equal and just conditions of life, as well as solidarity as the best tools to human development.

GRATEFULNESS

To my mother Blanca Palomeque and my father Teófilo Astudillo for the unconditional support that they have given me every day to be a better person and achieve my dreams.

To my feminist friends that do not give up and teach me that other forms of cohabitation are possible

To my thesis director, Dr. Rafaella Ansaloni for her unconditional support throughout the process to develop this degree work, by advices and guide provided so that all ideas are connected in the best way.

To my friends who have always been here driving my desires to get ahead and to be better every day.

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JUSTIFICATION

The current final project of degree arises in the need for analyzing new alternatives of development that have been built over the last decades of the last century; from a more holistic view. Considering the factors like the theories of classical development that have not been taken into account such as the role played by women in society and their evolution in the different countries of Latin America.

Considering the lifestyle that Latin America has presented throughout its history, it is imperative to present several alternatives for the development like the Ecofeminism; a holistic theory that allows women to be vindicated in all areas, taking gender as a central point and the nature as a key factor for the advancement of societies. It is necessary to understand that the development of each region is dynamic so there is no single model that can be followed and it depends on the own facts of every region. Moreover, not to mention that throughout history, women and nature have been the most exploited and devalued in society. As it is known in the hierarchy of development, women are placed in the last position which results in the disrespect of their rights. There is clearly stated a contraposition to all that has been taught as development, against a new dynamic alternative which will extend the view of the scenario and will allow us to expand the possible solutions to the latent social crises that are suffered by the habitants of Latin America.

As Human beings, we have always acted in the same manner with fear to change; however, from the beginning of the human species, changes have been experienced. Along this path, an economic, social and political global system has led to standardize the citizens and to have a capitalist-patriarchal system as a base. This universal system through the time has been criticized by different social movements like feminist movement, environmentalism, and human rights activists. These criticisms have led to carry out social, anthropological, and economic studies etc. which are presenting the inconsistencies of the capitalist system and its tragic consequences in the human development. Not only do they remain as analysis and criticisms, but also as starting points to propose alternatives based in a more humane and sustainable development that does not divide the population; on the contrary, the aim is to build more solidary and equitable conditions for everybody.

ABSTRACT

There have been theories which allow to improve life conditions of the human being, however they have been engaged only in the economic development, leaving aside other crucial aspects to our development, thus leading to generate gender, social but above all economic inequalities. Opposing these theories which have created these inequalities, some experts developed other alternative called Ecofeminism. This alternative, vindicates women in all aspects and acknowledgment of nature as essential in the developmental processes.

INTRODUCTION

Throughout history the concept of development has been modified several times, depending on the vision of the erudites of each period, the mindset or interest of the rulers, among other factors. This concept became universalized as World War II ended, with the plans and programs for European reconstruction and decolonization of almost every country which was still under foreign domain (Rist, 2001); breaking this way with the autonomy and considerations of various contexts in the world, setting aside the fact that each nation has its own identity to pigeonhole all within a single line;

The concept of development has been understood in many forms and definitions throughout history, that even the greatest leaders have carried out strategies, plans, created institutions and others, to establish their idea of development worldwide. However, as years pass by, commissions, programs and institutions created to promote this concept of global development, suddenly realized that something was wrong in the model, and this was the fact of having kept particular features of each region hidden.

Various development concepts have been established as it has been said. However, a unique model has been installed and based dividing the world into "developed" or "first world" and "developing" or "third world". So depending on whether or not the country meets the requirements of the development model, the country fits the first or the second category.

The territories, apart from being divided by the landmass, were also divided by their economic status. Latin American, Asian, African, and other countries which were once colonies get located in an imposed category, due to the conditions they presented after their decolonization.

Taking into account the living conditions of the peoples of the regions which were mentioned above and more precisely, Latin America, which is the region where this research work is targeted, it can be noticed that over the years the considerations on development of Latin American peoples have not changed, as neither have the considerations on women in the development process, nor nature as a production factor. For this reason, this paper aims to analyze two main variants that have been

kept hidden in the traditional concept of development: women as main characters in the development process, and also natural resources or nature as more than a source of them but as the home where we human beings inhabit as a species. The approaches of traditional theories of development will be analyzed, some alternative theories will be presented and within these another specific theory which has been proposed as an alternative will be analyzed as well: Eco-feminism as an alternative to development in Latin American countries, its bases, its origin and its applicability in the region and contrast to regular theories.

It is important to know the traditional views of development the world has, plus the alternate visions of development that have been constantly created as well, and why not, search the feasibility of applying them to a new more sustainable process in the region. Latin America is considered one of the regions with the highest rates of violence against women according to studies by UN WOMEN agencies. It is important to review what has happened to women in the development process we have had and what new vision Ecofeminism poses about them, another important factor which cannot be ignored is the over-exploitation of natural resources which we have lived for centuries, the excessive use of nature and natural resources in the name of 'development'. This leads to the alternative proposed by ecofeminism, merging these two elements, gender (women specifically) and environment (nature as a home not as a tool of progress).

And of course, a contrast between traditional theories and new alternatives, especially with ecofeminism, which will be discussed and defended in this thesis project to know the feasibility of its implementation in the region and why this option would be more viable than those that have governed the world until today.

CHAPTER 1: Conceptualizations of Development

1.1 Development Fundamentals

What concepts on development exist? What is being considered as development? Who raised what should be defined as development? These are some of the questions that we need to consider to be able to analyze the world situation, and to know from what perspective our region has been seen in the development and how its developmental process has been.

The word 'development' has been used throughout history many times and by many scholars, especially in the economic field; the use of it had importance first at the Industrial Revolution with the automation and the mass production, but the true paradigm shift and the new order of global development is established at the end of World War II. With the speech of the President of the United States, Truman in 1949 when World War II had ended and the institutions that would carry out the new global development plan were put in place (Rist 2011), the world begins to have new ideas around development theories, different definitions depending on who gives them; and this way the world lives two phenomena: on one hand the invention of various definitions of development based on precepts created in previous epochs, and on the other hand the approach of a standard and overall model of development, created by those who have power and economic control of the world.

The speech by President Truman in 1949 becomes part of a new development model, he introduced the term "underdevelopment" in world politics, which would change the perception of many States and this way changing international relations in general, besides, his speech referred to the importance of providing aid to Latin America and the efforts that the United States would begin to perform in Latin America under the idea of "helping achieve peace and a better standard of living". There is a fundamental point within all points raised in his speech, which more commotion caused to the world, this was the fourth, in this point Truman refers to the implementation of various programs that generate benefits as scientific and industrial progress for the improvement and growth of underdeveloped areas (Rist 2011, 70-71). The appearance of the term underdevelopment as a synonym for low-economy and low-technology in certain areas of the world led to some significant changes, including that the development started to be seen as a regional issue, that is to say the approach was

extended, it was not anymore necessary just to create things as a form to measure development; but depending on the region in which the State was located, it became considered more or less important in regional context and still worse on global development. Thus, development acquired a transitive meaning that corresponded to a principle of social organization; the peoples who had the resources to emerge, to create technology and scientific innovation were in the path of development because they raised some new product of the effort to emerge. While "underdevelopment" became a "natural" state in which things occur. Underdevelopment happened to be considered a natural state that could be remedied with social assistance of other States which for "natural grace" had more than others (Rist 2011, 71-73).

This way the world began to fall into an assistentialism mode which is present until nowadays. Assistentialism that divided the world in such a way that it was believed that regions like Latin America, Sub Saharan Africa and Central Asia could not succeed if it was not with the help of the financial institutions of countries like the United States, England, France, etc; Fundings were apparently going to lead underdeveloped countries to be future world powers. The truth is that, at the same time that the economic growth in the largest nations was increasing; the external debt of the poorest countries was increasing too. Certainly, after this, many of the underdeveloped nations created some regional alliances to overcome their crises and have a little more power in negotiations with the "monsters" of the world. But even these alliances were made within the same logic of capitalist Western world; small countries joined together to prevent that biggest countries can crush them so hard. Their situation improved somewhat but only on the economic side. With this background new ideas are emerging and the conviction that there may be new forms of development that do not involve the charity from ones to others; this way, the creation of alternatives to development is given.

In order to speak of new theories or alternatives to the development it is necessary to have some basic understanding of what "development" means. The most basic definition; according to the Royal Academy of the Spanish Language: Development is "the progressive evolution of an economy towards higher standards of living" (RAE).

According to the Report of the South Commission published by the University of Oxford in 1990, the same that is mentioned in the book of Gilbert Rist "The History of

Development", *development is a process which enables human beings to realize their potential, build self-confidence, and lead lives of dignity and fulfillment*. It is a process which frees people from the fear of misery and exploitation and gets them away from political, social and economic oppression" (Rist 2011, 08).

The Human Development Report 1991 published by the United Nations Development Programme (UNDP), referring to human development, established that *human development means to enlarge the range of peoples opportunities to make development something more democratic and participatory*. These opportunities should include the access to employment opportunities, education, health, and a clean and safe physical environment (Rist 2011, 09). So far the three definitions agree on the idea that development means to seek the welfare of people and take them to a better lifestyle. These definitions proposed humans as the center of development and all theories and actions are directed to improve their life. However, Gilbert Rist in his book "The History of Development" states that development should be defined so that it cannot only be understood what it is being talked about, but also that people have the ability to identify the places where "development" exists or does not exist. Rist poses that the biggest problem with most "pseudo-definitions" of development is that, these are merely proposals made on the basis of how one person imagines or considers to be the ideal living conditions for own social existence. Therefore there is an ideal development based on the predilections of those who developed these concepts (Rist 2011, 10).

Richard Peet and Elaine Hartwick in their book "Theories of Development" define development as 'making everyone have a better life, which actually means: meet the basic needs of people as a whole' that is, to have sufficient food to maintain good health, a safe and healthy place to live, affordable and available services for everyone and that everyone in the world is treated with respect and dignity. The authors state that the idea of development has a high degree of emotion because it is based on the idea of the best for the people (Richard Peet 2009, 2). So far this is seen as the most comprehensive and ambitious concept of development.

The Faculty of Economics at the University of Havana, Cuba, on its' professorship of Theories of Development shows in one of its academic publications that the term development may be used in two ways in international literature: First, it can be

interpreted as a philosophical category expressing the property of matter, including society, of being in constant movement and transformation. Second, on development studies, this term has the sense of expressing the goal which the underdeveloped countries aspire to reach, or the same, a certain kind of movement and transformation (Richard Peet 2009, 2).

Development throughout history has been used for different purposes, mostly economic and political. With the idea of "a better life for all" politicians and big businessmen have earned the affection of the people. Some even presidencies to achieve their ends; many have not been ethical at all, however in the name of development, the world has gone through innumerable activities, plans, ideas, wars and so on. Peet and Hartwick establish that development is a foundational belief of modernity. The modernity in this way is the time in history when the West argues that its rationality could offer a better life for all. The problem is that the concept of development is more radical than Western modernity wanted it to be. Development has been associated with economic growth, but according to Peet and Harkwick, development and economic growth are not the same, nor can a country be considered developed only by taking into account how much its economy has grown according to its indicators (Peet Richard 2009 03).

Development goes beyond the concept that West has given to "economic growth". If we see development as "economic growth" only, this would be seen as widespread increase of the economy of the country, from this point, a country should produce more goods and services, increase the national budget and have the best industries, so we could consider that the State which produces more goods and services will be the most developed.

However, economic growth and development cannot be considered equal because; according to the authors', economic growth can exist regardless poverty and inequities of the people. Since, the increase of economy may be located in a particular sector or managed by a small group of people. Also under this idea the social and environmental aspects are important only when they produce development and help to meet the needs only of those who are owners of the means of production. The development instead, is interested in more than just an increase in the economy, this idea considers the conditions under which production happens and the results

generated by this. Development pays attention to how the environment is affected by economic activity and the social conditions generated in labor relations under the production process (Richard Peet 2009, 03). Authors believe that, if growth cannot consider all these factors, then it cannot be considered as development.

For some people, development has been considered a utopian point and from this point of view the authors suggest:

Development entails human emancipation, in two of the senses of the word: liberation from the vicissitudes of nature, through greater understanding of earth processes followed by carefully applied technology; and self-emancipation, control over social relations, conscious control over the conditions under which human nature is formed, rational and democratic control over the cultural production of human personality (Richard Peet 2009, 03).

Currently, the above conditions are no longer the only ones to arise, there are other considerations that the modern concept of development consider important to understand this utopian concept a little more. This is the geographical topic or called by many "the Geography of development" (Richard Peet 2009, 04).

What is referred to when talking about the geography of development, is that this discipline watches development from two inter-related aspects or human life characteristics. The first aspect is the relationship between societies with the environment, and the second has to do with regional variations and different types of societies and social relationships according to the space in which they get along. According to this, the relationship that people have with each other and with natural resources depends very much on where they are settled down; agriculture, livestock farming and other productive activities are defined by these characteristics. That is, the mode of production varies according to the characteristics of the space. (Richard Peet 2009, 05). Changing economic conditions generate changes in the social, cultural and political conditions; every people struggle to get ahead with what they possess.

It is true that all people in the world possess a set of basic needs that are inherent to all, and must be met equally, the difference comes in the form of how to meet them. Development poses welfare and a better quality of life for the entire population, improvement of social relations, therefore, of gender relations; but this dream is subject

to the available resources, especially natural ones, and the relationships that have been fostered with other human groups.

A great truth is present, latent and evident as the real differences between lifestyles are, differences that lead to the variations in the types and levels of development that exist among regions, or among different human settlements within the same region. Due to these variations, determined both by geography and by social relations, it becomes inconceivable to have a same and single model of development in all countries.

It becomes paradoxical to think how the geographical aspect in many cases is the main factor in defense of development, and in other cases it is the one to blame for inequalities between nations (Peet & Hartwick, 2009). But the geographical aspect is not the only one that produces inequities in development. The differences of social class, ethnicity, gender, ownership of natural resources, etc. are the most influential when it comes to decide who is developed and who is not. These differences have led about 80% of the wealth in the world to be located on the richer, "more developed" countries. These countries possess most of the world's wealth, concentrated in less than 9% of its population, while the rest of the population, especially women are among the poor groups in the world.

There is evidence that most people are unaware of the fact that the world's wealth is concentrated in the hands of less than 3% of the world population (Luján & Molina, 2013, p. 54). The land is concentrated in a very similar number in the world, so that the so-called 'development' is concentrated in few hands that have wealth, income and power, while the other 97% of the world population are nothing else but pawns, employees; who mostly work in sweatshop conditions, people who work for these tiny groups who own the resources. This situation is further exacerbated when it comes to talk about developing countries, poor areas, women, especially women in rural areas, since they are the most exploited, the least protected by the system; therefore, the most exposed to a constant and systematic violence in general. (De la Cruz, 2007).

The distribution of resources is so poorly organized in the world, that it is not possible to hide poverty and not to notice that it is the product of inequality and devaluation of

the factors previously mentioned. It is this way that the world is managed under the logic that there must be poor people so that resources can be better managed in few hands. This idea covers the truth that the poor are poor because the rich can disproportionately control most of the revenue that the global economy produces, taking over all they want regardless of whether they are allowed or not to own it. Since the world is sheltered under a capitalist mode of production, as its way of "development", taking classical theories developed by scholars of this movement as standards, everything that might or might not be previously known as development was forgotten by States, blinded by a purely economic and industrial development (Luján & Molina, 2013).

1.2.- Economic development from capitalist theories: The development from a western conception.

As it was previously mentioned, the speech given by President Truman in the US Congress marks a pattern in the idea of development; from this speech the world begins to operate under two concepts: "developed" countries and "underdeveloped" ones. But his speech does not come in vain, it is based on theories previously developed, which considered development as essentially economic; hence the derivation of economic growth being equal to development (Rist 2011).

There are some important moments in history in the construction of this development model even long before the classical, neoclassical theories, Keynesian, neoliberal economists, etc. All of these are based on the precept that development is mainly based on the economic, since to them economics is the strongest science that exists, the most prominent and important in every context. These theories suggest that being economics the most important science, the one who has a good grasp of it acquires power and can control the tools that produce development (Peet & Hartwick, 2009, p. 23). The principles established in conventional theories about development cannot be considered to be completely wrong, since analysts and economists that posed them did it thinking about the situation of their own time and about what could be then considered as the best for the State.

Development concepts were given long time before the appearance of those theories now considered as starting point. However, we will refer to important figures whose work led to the development of theories that serve as the basis for modern

development concepts. Thomas Hobbes and John Locke, who presented ideas that would change the development models and gave way to capitalism as the base and salvation to the problems of world. Hobbes proposed a reconceptualization of society as a calculation of power relations, giving power a key role in social relations.

The development of society depends on the power relations, and power is traded as merchandise. The value of people in society is measured by the difference established with others about the power that each one has. So who can decide about the ways and means of production within the state, the person that decides who has or does not have the goods, is the person that wields power. (Richard Peet 2009, 24-25)

Locke, considered the most important philosopher of the beginning of modern capitalism argued that individuals have the right to preserve their own lives and for their subsistence they should appropriate the resources of the earth. The appropriation of these resources and the products derived from the earth is done through the work of individuals, generating rights over what is produced and over other people. Thus generating property rights not only over earth but over individuals, the products become commodities and the people in labor force to work the land of other people (Richard Peet 2009, 27).

Then, a phenomenon in which people seek their own benefit occurs, and for this benefit people work with others who are also seeking personal improvement. In this way who has more power appropriates land, means of production and labor force; and those who seek their survival become workers, making their work the method of payment for goods and products that they obtain in the land of other one. Locke also states that the invention of coins with an intrinsic and tacit value of money eliminates the limitations that people could have to compete to obtain goods and extend private property (Peet Richard 2009, 27-29).

Precepts of classical and neoclassical economists about development were raised; they somehow became a base within the advance of capitalism since they set a new order in the class system, and a new model of production. It is here where capitalism takes shape and becomes then the model that would revolutionize the life system of the peoples (Peet & Hartwick, 2009, pp. 29-33). The industrial revolution, the invention of the steam engine, the discovery of a new continent are some of the events that

marked the development at that time. Here at the level of economists and capitalist theories about development, Adam Smith is protagonist.

Classical economists in history were responsible for questioning the belief of a God who determined who can have or not, by a divine power. They started to establish a new idea, development through the own means, removing God from his role of giver on economic theories. Smith argued that human beings possess an inherent impulse to trade by stating that human beings have a 'self-interest' and is this self-interest what motivates to make money. Also, he took arguments posed in the past, arguing that the natural price of commodities is derived from their actual cost; but the cost of products is also composed of the value of the labor force that is used to produce it, this also determines the value, that is to say, the selling price of the product includes the value of the workforce who produced it (Peet Richard 2009, 30). The labor of a worker started to be included in the final price of a product, but the worker did not receive the money from the end price. The worker only had a salary that did not consider the number of units produced by him, the time spent, and besides that, the salary received enabled him to buy the same goods that he produced but on the market at a higher price where, of course, his workforce is included. Besides, Smith believed that the benefits of progress derived from natural freedom of individuals implying free competition, free movement of workers, capital and no government intervention. This way, he maintained that markets were virtuous institutions, with social efficiency and favorable place to invest, innovate and develop. (Peet Richard 2009, 31-33).

The classical economists were based on individualism as the way each human being could develop and have a better quality of life, so that is why every human being was competing for the best to themselves and their family. They held the belief that if every human being sought their individual development this would generate a general development in the country, with more industries, more trade and more workers who strove in their jobs to get better payment to buy the goods that could give them a better position. Assuming this logic, the development became an issue of competition between individuals and between States, the larger the industrial development was, the more the competition increased, therefore people strived more to get ahead, this being supposedly the best way to development.

For neoclassicals, the focus of the economy changed from growth of national wealth, focusing more on efficient allocation of production resources (Peet Richard 2009, 45-52). For neoclassicals, production and the way it was carried out were of vital importance, so that the labor factors were considered relevant in the way they were efficient and worked at their maximum capacity. Neoclassicals developed the concept of the marginal product or marginal principle and they considered it as fundamental to both production and consumption of goods, thereby imposing one of the considerations which affected the development mode of nations. Neoclassicals were responsible for potentiating the marginal value against objective value of goods. The marginal principle shows that, the greater the supply of a good is, it suffers a fall in price due to the fact that its marginal value is not so high, as there is a high level of production. On the other hand, the lower the supply of goods, their value increase. This phenomenon was experienced not only by companies but also internationally, in the world market even experienced by States. For this reason, some countries earned more because of the goods they produced, and sold them at a high price; others had to settle for shockingly low prices for their products because of the marginal principle. Then development has another edge, how much is the marginal cost of goods that their factors of production allow to create? What value do States have according to goods they offer? What value and price do people have in the scale of production? These are some of the questions that arise when it comes to think that development started to be measured by the price of goods and services in the world market.

Neoclassical economists concluded that markets are generally competitive, so they do not have a tendency to monopoly but, to free competition generating optimum levels of production and distribution. For this school of thought, government intervention was not completely prohibited but was very limited. They considered government should intervene in the case of promoting economic purposes, but they should not have anything to do with market competition. State intervention was to focus on education savings and investment, through adequate education for people on these issues (Peet Richard 2009, 47). For neoclassicals development consisted in nation growth through free market, without any state intervention.

But Keynes took a critical and interesting approach, he said that the idea of an economic system thought in an automatic way would not give the expected results on its own, in order to achieve optimal production levels, and further progress in the

development of industries and thus the State. But such was the dominance of neoclassical theory in economics, that Keynesian precepts were criticized and even shelved. These precepts were not taken into account until the time when the country that proposed the programs and established a model of universal development, presented a major economic crisis, called the "Great Depression" (Peet & Hartwick, 2009, pp. 57- 59); It was there when the United States had to adopt these theories that considered absurd, in order to save its economy.

It is important to refer to this phenomenon because it shows once again as the economics is dynamic and unstable and that if this economic aspect is wrong other aspects are also affected. The Great Depression brought not only a fall in the marketing of goods from abroad, but a national crisis in all aspects. The country lived massive layoffs by bankrupt companies, a State that had never had a policy of control on the market, therefore created political instability. State intervention was necessary at that time to save the crisis in which they were. They began to generate jobs that allowed citizens to have purchasing power again; thus generating demand of goods, and at the same time the state became the rescuer of companies, helping them to produce new supply that was necessary to meet demand that was gradually stabilizing (Rist, 2011).

This marked a precept for subsequent theories and approaches to the development of the world. Moving from an invisible hand that controlled the economy and that kept it "orderly and balanced", to economic cycles of short, medium and long-term that are dynamic and unstable, also from a self-regulating market to state intervention in economic matters, as savior in times of crisis and promoter of unfettered industrial growth. This way, among western theories considered conventional there was an evolution according to the time and circumstances which were already being lived, revealing that it is not true that the economy is static and even worse that it is the only point to be considered in development, since then development cannot continue to be associated only with the concept of economic growth

Now it should be considered to pass from Keynesian approach to Neoliberalism, in this economic movement it is important to take the precepts of Joseph Schumpeter (Richard Peet 2009, 53-63). For Schumpeter, neoclassical economics took social variables as already given, and postulated that the game of own interests in

competitive markets, would bring the allocation of resources in balance. This way, it can be said that they considered that if the markets were fine every other aspect should not be treated because they would accommodate themselves to the supposed resources that were already in balance. He considered that this theory was a static analysis. Since for him, the change in economy was quite the opposite, while neoclassicals said that economy was orderly and smooth, it was really abrupt and discontinuous. (Peet Richard 2009, 55).

Schumpeter developed his own model, this model had countless exchanges, all of which constitute a circular flow of economic life. His interest was not in small changes in the flow, which do not change the existing system. Instead, he was very fascinated by the true dynamic development of economic systems.

Schumpeter stated that, the impetus for change comes from within the economy, with effects that displace the existent balance. Thus, he completely broke with the idea of classicals and neoclassicals about the stability of economy, with minimal State intervention for a better system operation and development of all sectors, based on a false balance of resources.

For Schumpeter, the spontaneous and discontinuous changes in the economy did not come from consumption, but because of production, especially of new combinations of materials and productive forces; since innovation inside production could occur in five different ways: the introduction of a new or substantially different good from the existing ones, a new production method but not before being tested, the opening of a new market, the consolidation of a new organization of production, same as the creation of a monopoly position. Because these innovations destroy old economic channels and create new ones. Schumpeter called this development system "creative destruction". Schumpeter saw the development initiated by innovation as irregular, discontinuous, and took the form of economic cycles; these economic cycles may be short-term (40 months), medium-term (9-10 years) and long-term (50-55 years), which he conceptualized as ages with different values and characteristics of civilization. (Peet Richard 2009, 55-56).

The theories have focused on a development that involves only the economic level, where other aspects become secondary for individuals and for nations. Once summarized the conventional theories that are more related with this work, which help

to explain where current development concepts, models, programs and policies that are implemented in various States departed from, it is imperative to explain theories and contemporary alternatives in order to contrast ones with others. After the Great Depression, it was World War II the event that defined the world and reorganized it economically. Now it is important to return to some points of the speech of President Truman, in his policy of "cooperation" within the continent and more specifically the south hemisphere, developed and underdeveloped countries were the terms that had the greatest impact and that were established for many decades in different writings on development, and particularly in the plans and programs with standard lines of development to be applied in different regions of the world. Developed countries were those which had a higher degree of industrialization, while underdeveloped had no more than a primary export industry. The second ones were focused on produce and sell raw materials at a very low price. The raw material boosted the industrial development of the colonizing countries now called developed.

President Truman sought to potentiate the export of raw materials of underdeveloped countries especially to USA and those who had best industrial levels, supposedly thereby helping the economic development of the disadvantaged. The problem is not only to be primary exporter, but the fact that, countries which are sources of raw materials export the basics for the production, and what they receive in return are manufactured goods. In many cases the manufactured goods triple the value that these countries charge by the primary goods sent by themselves. So this leaves in obvious disadvantage in terms of economic level to underdeveloped countries.

The new world order based again on the economic power of States, especially the United States which was enshrined as the country that would help others out of the misfortune they were experiencing at that time. They promoted economic, technological and political cooperation, to help free people of the world to fulfill their aspirations to improve their lives. Cooperation in business, private capital, agriculture, and work were the offerings of the President of the United States, through programs they had created, so, in this way the industry could develop in other nations the same way as it did in that country. Truman, in a paragraph under item four of his speech said to new States and those in imminent crisis that "A good production is the key to prosperity and peace" and that "the key to a good production is a rigorous application of modern science and great technological knowledge "(Rist, 2011, 75-79).

Also at the end of World War II, something that began to rumble in the world was Bretton Woods; there were created institutions intended to assist countries in crisis and strengthen those who had been affected by the war. They also began to create programs within the largest international organization, United Nations, which was created in order to preserve peace in the world and gradually evolved, in some way until becoming the organization that was supposed to fix existing problems and ensure world peace and security. Since the late forties, developing countries have been those that have had more presence of these institutions; especially of the economic ones as The World Bank, the International Monetary Fund, the International Trade Organization which later became the World Trade Organization; all of these focused on the market and the industrial and economic growth of States, entering in the neediest countries with the flag of social assistance through loans, forcing countries to indebtedness almost impossible to be paid (De la Cruz, 2007).

On the other hand there were the programs of the United Nations for Development whose aim was the intervention in States to provide foreign aid, with two primary approaches: social and economic. One of the agencies that generated a real change both in theory and practice is the UN Women agency, one of the first agencies to conduct studies about the situation of women in the world, their living conditions and development. Others as United Nations to Environment Programme slowly rose from its paternalistic role to an investigative, proactive and critical role in front of the world stage. (Luján&Molina 2013).

The programs carried out by United Nations began not only to give a turn to the concept of development in different regions, but also began to generate conflicts within States. Governments began to rely on the World Bank, the International Monetary Fund for money to enable them to develop; but they began again to concentrate only in the economic aspect, leaving the social part for the UN programs, in other words, they put the social aspects in the hands of the assistentialism of NGOs. The state did not care about the social problems of the population, but only about its Gross Domestic Product increase.

So, the basic pattern is still maintained, even after the crisis and wars, the world is still based on conventional development theories and especially resembling the concept of development with economic growth. Then, the States were engaged to generate

industries and profits for themselves or others, while the NGOs, UN agencies around the world were those who assumed social issues of States. With this picture, being in charge of all social and environmental global issues, the studies and research conducted by UN agencies, by world social movements led to generate new expectations and innovative ideas, which seemed somewhat utopian for many, about the way in which life in the world could be improved. New alternative theories, postures created from the everyday, from the experiences and above all a lot of research, study and scientific development.

1.3.- Development from a non-Western conception: alternative postures

After the economic crises experienced since the Great Depression, before the 70's, after the new social movements that emerged in the 60's and other changes in the world; experts began to question the developmental theories that ruled the world; especially those which raised a unique development model from the economic aspect.

People from new social movements were who studied, analyzed and questioned the existing form of development, and then attributing to the standard model most of social and economic problems that countries presented, and that were slowly covering the world in general. Agencies and programs created by organisms that emerged after World War II were the ones who began to rethink and analyze what happened in different regions of the world in terms of development. Here it is important to highlight the role of the programs and agencies of the United Nations, particularly the United Nations Program for Development, the various conferences held by the United Nations Programme for the Environment and UN Women agency. These have considered other important factors on human development as well as they have involved women within the development process. (Leff, 2012).

The concept of development was framed on economic growth in industries and productivity, in capital increase and production of a country. However, it has been shown that development goes further, covering other aspects such as: social, political, cultural and environmental. In addition, it considers the specific factors each region and those characteristics that define the different development models according to the area from which they come. Ecological deterioration generated by economic growth, the social consequences of the economic crises, social inequality, especially gender, caused by the inequitable distribution of labor and land have led to question the

human-being actions and to reassess where we are going (Luján & Molina, 2013). Crises have brought a high price to human development, crises that governments of different states and agencies dedicated to promote development still cannot control, the world has become a ping-pong table where social problems bounce back from one side to the other.

One phenomenon that has affected development, and has not allowed the specific characteristics of the areas to be taken into account, has been globalization. This phenomenon raises the universalization of all that exists, has broken the barriers of communication and has led to acculturation of various nations, is also causing the expansion of the standard model of development. For a long time globalization was seen as a simulation of development, as this apparently eliminated barriers between societies and allowed global growth. However, this phenomenon has only been beneficial to those countries considered to be of the First World, developed or simply more powerful; which have been able to extend their products, technology and even lifestyles to countries that are in the periphery or misnamed countries of the Third World.

After centuries of living under development models whose focal point was the economy, humanity reaches a point of analysis where the practices developed by the world system are criticized, where there is great discomfort facing a world where crisis and the poverty and inequality gaps are too wide. A world of over-exploitation of human beings as labor force, women as invisible subjects within development, and natural resources as an inexhaustible source of material. From such problems restatements into the world system start to emerge, with the idea of a system that covers all aspects: social, economic, environmental, and political. Examples of these restatements are: The United Nations Conference on Environment and Development held in 1992, or the United Nations Conference on Sustainable Development (Rio+20), the different theories raised by feminist economists for a sustainable development, considerations of environmentalists on harmonic forms of development, Cairo+20 Summit on population and development, etc (Luján & Molina, 2013).

The twentieth century witnessed the search for alternative proposals to the existing development models, which give answers to the growing inequality and poverty in the world. In this sense, during the 90s a number of approaches to development centered

on people were defined, here, it is important to mention the paradigm of Human Development, Human Rights discourse and Feminist economics (De la Cruz, 2007, 10). Although these concepts are different in some respects, all of post-developmental theories share the fact of placing people who suffer inequality, discrimination and are exposed to increasing poverty in the center of the speech. They believe that although growth, economic in this case, is critical for sustained poverty reduction, as or more important is the nature of it. To be beneficial from the point of view of development, growth must be socially equitable, pro-poor and environmentally sustainable (De la Cruz, 2007, 10).

As criticism was slowly increasing, development began to take a new approach, taking as its center the human being in its entirety, thus people started talking of HUMAN DEVELOPMENT as a focal point, going beyond economic theories and development as economic growth of countries. In this way "alternatives to development" arose. Knowing that there can be no unique concept or single development model, calling these new ideas "ALTERNATIVES TO DEVELOPMENT" gives a broader approach to this process of changes experienced in each population according to their conditions. To say it in another way, many developments are posed, one for each place and given that what served in one place may fail in another, but due to the existing conditions or similarities, there may be something recovered, modified and applied. There is also the incorporation of elements that are common to all places such as environment, the importance of women as key subjects in the developmental process, and the breaking of the hierarchical relationships that are steeped in social behavior and public policies of States.

All theories posed as alternatives to development agree on putting the human being as the central point and towards whom all efforts are directed. All those theories referred to as alternatives to development are focused on human freedom as part of their evolution, but without leaving out the services that ecosystems provide, giving importance to how to obtain resources in a necessary amount for life and not for accumulation of them, being aware that humans are part of an environment which they have to contribute with in a balanced manner.

In the analysis journal "Gender. Human Rights and Development", held by the program "America Generates" United Nations Program for Development (UNDP), a clear idea is

posed where the paradigm of human development is considered as a process of expanding the range of choices of people; this allows to question from this perspective, not only a vision which measures the result of development from economic terms, but also promotes research into the obstacles that restrict the freedom of individuals. The authors present the notion of what human development implies (De la Cruz, 2007, 11):

A commitment to freedom from political oppression, but also, against the oppression of poverty, ignorance and lack of economic opportunities. Defining as ultimate goals the growth of human capabilities puts people at the center of their concerns, through processes constructed by people and communities as protagonists. The human development paradigm appears as a strong theoretical and normative model, open to the conjunction of other theories and speeches, which lets people advance in the analysis of various and still sparsely built-in themes, such as inequalities in gender relations and its impact on women's rights.

When speaking about alternative theories or post-development, as some call them, it may not be known for sure what concepts are accepted within these, since alternative theories are all those in which, the economic part is not the primary, but as one more factor of a set of factors that enable people to reach their fullest capacity in every sense, providing the favorable environment for a free and fair life. Within alternative theories for example, there is local development, but not as defined by the World Bank, which tries that each sector of a country be like a small business that makes money and nothing else. Alternative theories view local development as a concept which incorporates the recognition of capabilities and potentials that exist in the communities to build alternatives to improve the quality of life of the population group. (Mejía Díez, 2012).

One of the basic concepts in the post developmentalist conception is the Sustainable Development, this one is considered to be able to meet the current needs of the population without compromising the resources and possibilities of future generations, here a responsible consumption is generated, in which all that is consumed is returned to the land (Lujan & Molina, 2013).

Sustainable development is presented as the alternative that allows to understand that development cannot be achieved without creating a balance between what is consumed from the earth and what is sown in it, that this is not about exploiting

resources beyond strictly necessary and, that it is important to understand that nature is necessary so the human species can exist and not vice versa. Besides, sustainable development aims to break with existing inequality gaps such as those of gender, ethnicity, sexuality, etc. (Lujan & Molina, 2013, p. 52)

Going back to globalization, it was the phenomenon that determined in many ways the standardization of the developmentalist model, the creation of a universal idea and above all was the tool that settled within territory the point four of Truman's speech.

However, globalization and "economic growth" never took into consideration a cross curricular topic on any development process, as is gender. Approach that, from the conception of DEVELOPMENT as integral to the human being, was taken into consideration on the different models.

Emphasizing that gender is a crosscutting topic that encompasses different societies, respecting their own characteristics and stating a way of conceiving human development in every area of the planet, and for the specific case of study, in Latin America it is a key proposal. Making allusion to the fact that social problems that people have suffered in the Latin American region because of the current inequalities between men and women are due to a model where the central themes of human life are not clear, and where there has not been a holistic view of what really allows humans to succeed as species and evolve, then, it is gender that allows people to understand this reality. Gender is understood as a theory of analysis of these inequalities, moreover as the backbone of equitable social relations. The gender approach has been one of the greatest innovations that the feminist theory has had (De la Cruz, 2007).

It is important to stress that feminism has been a very broad field of study, and one of the most developed theories in favor of the human being and their equitable development. The analysis presented by feminist experts, have been those that have allowed the creation of alternatives such as ecofeminism, sustainable development among others, balancing the role of women as key players in the development process, and as well mainstreaming gender in all aspects of human life and social processes (Puleo H, 2008). Alternative models to development lead to change of

paradigms towards more participatory political and administrative democratic forms of management and social control. In this sense, the territorial space is conjugated from community building of those coexistence places according to their cultural identities (Diez, 2012). According to their own vision and harmony with nature, teaching people to break inequities, especially inequities that women are still living.

María Novo, cited in CEPAL 110 Magazine, published in August 2013, states that "No one, neither women, can succeed if it is not under the support of a nature that has not been sacrificed to pure economic interests" (Pla Lujan Isabel 2013, 52).

The global women's movement, along with UN agencies such as UN Women and the United Nations Development Programme, have been conducting for decades numerous studies, these have been reflected in various publications, which have allowed people to clarify the actual situation that societies are facing, and which might be some of the more feasible change alternatives for them.

Several of these studies have been conducted in Latin America and have started from an analysis of models, trade and other alliances that have arisen in the territory 'lifesavers' when it comes to face the problems of development. What investigations have shown is that, these policies were no more than patches that did not attack the problem of lack of development from the bottom. Furthermore, it was shown again that even in the twentieth century, development was still considered equal to economic growth (Pla Lujan Isabel Lujan 2013, 52-53).

Hence the crucial role of post developmentalists theories or alternatives to development, to deconstruct these inefficient models and suggest new ways to succeed considering all aspects of life and human relationships, breaking with existing inequalities especially between men and women, thus generating a new structure that allows to speak about various 'developments, understanding the logic that society is dynamic, so alternatives must be adjusted to these changes and presented in a holistic manner. More importantly, because a new trinity is presented in order to be analyzed and it must come together for development: individual-economy-environment, and within this the holistic aspects that lead to produce synergy.

As previously said, gender is a fundamental aspect that must be addressed when talking about development, since it involves human beings in their entirety and in

relations with other humans. It should be recognized that feminist movement within the feminist theory, was the one who developed gender studies, not only as a concept, but raises it as a central axis in human development and as a key tool to it.

Feminist theory on its studies has tried to emphasize the role of women within development processes in each location, making their potential visible, beyond the outline of reproductive beings, emphasizing the fact that woman is required for development of nations, and that she has an undeniable connection with nature, same as man and other species. It is for this reason that the theories raised by feminists and environmentalists emphasize these two key actors in development: women and nature.

Feminist economists realized that their group's proposals, could be enriched, same as with the environmentalists, incorporating both perspectives, thus creating a holistic approach that must characterize development. From the convergence, new alternatives arise, such as a new one called Eco-feminism, it stresses the importance of the roles to be played by women and of the leading role they should play on development processes and their relationship with nature.

The new development alternatives allow people to see the human being is dynamic, and knowing that dynamism, they cannot immerse in static theories that do not go according, first, to the fact that development is for the human being and it departs from them, second, that development is a process more complex than only the level of income and economic growth of a nation and third, that to generate development in each locality it is imperative to break the existing social inequalities and environmental imbalance (Luján & Molina,2013).

CHAPTER 2: Eco-feminist theory as a form of alternative development in Latin America

Eco-Feminism is one of the most complete alternatives to development and has the support of many feminist economists, and especially the unconditional support of one of the greatest exponents of feminism and environmentalism in the world as is Vandana Shiva. Ecofeminism arises as the possible solution to the problems of development in societies, therefore, it is important to know what it is, how it was originated and then to focus on Latin American Ecofeminism. The ecofeminism theory gives us a more comprehensive approach that covers not only women as the key subject of development but also takes into account the nature, emphasizing the importance of transgressing the vision of it as a source of natural resources for being used by man to a more inclusive and harmonic vision like as the "part of a whole that gives us sustenance and allows us to live". Therefore this theory that merges the issues raised by feminists and environmentalists aims to show itself to the world and especially to Latin America as the holistic solution needed for a real development in the region (Leff, 2012).

It is important to start the analysis of the origin and evolution of the ecofeminism theory to understand the guidelines of it and the feasibility of its application for the development of people, on the other hand, it is important to focus on the Latin American region since it is an area which has been exposed to many events, phenomena and other processes of change that have marked patterns, and a standard model of development that is just a replica of obsolete models from other regions. As a consequence, a common model has been created for a region like Latin America that has a homogeneous reality but at the same time different realities among peoples that inhabit on the region. Latin America has more similarities than differences, since it has a common history, a variety of nationalities, with similar social problems, common political contexts, regional ideological tendencies, etc. so the eco-feminist theory has sought to devise an alternative that can be adaptable in all areas of the region, responding both to similarities and differences. It is important to note that much of the progress in terms of eco-feminist trends has been raised by Latin American feminists, who are aware of the realities of this area and see ecofeminism as a feasible option.

Eco-feminism is a theory supported by scientific studies, research, and political, social and cultural analysis, so we can tell that it is not just a random idea. The theory has a broad support of its development and approach.

2.1 Origin and evolution of Eco-feminism as a theory

The eco-feminism had its origins on black feminism, represented on the struggle of black women suffering from greater discrimination in America. Based on this premise, feminists representing black feminism realized that social inequalities affected women differently, although all women suffered and still suffer violence from a patriarchal system that oppresses them, there are other factors which foster greater violence towards women with specific characteristics. Their arguments about the multiplicity of identities and the interaction of various factors on the determination of inequalities such as race, ethnicity or caste, culture, religion, income and sex, among others, enriched the feminist perspective and led to new concepts and new advances in developmental theories, therefore creating from another perspective a new alternative to development (Lujan & Molina 2013, 56).

Eco-feminism was created thanks to the black feminism context. The term is attributed to the French writer Franciose d'Eaubonne (Luján & Molina 2013) and it is presented as a humanitarian view from two important perspectives: gender and ecology. Eco-feminism as many alternative theories is a challenge to traditional perspectives, but at the same time becomes a great contribution to both theories, feminism and environmentalism. Since both have large plurality, their combination has resulted in a much more diverse theory that goes from activism to political and theoretical approach. However, all positions within ecofeminism have the same spinal cord, retrieving the key role of women and nature in development beyond the perspective of labor force and source of resources. It is about breaking androcentric and anthropocentric visions to create better living conditions in each village beyond a global standard. It is also based on respecting the approaches in each location on the connection of women and nature, but always ensuring human rights above all. The importance of ecofeminism throughout its development has been and is its area of concern, especially referring to the historical and material conditions of the lives of women and the constant and increasing environmental degradation on the planet (Leff, 2012).

Diversity of thoughts is what has characterized eco-feminists. One of its main writers is D'Eaubone who attributes the responsibility for environmental degradation to the patriarchal system that disproportionately exploits nature and simultaneously subjects woman. This theory is shared by all the people who make the eco-feminist movement and believe that "The devastation of the Earth shows the same male mindset that seeks to deny women the right to control their own bodies and their own sexuality through different mechanisms of personal and state control "(Pla Lujan Isabel 2013, 56).

The eco-feminism has evolved since its beginning. The position has slowly been adopted in different parts of the world where it has been modified to circumstances and peculiarities by each one of them. Movements have been created throughout the world, and even the largest representatives of environmentalism and feminism worldwide have contributed and have taken the theory as part of their own concern. Speaking globally, one of the woman icons of eco-feminism is Vandana Shiva. Shiva together with other women in India have been concerned and have generated a constant effort to stop deforestation in India. They have tried to recover the welfare of communities, especially women, their children and to promote a subsistence economy in people beyond an economy of abundance and waste. In India it is the Chipko movement the one which has been concerned about upholding and promoting these topics. In the case of Kenya, the Green Belt Movement, founded by Wangari Maathai in 1977, who was a Nobel Peace Prize, began by tackling deforestation, soil erosion and water scarcity by planting trees, and later evolved into a movement to promote human rights and sustainable management of resources as well as support for good governance, democratic principles and peace. In Latin America, one of the pioneers of ecofeminism was the Italian-Venezuelan biologist and architect, Giovanna Merola, whose vision aimed to integrate human beings in their natural and urban environment with a feminist approach (Pla Isabel Lujan, 2013, 56).

In order to be able to talk about ecofeminism, it is important to make allusion to three basic concepts, that even though they are implied in many of the cases, they should be mentioned: feminism, ecology and sustainable development, all of them walk hand in hand with what the theory poses.

Feminism is not just a social movement started to fight for the vindication of women's rights and seek equal treatment between men and women; but also becomes a social and political category of study, that analyzes and criticizes the unequal world in which we develop, attributing inequalities of opportunities and rights to the patriarchal system (De la Cruz, 2007). Ecology as the science that studies the interactions that determine distribution, abundance, number and organization of organisms in ecosystems, that is to say, the relationship between animals, plant species with the ecosystems they inhabit, the balance in relationships between species (Republic., 2015). And sustainable development that has already been described in the first chapter of this work. These concepts become basic, in what is going to be explained in this work.

As stated, the different classifications of ecofeminism have been proposed, which may be necessary to raise in this part of analysis of the origin and evolution of the theory to understand where this new alternative to development is aiming. First, there are the classic or essentialist ecofeminist, who argue that "Woman is better prepared than man to solve the ecological crisis, because she is intrinsically dispenser of care and protection, unlike man who is essentially competitive and destructive" (Puleo in Pla Lujan Isabel, 2013). This is a position that has been very discussed as it departs from the naturalization and standardization of roles of care and protection of women, leaving aside the fact that roles are social and political constructions. However, from this consideration of classical ecofeminists the other branches of ecofeminism arise.

Eco-feminists of affinity depart from a more inclusive perspective and consider the woman-nature connection is not grounded in biology, it is a derivative aspect of culture and traditions of peoples (Mellor in Pla Lujan Isabel, 2013, 57). They consider the form of social, political and cultural development of every society and patterns that govern them.

Feminists with constructivist approach, they are similar to the feminist of affinity, they consider connection between women and nature as a socioeconomic element used to exert patriarchal control. This point of view favors the political over the personal (Biel Pla Lujan Isabel, 2013, 57). They attribute the naturalization of roles of women in the private aspect as a tool of the patriarchal system that normalizes the hierarchy of men over women, giving men whole rectory in the public and deriving the second to the activities of the private sector; understanding the public as the external space where

social policies and decisions are held, this is the paid work outside home; and the private being everything related to home and its care.

It aims to explain that the differences and inequalities created into issues of rights and opportunities for women are given by a spinal cord called patriarchy, which presents different junctures according to the contexts in which it develops, without losing its central axis that is subordination of one gender to another.

Usually, it is tended to associate ecofeminism with its spiritual side, that is, which assumes the woman-nature connection as a metaphysical link, not as a social construction of human beings. Now while it is true that there exist, as we have said, differences between the currents and branches of ecofeminism, and the political involvement of women inside every appreciation, in slightly different ways, in all of them there is something common and very clear: the oppression of both nature and women within the development models that have dominated the world over the years. In this regard, Vandana Shiva points out that "The technical development of the West is source of violence against women and nature" (Vandana, 2010) as it does not have any respect for neither of them within their processes. Shiva bets on an environmentally sustainable model based on the conception of the feminine as transgeneric principle, and in the inescapable fact of the continuity and direct connection between society and nature that certainly, is the axis of human existence. What is proposed for developing countries is a new model that does not discriminate, invisibilize or disparages women; where women and man develops that part of their critical awareness that allows understanding why inequalities exists and take a more ethical and consistent way of development with every being on earth (Vandana Pla Lujan Isabel, 2013.56).

Now the key factors of eco-feminist theory and some of its derivatives are already given, however eco-feminist theory is presented not only as the utopia of a life without violence against women and nature, but it is a whole political, social and economic construction, which will be discussed later in this chapter. It must be clear that eco-feminism derives from latent social problems as damage in the environment, therefore as an alternative to human development it is constantly evolving according to change of junctures and of course to context in which it is located. Thus, it has variations depending on the area of applicability, region or country in the world on which it is

present, and it respects the essential conditions of each people. Eco-feminism is not presented as an activity or an isolated idea that seeks to vindicate the rights of women and nature, it discusses a number of social problems and is presented as a viable and applicable alternative based on education and the change of paradigms that is being applied in some communities in the world, for example by the Chipko movement in India, or women of the Green Belt movement in Kenya (Pla Lujan Isabel 2013, 56). Eco-feminism does not depart from utopias or isolated ideas, but from a critical and scientific study and analysis of the crises which human society and the planet in general have been facing over the centuries; the changes in the patterns of production and the adequacy of human beings to each one of them, which have originated reproachable and analyzable junctures that are necessary to amend.

When talking about the origin and evolution of eco-feminism it is clear that its two main sources are feminism and environmentalism; the latter sees dualism as cause of the objectification and domination of woman, which drives to the environmental crises; which according to Enrique Leff, author of the journal "Polis", leads to extend the discussion into the field of political ethics, covering a field beyond just the natural plane, from an inquiry that focused solely on natural gender differences people passed to a study which departs from the biological and symbolic to socio-historical construction (Enrique 2012, 02). Then eco-feminism establishes on its analysis very significant points like, given the fact of the absence of a natural cause for difference and discrimination from one sex to another, which justifies social inequality, especially the domination of women, the debate focuses on the social, cultural and political spheres of society.

Eco-feminism is evolving so that its precepts no longer just focus on analyzing the role of women with nature as something mythical or symbolic, but, eco-feminist studies move towards a total indignation over gender discrimination based on sexual differences between men and women; that through processes of significance and symbolic order of culture have led to unequal power relations. In the relationships of domination from the biological differences there have been gender differences generated and strengthened, that is to say, social differences have been established from a symbolic social construction (Enrique 2012, 03).

So, ecofeminism becomes this alternative that challenges the ideas that men are by nature, superior to women and superior to nature; so being these two lower are under his power and dominion, it completely breaks the idea that the subordination of one sex to another comes from biology and that therefore it is natural that some are hierarchically superior to others. This alternative to development breaks all the social and cultural patterns that have been consolidated thanks to a patriarchal system, based on the relationships of power, with totally patriarchal and capitalist life and development models. Although eco-feminism has not been totally developed yet as a firmly established movement, especially in Latin America, it certainly is a whole broad theory, taken, preached and practiced by both feminists and environmentalists, and it has been gaining strength and body over the last decade, and where it is important to say that its development, contributions and construction have been mainly made in Latin America not only because there are Latino Feminists who have contributed a lot to its development, but also because there is a theory that essentially describes a global problem that is gender violence and at the same time it can be applied to every sector, due to its adaptability and above all to its bases (De la Cruz, 2007).

It is important to know how Ecofeminism may be the alternative that leads peoples, especially those called "developing", to generate new forms of development that allow them to grow in a more harmonious way, and to remain for a long time in the planet with a better quality of development. Why not even think that, these alternatives are the lifesaver for problems presented in those countries called of the First World.

In India, Kenya and other parts of the world eco-feminism is applied from social movements, thus constituting a process of citizen empowerment, especially of women within local politics in each area, as proactive people in front of crises, with this they become builders of new forms of relationship, and why not to say it, in local public policies creators. In Latin America eco-feminists work is developed equally, from small communities through involvement or with their works in organizations, such as the case Ivone Gebara, who works giving her contributions to the theology of liberation and in practice with her work with feminist women in Brazil. (Gevara 2006)

2.2 Eco-feminism as a theory of alternative development in Latin America

In Latin America, the development of the theory because of the history that we have as a region is important. Because Latin America is considered a new continent, it has

copied and lived deciduous models of "first world" countries, it has also adopted their crises and failures rather than having learned from them and improve so. Within this context, and being aware that Latin America is a continent with great biodiversity, which possesses a great amount of natural resources - despite the looting and exploitation experienced - and that does not suffer from serious problems of overpopulation or wars; there is still time to generate and adopt alternatives that allow to preserve the nature it still has. Building a society with new social paradigms, especially achieving gender equality, where women have the role and the necessary recognition in society, balancing and harmonizing this way the development of nations is the final goal of implementation of Eco-feminism in the region.

Although Latin America has many advantages over other regions of the world, it poses serious problems in terms of poverty, unequal distribution of resources, excessive exploitation of natural resources, child labor, malnutrition and other problems that come hauled from decades ago, and they all arise from violence against women and nature. That is why the Eco-feminism in the region, presents itself as an alternative to the central political problem, rather than patches of technological or industrial development, which is what the Western capitalist models have made.

Eco-feminism, which arose more than twenty years ago, as we had mentioned earlier when describing its origins and evolution is linked to Latin America, with roots in two existing currents in the region: philosophy and theology of liberation, this linkage is mainly due to the fact that the Latin American eco-feminism is combined with these theories because in practice they have a common goal in essence that is liberation (Mendoza). Eco-feminism is one of the theories that has had most of its progress and development conducted in Latin America, especially in South America, without neglecting of course India and other countries of other regions where feminists in these areas have contributed to the construction of the theory according to their own characteristics and needs. One of the exhibitors of the theory in the Latin American region is Ivone Gebara, a Brazilian woman from the wave of liberation theology, who says that ecofeminism should be more than a theory, a daily life practice to break with the patterns and stereotypes of oppression and domination that we have in society and to match social justice with ecological justice (Gebara, 2006).

The fundamental idea from conception since the idea of this theologian, is to deconstruct very common social practices that have led to violent behaviors considered as natural or normal in society. The proposal is framed within a change of daily life habits, creating new thoughts and new forms of interaction between men and women so as to nature. Gebara refutes many of the old precepts of the Catholic religion and religion in general, since for her and for all the feminist movement many of these discriminatory practices and daily violence against women and nature are covered in religious precepts (Gebara, 2006), in what we were taught since the religious colonization, therefore this is a key factor to patriarchy, and the implementation of development models for society based on exploitation, fear, punishment and tacit justice. It is important to appoint Gebara and emphasize that she is a theologian of liberation because this background is presented as key to the development of eco-feminism in the region.

Eco-feminism as theory takes the essence of ecological and feminist thought. From deep ecology it takes the proposal of protecting nature, while looking for a cultural alternative to the current lifestyle replacing it with a culture of respect and harmony with nature. From feminism it takes two basic statements (Mendoza):

1. Gender (understood as role corresponding to each sex within a given community) is a social construction and not necessarily derived from biological sex.
2. That in this differentiation of roles, the primacy has corresponded to man, who has dominated women (patriarchy); and has established male modes of behavior and / or thought as models for all humanity (androcentric).

These two concepts have already been named previously, but not described in this way, the description at this point helps to understand more the way how ecofeminism takes place in Latin America and the significance within the region. Besides this, eco-feminism takes one of the key tools of feminism that is deconstruction, applying it to a new more specific object: the man-nature relationship and takes more sharply linkage with liberation movements and human rights (Mendoza). As a leading Latin American position the ecofeminism argues that the oppression of women and destruction of nature derive from the same source that is the patriarchal system, as stated by Mary J. Ress, who is a prominent eco-feminist in the region, she has said that the change

begins in her life and that is the best example of a real application of ecofeminism (Shallen in Pla Luján, 2013, p. 58).

It is important to mention that the Latin American Ecofeminism has much in its content of studies due to the contributions of eco-feminists from the North, as Rosemary Radford and Mary Grey; but on the other hand, there is already rich contribution inside the Latin American region, which is given based on the specific requirements of living and the historical context of the region (Puleo H, 2008). Thus, the consciousness of Latin American situationality, generates a plus in theory, as many of first feminists were unaware at their early struggles about the fact of the importance of referring and taking into account the socio-economic aspect of women; it was then that the Latin American feminists and those from the so-called third world countries, understood the importance of involving in their struggle and study their own experiences in life, that the vast majority were very different from those of middle-class feminists of the first world, based on the fact that while all women suffer inequities, these get increased in those areas where there is less access to resources, especially economically. (Mendoza)

It must be emphasized that ecofeminism has as an objective within its general approach to build new cosmologies, it has adopted the "Gaia hypothesis" by James Lovelock and Lynn Markulis but in a wider sense and stressing the fact of nature as sacred and the impediment to the man to become the legitimized predator that has been so far (Mendoza). Eco-feminism in Latin America has a great contribution to make to the world, since the theory is not only the combination of feminism and ecology but aims to break with a latent problem in the region that is the loss of worldviews of the native peoples. The theory developed in Latin America proposes beyond creating new worldviews; retake those autochthonous worldviews of our America to generate, based on them, other more harmonious life conditions in the region (De la Cruz, 2007).

This development alternative that aims to be more holistic raises two fundamental edges for its application in Latin America:

- 1.- The return to the autochthonous worldviews.- The return to the autochthonous world views is one of the specific emphasis of Latin American ecofeminism, developing the general approach in real terms, based on established precepts, showing that what has been stated is not utopian. Possibly the desire at this point is because many of

those who make up the eco-feminist movement in the region come from or are connected and linked in some way to the liberation theology. So from this point of view ecofeminism return to ancestral worldviews can take some directions such as steering the theory to a positive affirmation, that is to say, the construction of new ways of thinking and relationship between man or the male of the human species and the sacredness of nature. Here Ivone Gebara states that it is essential feature of ecological feminism or ecofeminism to insist on a relatedness among all beings and their interdependence as fundamental. Then, she proposes that there should exist a different cosmology that emphasizes the unity of all living beings in a unique sacred body; and two, a different anthropology that re-thinks the relationships among beings, from the key of reciprocity. (Gebara in Mendoza)

With these approaches of new worldviews, of return to the region's worldviews and a different anthropology; it could undoubtedly be generated a great challenge and imbalance of religious institutions and their statements about the human being, especially man, with his relationship with nature. The return to the Andean worldviews or those specific to each culture of Latin America, would lead to break undoubtedly everything taught by religion, which has always expressed the supremacy of the human species over everything else that makes up the planet, and especially the supremacy of man, based on the male of the human species as the Supreme Being. Breaking with the established from the western religious part is one of the greatest challenges, but the most necessary to restore a balance in the relationships between humans as part of nature, together with other species. (Gebara, 2006).

Eco-feminism suggests that there is a cyclical and non-linear relationship among all components of nature, where man becomes one more in a large group, but not the Supreme Being on a hierarchical pyramid that holds sway over other beings. The villages of America before European colonization had this idea, although the human being built, inhabited and took the needed resources, as well as other species on the planet there was a respect for Mother Earth for being the mother, the giver of life and everything in it exists deserved respect that each person offered. One example of existing sacred relationship among everything that makes up the universe that existed in America before the conquest is the Inti Raimy, which is celebrated by the Andean peoples giving thanks for the fruits that Pachamama provides each year; each solstice is a blessing, every ceremony of the native peoples of America has a meaning of

respect and reverence for nature and mother. This concept became lost when there were introduced in the region religious and economic precepts in which the supremacy of man over nature prevailed, male over female and over-exploitation of resources as the form of development. (Mejía Díez, 2012).

In line with the claim of ancestral worldviews and the rights of native peoples, the words of Ivone Gebara are again leading since she argues that it is important and necessary to go beyond the inherited theologies, because as they were raised, they are unable to allow opening new possibilities for the struggle for justice and happiness. (Gebara, in Mendoza). Therefore, the proposal points to a new ethical thought, where human relationships to each other are fundamental, in this way a full respect for the differences of others would be given knowing that they are what make the species evolve. The good treat to others by the simple fact of being human will lead to break patriarchal barriers that have imposed a hierarchy and subordination among living beings. The return to Latin American worldviews within an alternative to development as ecofeminism becomes a key point in the vindication of the rights of women in the region, the words of the essentialist feminists could be taken and say that women would adopt their key role within development as organizer, distributor and caregiver of the production systems and social organization (Leff, 2012).

Another key point presented by the Latin American ecofeminism is to consider itself as praxis of liberation (Mendoza), starting from the criticism made by the feminist movement itself in the sense that many of the proposals are only theoretical conceptualizations and they do not focus on practice; and as philosophical line it is needed to go beyond the paper and as Ivone Gebara states "Going beyond sterile discussions and resuming the search for concrete solutions to concrete problems of daily life" (Gebara 2006), then and only then, the reflection proposed on paper bears fruits. This is one of the richest Latin American ecofeminism contributions, considering that ecofeminist ethics has to become a way of daily life, since the definitions, the principles do not yield results if they are not applied to real and concrete situations. Quoting again Ivone Gebara; ecofeminist ethics allow through these specific situations, thinking of the ways that promote life and justice in relationships (Gebara in Mendoza).

This contribution becomes key because throughout the history of the region and the world, especially in the "Western World", it has been attempted to generate more

theories, more analysis, raise more objectives as universal society, generate plans and projects in order to improve the conditions of human life, however most of them have remained only on paper. The countless declarations, agreements, international treaties and other documents drawn up, signed and ratified by the states with international organizations have served only as supporting paper for international organizations in evaluations upon States, given that they are not met, nor applied within the territories (De la Cruz, 2007).

Eco-feminism has been, currently is, and will continue to be criticized, becoming to regard even a point among many claims and briefs made by feminists. But, within Latin America as region, its creation, analysis and implementation could generate the paradigm shift that is really needed to move forward. There are clear examples of ecofeminists struggling every day to demonstrate and apply ecofeminism in their contexts, Ivonne Gebara in Brazil, also Rosa Dominga Trapazo and collective Talitha Cumi in Peru, Safina Newbery and collective Urdimbre de Aquehua in Argentina, Mary Judith Ressa in Chile, Garcia Pujol and collective Caleidoscopio in Uruguay, Gladys Parentelli, Rosa Trujillo collective and Gaia in Venezuela, they have been providing from their countries some answers to the current ecological crisis and its link to the model of capitalist patriarchal domination, where of course, women are participating, locally, in specific situations of recovery and conservation of the environment (Santana Cova, pág. 42).

Perhaps, these answers still have little impact on what it refers to the intention of contributing in the construction of a new planetary culture from ecofeminism, but they are progresses from the base, which main focus is the recovery of land and improvement of environment as important in the search for higher levels of quality of life. Another contribution of Latin American ecofeminists lies on the fact of drawing attention to avoid falling into the trap set by the International Agencies, financiers and promoters of sustainable development, attempting to ascribe the responsibility for environmental improvement to women, labeling them as "saviors of the planet," which is often the mistake that the sustainable development programs of UN Women and UNDP make. Eco-feminism intends for development to be understood from the primary institution such as the family, until the superstructure of States, that the commitment to life and the planetary future must be shared by everyone, men and women equally and in public and private. (Santana Cova, págs. 44-45)

It is important to say that the Latin American and global feminist movement have led to substantial changes on this development process and that despite the inequalities that still prevail, generated social struggles throughout history have allowed to have results within participation. There has been a movement departing from total invisibility to a more or less timid visibility on the international stage and walking to empowerment in global spaces decision-makers. The participation of women in important summits, forums and movements-the World Congress of Women for a Healthy Planet (MIAMI), the Earth Summit (Rio de Janeiro) and the Fourth Conference on Women (Beijing), among others ; and the formulation of important suggestions and proposals related to poverty, food security, environmental pollution, eco-development, nuclear energy and alternative energy, women's rights and access to land, etc. demonstrates the potential that this particular movement in the search for alternatives for future planetary life assurance (Santana Cova).

The proposal is not presented as a weapon of attack and destruction of economic models, or as a way to make women move to take over the world, as many contraries believe. The eco-feminism as an alternative theory for Latin American development shown as the synthesis of all that prepared and described in the bulletins of UN Women on the situation of women in the world, in the region and many of the American nations , newsletters, UNDP, in studies conducted by UNEP, etc. It is shown as an option that could be applied even as evidence in the region to measure its effectiveness and to apply all or dismiss it as a possible solution to the systemic problems of the world; however due to the great power that remains in the world and that is what has always ruled any possibility of real change that involves cultural change in the region, economic change of peoples and especially a drive with true gender and environment becomes the ghost of the rulers of the nation's themselves especially those in which its power depends on the misery of others (De la Cruz, 2007).

2.3. Political, social and economic considerations of ecofeminism as key points for development

To speak about political, economic, social, environmental and cultural political considerations of eco-feminism is important to emphasize that it is not presented as the anti-Christ of classical theories, neoclassical, Keynesian and others; or as the greatest critical of the development model that has dominated the world throughout

history; but of the fact of considering that the serious problems facing the human species, they become challenges we need to rethink ideas, ways of life but to consider both ethics with which they have performed the actions as a human species, as religious and moral precepts that have led to act in a certain way. Then exhorts to analyze the vision we have as human beings, a self-assessment as a species, of culture created and the society in which we live.

The eco-feminism is not presented as direct opponent or closed to the current system, in fact, recognizes the same progress at least in theory that have been taken into account in the approaches of the / feminist and / the ecologist. Recognizes for example concern for human rights, the universalization of democracy, the fight for gender equality, the fight for the environment, etc. however this has been more successful on paper than in reality. So, while the current system has proposed alternatives to solve the most serious problems of the world, these have become as real as paper has enabled them. So this is, where ecofeminism warns that there are serious internal contradictions that produce negative effects on the real development of society, especially those that are among the most vulnerable groups, for ecofeminists considerations are women and children and nature itself. (Vélez Mendoza, 2006)

Having said this, in this point can be raise the economic, social and cultural political considerations of eco-feminism, although subjectively already alluded them. At this point will be described a little more each of these considerations. It should be noted that, for ecofeminism these points are not isolated or antagonistic to each other, instead they are interrelated so that all are part of a cycle so, without one of these issues undoubtedly others will be affected. The eco-feminism raise from fact that the human being is part of a larger group called Earth, which has itself a function and an order which also fits the human species. On the other hand considers that the human being as well as other species. But humans have them own form of organization, and being an specie with ratiocination, have their own social organization, and it depends on many more factors therefore generates a much more complex structure. So for true development as a species, all factors must be equally provided or balanced so that, the cycle develops normally, abolishing the inequalities presented throughout history in all aspects, by the unequal progress of some factors compared to other (WARREN, 2012).

Speaking of the considerations or political issues that are involved in ecofeminism, and are the most challenged of the present system are: public policies proposed and implemented in each of the nations, the effective implementation of ratified international spaces and approaches and perspectives from which both leaders men and women make decisions regarding compliance and guarantee human rights in a more grounded way and according to the considerations of each territory. In addition to this direct reference to the participation of women in politics of states and latent political inequalities between women and men it is also made. From these queries it is that the Ecofeminism political systems and spaces of decision making arises, changing the centralizing and concentrating power logic and decisions for a more autonomous, critical and seated to the realities of each locality and ensuring the preparation and political participation of women. Being the ideal social change from the bases and territorial realities and being the politics a very broad field that involves all aspects of the human being, the application of ecofeminism in the territories would generate a model change process handling of politics into the spaces, as it not only would greater participation of women in decision-making, but a true local, national and international policies with a gender perspective, having clear that the way to run or hold an administrative position has many more implications than those in reality (Mejia Díez, 2012).

Eco-feminism proposes clear and effective easy applicability public policies, proposes a change in the mentality of governors and forms of governance, a platform for the development of social movements such as the feminist and environmentalist, real democracy, focused on citizen participation, which in turn with its ideas generate policy, a platform for debate and collective construction for changes as it implies that the community in general from its space creates and implement policy, i.e. those groups always displaced move to have a fundamental role in the political action because there just is where inequities are living and what is sought is to attack the root problems to generate real changes (Puleo, 2008). For ecofeminism is vital the generation of a peace policy, as it believes that from the absence of a real policy in the States arises the fact that it exists a policy, culture and way of violent life that for ecofeminists considerations is the cause of the lack of resources, lack of peace, because of the fact that politics became at constant confrontation for power on internal and external systems of world domination (H Puleo, 2008).

In social considerations of ecofeminism raises key points such as: the elimination of discrimination caused by gender stereotypes which has imposed the patriarchal system. Restore the rights of vulnerable individuals especially women in unfavorable conditions. Solve the social problems of background to avoid future problems that are the consequences. Another key point is the separation between responsibility and roles in public and private that still maintains inequality including working hours between men and women. The change in the social aspect would involve live with gender approach as a crosscutting issue in all the activities, so that men and women despite differences or sex-specific characteristics, socially, politically and culturally are treated as equals with justice and equity. To break up with one of the biggest point's currently existing for discrimination such as the allocation of public to men and private to women is a big challenge that appropriates ecofeminism.

It invisibilize man as responsible inside the home, nurturing, caring of the family from the sensitive and emotional to leave him only as the key player in the public sphere i.e. in charge is the work outside the home, in public places, all that outer self to household responsibilities; and thus instead of leaving women out of public participation, attributing to it the entire responsibility of the home, nurturing and caring for children. So part of these social considerations of ecofeminism is to deconstruct this exclusionary and discriminatory social system. What is also looking at social life is to generate this patch policy change inside the States into real solutions of social problems, here is where politics comes together with the social atmosphere. One of the biggest causes of social problems such as child labor, malnutrition, homelessness, etc is violence against women, however this has been seen as a problem more equal in magnitude to the other but not as the central problem of deriving the other (Shallen in Pla Luján, 2013).

It is planned to completely eliminate violence against women, violence in all aspects: economic, political, social, family, heritage, systemic, because, based on the fact that women have been subjected subordinates throughout history, as many social inequities have befallen them, mostly making circles of poverty, misery, labor exploitation, sexual, abuse and invisibility. Women do not own the land that produce since over 90% of the land in the world is run by men, but more than 60% of people working in the field are women. They are not owners or the food they eat, not part of the decision-making against our body, motherhood and family. They are subject to

decisions taken by the men who handle States and generate laws, and in many cases even by women that fit into the patriarchal system become contrary to its own genus, becoming “male” to fit into patriarchy. Women own less than 3% of the world's resource which undoubtedly places them in the most vulnerable groups such and new is that these inequities are reinforced by existing bad public policies (H Puleo, 2008).

But, the social situation worsens as violence against women becomes a limiting factor over development, if women are a key to world development; gender violence has led women to be mostly submissive people fearful and forgotten by the system. Here the challenge of social considerations of ecofeminism: eliminating power relations and subordination to women in societies. While for many may seem as an exaggeration to speak about violence against women as the biggest problem, for the global women's movement is no longer that; rates of violence against women are alarming in Latin America die every day more 10 women in the hands of their attackers than in all cases are men. In the case of Ecuador 6 out of 10 women are victims of violence and it is taught mostly by their partner, or on private space (INEN, 2010).

Although there is an international convention to combat violence against women, Belen Do Para Convention. It can be pose questions about how it affects the described to development and how it is the central problem from which others are derived, as well in very synthesized way it is because women are more than half of the world's population and the most battered by the other half of the population. From birth they are in a system that determines to be submissive, obedient, good, and sweet to fit the model for good woman and especially depend on the male of the species. The largest number of abuse inside the family are given to women in many ways, for example: tasks and household responsibilities borne by women only, more than this physical violence has been and remains a common factor in relations partner to the point that it has come to naturalize and see how normal physical aggression in relationships (De la Cruz, 2007).

In the public labor field: (outside the home) the salary of a woman is still less than the salary of a man performing the same work, they are discriminated against and conditional on practices, petitions and work in many cases demeaning to more than this it is proven that women currently working 18 hours a week than men because there are not just their outside job responsibilities but, the house tasks. Even though,

women have conquered some rights through years of struggle and sacrifice, such as the right to maternity leave, access to work, education, and family planning; still they are discriminated against because social and political conditions are not to their benefit (Puleo H, 2008). Women have to be waiting on getting permission at work for example to attend meetings in schools of children, because the whole issue related to the home is considered their responsibility laws should be made on the basis these seemingly insignificant considerations.

More than this, in the media women are objectified for advertisements, which are not only sexist but reinforce gender stereotypes that lead to naturalize and discriminatory behavior patterns. Refer to violence against women as span multiple problems of being women in charge of the home and have no control over decisions regarding the body an overpopulation problem occurs due to lack of proper family planning, having many sons and daughters in a low-income family especially generates that the mother has to look for the greatest possible amount of work to support the household; whether they live with someone or not, therefore the eldest sons or eldest daughters take to the streets to work and be able to help the economy (child labor) situation where they are exposed to many dangers as rape, abduction, and human trafficking. In other cases the woman who lives violence does not separate from the aggressor because of fear and economic dependence and this creates problems in families as well as psychological damage to children, femicide, children orphaned seeking refuge in the streets, gangs, or criminal groups, etc. and so endless conflicts (De la Cruz, 2007).

Regarding the cultural atmosphere: the importance of changing cultural patterns, the evolution of human thought as to their practices, customs and beliefs, to go tied to social and political change. Changing cultural patterns of nations is what allows them to evolve, since culture is not static, dynamic, cannot hold on mankind to think that as it was before or remains is how will always be. Ecofeminism proposes this mental conception change based on gender and the environment, creating a culture of equality and in respect, more eco-visionary and not ego-visionary, where prime equity and not androcentric (Puleo H, 2008). Culture is transmitted from generation to generation lifestyles and social behavior, thus cultural change from a mental transformation of society it is fundamental to abolish an oppressive and inequitable system and generate a cultural, social and political system of real changes therefore real development.

Ecofeminism ecological considerations: the human being is one with the planet, one species within the ecosystem and not the superior species within it. The earth is the space of coexistence, interaction and development of species in a proper balance that has been altered by the exploitation of man. The eco-feminism seeks respect and the rescue of ecosystems for two key reasons: first because they are the source of livelihood and life of the human species and have been exaggerated predated, thereby reducing significantly the possibilities and lifetime in the planet; and secondly because humanity is only one more species undoubtedly depend on the land to live, and to cause harm to the same damage as a species is imminent, a boomerang effect occurs, the damage caused to the ecosystem are damaged our own evolution (Shiva, 2010). Environmental considerations are a very wide range that go from care for the planet in general to the way in which food is grown (Puleo H, 2008), to the treatment of other species and environmental degradation disproportionately generated solely with the desire economic of a few.

Now the ecological struggle of ecofeminism shows a fundamental point: The fight for the preservation of the environment is not only due to the fact that nature is the first home, or that the species is part of something much larger and extraordinarily developed. It is also due to the fact that like the rest inhabiting the planet the earth is needed to survive because from it comes all food, materials for use, processing, production and trade. Everything that has been created has its production base in nature, so it is not only care for the mother nature, but it is the only source of obtaining resources, so their excessive exploitation and lack of remediation against damage generated will lead to the imminent extinction of the human race. This could certainly be the most objective and real cause for which we must fight for the rescue of ecosystems. A point to consider are monocultures, chemicals used in agriculture, companies that have taken over water sources, the inequitable distribution of food and especially the deforestation of millions of hectares for intemperate crops that caused the situation now where is the planet (Shiva, 2010).

Global crises such as global warming, environmental pollution we see, attacks to a greater extent of vulnerable groups in the poorest areas of the planet, the eminent degradation of ecosystems that makes it even harder everyday life of the poorest at 'Developing countries ". Etc. Against this background it has begun to link human rights and environmental protection as interrelated ideas; the ideal of justice has been

extended to eco-justice (Puleo H, 2008) that is within the clearest implications of Eco-feminism, eco-justice not long ago was just the conviction of a few scientists and protectionist militants and environmentalists, now gradually becomes the certainty of a pending issue to be handled more thoroughly and more interest as an applicable solution to a problem that affects our health, destroys biodiversity and seriously compromises the human future on earth, as is environmental destruction.

CHAPTER 3: The vision of development from ecofeminism against the capitalist view of development: lessons for Latin American peoples;

It is necessary to analyze why the Latin American region is important to make a contrast between what is described in the first chapter and approached in the second. Classical theories of development have economic growth as backbone. These theories claim that so a people can be considered developed it must present a good economy, an industrial growth that generates positioning in the international market and enables it to be recognized as a power, its industries must be stable and expand in the world. Development from the capitalist vision presents several problems and failures, among the biggest of them: subordination, inequality and strengthening of relationships of power.

The subordination of women has been one of the most reiterated problems. It has been said that Latin America has been for centuries subject to external approaches that have been assigned as the best or taught as the only way forward. The tools used by the world economic system within the Latin American region have been based on a policy of "support and assistance" from the global financial institutions to the countries to leave "underdevelopment", by providing economic resources to nations whose economy is not in the best conditions and then charging exorbitant debts that become unpayable, the world has worked this way and it is intended to continue the same so those who control the economy and means of development continue doing so keeping the gaps between nations. Vis-à-vis with the bad experiences due to the abuse and exploitation of the "developed countries" Latin American countries are seeking ways of more friendly and fair regional integration for their peoples, promoting unity and achieving more strength in order to demand better deals in the international market (Mendoza).

But again their capitalist view has limited their actions. Political alliances, economic blocs, free zones and other forms of regional integration as the CAN, were failed integration and growth attempts that however appeared as headway of integration processes among nations, we have other cases like UNASUR which to date shows itself as a way of integration that has paid off, by neglecting the purely economic logic. (Mejia Díez, 2012)

The breaking point that arises is how we can do so that from an already established model as capitalism we can from within deconstruct the learned patterns and generate real development policies and strategies that make the Latin American population take measures against problems such as deforestation in Brazil by the unconscious industrial growth, the increase of monocultures in the region, the innumerable cases of femicide that keep rising, the diseases caused by mining pollution, etc. Here ecofeminism states that although there is a pseudo development system, which seems to be the only true one, it is true that there is not a single form of development, a point of view nor a single recipe that applies generically to everyone. It suggests that to develop changes from within we cannot ignore those capitalist elements which can be useful, for example technological and scientific advances which have allowed to stop certain social problems that are more related to the medical field, technological advances in communications to promote social assistance, increase social battles, share studies, research and other projects being developed in the region (WARREN, 2012).

So, why take an opposing stance against classical visions with ecofeminism? Because of several reasons.

We have classic theories that:

1. Have considered the economic aspect as the principal and in many cases as the only aspect of development.
2. Have generated inequitable economic systems, which have triggered unequal social systems that are also based on the subordination of one gender to another.
3. Consider nature as a factor of production available to the man and not to the environment where we live and on which we depend.
4. Have favored the division of States and their subordination according to their economy and causing within these huge economic gaps between their inhabitants.
5. These are the bases for harmful, destructive and discriminatory practices in society as xenophobia, violence against women, begging, child labor, economic exclusion, etc. (Puleo H, 2008).

Faced with this, we take the words of Nidia Solis, in her interview she stated that Ecofeminism has a philosophical-political structure, a critical interpretation of reality, therefore it is a proposal to change society integrally, an alternative that although is still in evolution it is presented as a more practical and effective way to modify an oppressive global system and to allow new forms of development for the region considered previously ignored or belittled points by the development view. Ecofeminism works emphasizing that development is not static, it is more a generic, not a straightjacket and it would be much better to talk about developments, taking into account the specific conditions of each people. The ecofeminist theory is a more holistic and comprehensive perspective, it is shown as one of the keys to reach a real development in the peoples, it encompasses all that is necessary for an evolution of society, starting from its edges: nature, human beings in general, women in particular; since women have been the generators of the biggest social transformations throughout history it is time to give them the prominence they deserve in the field of regional development. Ecofeminism has very clear and very valid arguments as well as what is discussed in chapter two (Puleo, 2008, p. 41):

1. To be critical thinking;
2. To demand equality and the empowerment of women;
3. To wisely accept the benefits of science and technology;
4. To promote universalization of the values of the ethics of care towards humans and nature;
5. To assume intercultural dialogue;
6. To affirm the unity and continuity of Nature from the evolutionist knowledge and the feeling of compassion.

The eco-feminism as one of the alternatives to development, has noticed or left overexposed the negative effects that the "development", posed from the destructive model of the natural environment, has had on many rural women in the southern regions and it has internationally presented the organization of women in the region in different resistance movements demonstrating the dissatisfaction of women against their living conditions and the way States they inhabit pose inefficient solutions to improve their quality of life. It has also pointed out the various harmful effects generated by an excessive consumerist society that has generated substantial environmental damage, social damage such as segmentation of the population in

marked economic classes, the division of social roles depending on their economic class; and other determinants such as discrimination based on race, ethnicity, culture (WARREN, 2012).

Considering these problems and new problems that arise, eco-feminism must reassert the traditional international feminist sorority. It is needed in Latin America a paradigm shift that allows conceiving things differently, with human rights as central axis in daily actions and international policies. It is about meeting the demands from social groups, such as those on eco-justice from the environmentalism of the poor people, and the demands from the feminist movement against the violence that the system exerts against women, it is about working with the women in their communities and also men in new processes of human relationships and relationships between species, change the current economic model looking for the best form of generating economic justice. Brazil, Ecuador, Peru, Guatemala, Mexico are some of the countries in the region that have chosen to apply some of the strategies of ecofeminism at work in communities, especially in rural areas; improving the quality of life of women, thus contributing to an effective human development. (Puleo H, 2008,p.48).

As our region fits within the so-called Third World countries the struggle for the vindication of rights becomes more than necessary, especially since most of the women in the Americas live in rural areas and many of them in precarious economic conditions that limit their participation and place them in a vulnerability situation. That is why it becomes important in Latin America for the application of eco-feminism in the same frame of claim of rights, the defense of equality and empowerment of women, which not only concerns the recognition by law or by writing of their rights but it also requires the recognition of access to resources, the contributions of the generally disparaged women, such as the knowledge of the ecosystem in rural women from the third World, or the contribution of women to sustainable land management beyond monocultures, the form of organization and distribution of wealth in the communities where resources are administered by women, the substantial contributions in social, scientific and environmental research, etc. that have been promoted by women from different areas of development. (Lagarde to Puleo, 2008, p 51)

Another plus point of ecofeminism is that it does not present an attack to technological and technical developments. As Alicia Puleo explains on her article in the Journal of

Moral and Political Philosophy "(...) *The eco-feminism will not be technophobic, it will require compliance with the precautionary principle assumed in international treaties (...)*", this suggests that for ecofeminism it is important to recognize what has been developed in technology until now and will prop up on it if possible to grow as a global strategy, it will always seek to work within the framework of the established in the international field and will use it to demand compliance within States that do not. Technological advances become important to achieve the empowerment of women, we must be aware that what eco-feminism poses is not to go back to precedent stages where there were no scientific or technical advances but on the contrary, to increase them aiming towards a true development of nations but from responsibility and scientific ethics, causing the generated advances to improve the living conditions of women and men without affecting the nature or generating social problems as side effects of scientific and technological progress (Puleo H, 2008).

Criticizing the destructive excesses and instrumentalization of human beings is a basic challenge; it involves breaking down barriers set by the owners of capital and the means of production, making use of those advances that improve the living conditions of people, generating relevant changes in the cases of scientific and technological advances. However, in Latin America because of its history of "underdevelopment", oppression and lack of political decisions it is necessary to generate a major change starting from the fact that technologically as a region there are a long delay and differences among the Latin American countries, not to mention regarding other countries of the world (Puleo H, 2008, p. 52)

Another point where the eco-feminism and the development model in our Latin America oppose is in the importance to the first of "universalizing the ethics of post-generic and ecological care" (Puleo H, 2008, p. 58), so far this can be considered to have been and to be still a pending subject of environmental education and this is due to the fact that environmental education has never been a key point for governments because of the very fact that nature has never been considered as a strong point on sustainable and sustained development, this is presented as another of the great challenges on matter of education of the peoples and the environment. Regarding this, Alicia Puleo expounds about our region that:

“When we have achieved environmentally educated people, not only will we have achieved an equitable distribution of essential daily tasks for human life and generally improved the quality of this last one, but we will have recognized, finally, the close relations within the feelings process, intellect and practical rationality and we will more peacefully inhabit the Earth”(Puleo H, 2008, p. 54). Then, only when a real education regarding the environment in which life is developed is achieved, it will be possible to totally break the gaps that divide and the paradigms that impede development.”

Latin American eco-feminism is presented as one of the most contextually enriched due to the contributions made by Latin American eco-feminist. One of the considerations presented by the theory in Latin America is performed by Alicia Puleo who refers to a point that at first glance would have nothing to do with Latin America, however it is presented with a very valid point, it is expressed about the great slogan the French Revolution "Liberty, equality, fraternity". The third element of this triad, "fraternity", has not received in the opinion of Puleo such extensive treatment by the Political Philosophy as the first two, she believes that fraternity has been linked to the moral feeling that predisposes a fairer social distribution of resources and recognition. She states that in this time of climate change, desertification and loss of biodiversity, fraternity must acquire this transcendental meaning in the peoples:

(...) The fraternity must include not only redistributive justice and fairness of the recognition, but also sustainability. Sustainability is fraternity with all citizens, with which we are committed to preserve the common living space, and it is responsibility to the future generations. It is fraternity with the most vulnerable to pollution and degradation of the Earth: women, children, and poor people in the South. (Tafalla in Puleo, 2008, page 215).

Considering the Latin American reality the problem of applicability of the new theories increases because of political and economic motives of the nations and the powerful multinational corporations to which would not suit that the new alternatives take force since this would mean the loss of their hegemony over the region. Latin America has a history of economic and political domination that accompanies the people in each government and outlined politics. Countries like Colombia and Peru which in order to maintain its economy "stable" have had to devalue their currency, to sign free trade

agreements, other countries like Cuba that by not yielding to the economic interests of who controls the markets had to suffer economic crisis, commercial blocks, until it becomes flexible with what is imposed by those who control the world economy. Women who were interviewed for this study suggest that it is important an alternative that breaks with the hegemonic power not only of States but of the multi and transnational corporations that have generated global monopolies that currently have more control, power and international decision than the States themselves. What ecofeminism poses for the region is to move from the theory to the application of more realistic and achievable practices in the base territories through simple plans and programs, according to the living conditions of the peoples, their traditions, the resources with which they count and the place where they settle (WARREN, 2012).

Since Latin American eco-feminists have developed several studies, reviews and developments that are based on scientific, experimental reasons to support ideas of easy application on everyday life, they show that in the region change is possible in the form of development of the peoples, through a more fair and equitable alternative that does not propose anything that has not been the subject of discussion at the Summits of States and at the bosom of the United Nations (De la Cruz, 2007).

Everything described above allows to look at something fundamental for human evolution, which is the inventiveness and adaptation capacity as a species to survive and especially evolve. Centuries have gone by and it is not viable to continue maintaining destructive structures that have caused social problems to take hold in such a way that they seem unchangeable and little solvable; the fear of the majority of facing changes from their territories and realities must be removed to allow the deconstruction of the system and the structure from the bases creating a new form of social coexistence. Having said that, in theory, everything is greatly expressed, however, the fact that everything ends in a dead letter and is not applied on the territories has been very criticized and being one of the key points of criticism of ecofeminism the stagnation of the alternatives and processes due to the lack of application in territory it is imperative to appoint more ecofeminists in the region and their theoretical work, to present an actual case of application of ecofeminism into a community of one of the countries with more problems related to gender violence in the region as is Mexico. It could not be demonstrated that it is possible to work with

Ecofeminism as an alternative from the territories if it could not be proven its applicability and the results that it generated (Shallen at Pla Luján, 2013).

3.1 CASE OF APPLICATION OF THE ECO-FEMINISM IN LATIN AMERICA:

The case which is attached to this work as an example of the application of eco-feminist precepts in a given territory was developed by Abigail Saldana Tejeda in the Colegio de Sonora, Mexico. The academic paper belongs to the mentioned school, it is posted on the website SCIELO and the magazine "Region y Sociedad" of the school of Sonora. It shows the actual implementation of the stipulated by eco-feminism through a program of sustainable development in a community where women had low participation in all aspects and it conducts a thorough analysis of the existing reality, the reasons of the living conditions and how this can improve their lives through the effective participation of women. The article has been annexed in its entirety to show the work of the author. However, it is important to know a brief summary of what this application case generates as conclusion after the implementation in the community.

In this article Tejeda, based on the precedent that the Sierra de Santa Rosa in Guanajuato is a zone of great hydrological importance which has been suffering for many years an excessive exploitation that has caused it to have a problem of environmental deterioration at macro level and that now threatens the sustainability of its inhabitants; it proves that with the application of a model of development compatible with environmental conservation and social equity changes in the social conditions of all the inhabitants of the mountain zone can be generated. It is argued that the history of the region, specifically the boom in the mining industry during colonial times, is a good start point to understand the environmental problems of the mountains and to visualize the link between the structures that work to the detriment of the environment and women. Tejeda explores the participation of women into the Sustainable Development Program, Sierra de Santa Rosa, in Guanajuato, from 2001 to 2011, the contribution of ecofeminism to the notion of sustainable development and the understanding of the link between nature and women is exposed.

One of the fundamental aspects that could be detected on the implementation of this project was that women in the area are well aware that the environment is one of the main aspects for development. A point that is emphasized is that women of the area show disagreement with environmental programs that have been developed as they have a discontinuity exacerbating the conditions of poverty and vulnerability, since this affects the economic and job security of the families; the context of poverty of the

population is recorded and this confuses children and adults. The region had a desertion problem and little interest in education, both by adults and children.

In this context it can be said that the program had a positive effect on various points in the area:

- A growing academic interest.
- A growing interest in environmental education, to be environmentally responsible and the main participants and stakeholders were children.
- The social participation of women increased, the importance of generating the institutionalization of women as leaders and change agents was handled.
- Greater balance between work and family life of women.
- Entrepreneurship developments that allow them to remain in their community.

Ecofeminism emphasizes the need to apply a gender perspective, to problematize the ideas on development, science and technology and to explain the link between women and nature. For Tejeda the dichotomy that has been marked between culture and nature in the development models offer a clue to understand the relevance of the social participation of women in programs of environmental development, that as is shown in this article is a matter of citizenship that gives them voice, which increases their self-management capacity and affirms their membership to the community. She argues as part of the conclusions of the application that the social participation of women in programs is not enough, if there is not a questioning of the social structures that impede both institutionalizing of them as leaders, as well as the continuity and stability of sustainable development programs in the region.

She stresses the importance of staying in the community because she suggests thinking about the territory as a space of articulation of identities. During the ten evaluated years of the implementation of the program, it had a positive effect on the life and experience of the women, not only for the recognition of their voices but also for the way in which it helped to their permanence in the community; it facilitated the balance between work and family life and the generational transfer of biosphere values. (Saldana Tejeda, Ecofeminism, women and sustainable development: the case of the Sierra de Santa Rosa in Guanajuato, 2014).

The key points that can be obtained from the application of this case in Mexico in order to be applied in the rest of Latin America are mainly:

- The empowerment of women from their most intimate spaces such as the family and community.
- The increase of the participation of women in decision-making spaces with voice and vote.
- Equitable redistribution of roles, political and social opportunities where women assume as men shared responsibility.
- The education of women from an early age as a source of future development.
- The deconstruction of sexist social and cultural patterns through comprehensive educational and long-term processes to be constituted as part of the new way of life of the peoples.
- The generation of economic development based on the conscious returning to the land of the resources obtained from it and the responsible consumption of resources.
- Environmental education for girls and boys to be responsible actors of the environmental change.

It is important to highlight the fact that criticism, deconstruction and new approaches on ways and alternatives to development have originated from the nonconformity of feminist women and men, environmentalists, human rights activists who have spoken out against what is happening on each of their territories and throughout the world, demonstrating academically that it is possible to walk towards new horizons, breaking the paradigms that stop evolution.

An alternative to the forms of development of peoples, which has been worked for over 15 years and is still evolving thanks to the contributions of feminists, environmentalists, economists and others interested in generating more holistic solutions to global problems is opposed to theories consolidated for more than a century which have shown in their precepts to be quite poor and not very adaptable to changing conditions and social evolution. It can be said then that a monster of great antiquity is being faced against a newborn alternative that could be the lifeline the region needs to set an example to the world of new forms of development that cover a broader vision beyond just the economic and that especially focus on what is important, that is the equitable

living conditions as much in gender as in resources, rights and opportunities. Starting with a different education to the peoples that generates a real change in both social, political, economic and environmental contexts (Lujan & Molina, 2013).

Ecofeminism looks as an option that must be tested and evaluated in its application in more territories to demonstrate its effectiveness or invalidity, but the greatest of all challenges is how feasible is that governments want to practice it as a national model of development. It does not pretend to create or do anything out of what is already there, it is simply about taking resources and variables in favor of communities and starting doing things differently. Destroying what has led to mass impoverishment, subordination and social and gender discrimination as a macro problem. The world is torn between the classic, the traditional, the known and the manageable, which generates comfort for few; against the new and utopian which proves to be much more human and social than the maintained economic systems. Ecofeminism as one of the effective viable alternatives in the region lead to a sudden change in the whole social system, a change of lifestyle and thinking of every human being and of course a new form of organization and acting from the most private spaces to the entire public sphere. Although it is true that every change takes some time, we cannot try to change everything in the shortest possible time, but from small actions in each territory circumstances will change gradually and this will eventually end up by a chain reaction modifying the system on macro scale. It is necessary to make key decisions in Latin America for reforming or replacing the socially chaotic development models, with a new philosophy of life that considers those things that all theories derived from capitalism, due to its patriarchal way of conceiving the world, have neglected or have undermined in importance within the development (Leff, 2012).

The opinion of feminists who from their localities firmly believe in generating a deeper change in the social structure and dynamics in each locality from the consciousness of every human being, making us more human, not only from the economic but from the social conscience, the solidarity and respect, starting from the micro to the macro is part of the achieved progress and contributions. This is not about imposing a way of seeing life or developing a State but about showing that not everything that has been said is true nor what has been taught as development is the only prescription. While ecofeminism is one of the greatest aspirations for most of the feminist movement and its effective implementation in Latin America would be ideal it is necessary to make the

respective clarification that there cannot exist a single type of ecofeminism applied for all countries in the region, since each one will apply it in its own way, but there are basic guidelines that allow as society at this point begin to generate cultural changes based on citizenship education as a key point (De la Cruz, 2007).

Santa Rosa de Guanajuato is the real example that it is possible to apply ecofeminism, based on the social bases and making women to be the executors of their own present. Many things have been said about the feminist and environmentalist movement because of the generated ideas, the raised claims, however thanks to these claims and very utopian, surrealists petitions is that human rights have been consolidated, are demanded and are the basis for social struggles. One cannot speak of international relations, and fair trade and much less international relations in favor of people when the importance of gender in social relations is not understood, the role of women in the global sphere and especially the great ethical crisis that is being experienced because of being subject to deformed models. It is necessary to start from the true quality education among the peoples, working on human rights approach, that is to say gender, environmental education, ethical principles; only this way a society with different professionals could be generated, with ethical citizens, real political leaders that are committed, effective international treaties, fair trade agreements, declarations, resolutions and others where the human being is the central axis in every sense of the word (WARREN, 2012).

Forming a new profile of professionals of international relations, with a social, ethical, moral and above all human conscience will be the key so that the fight for the human and nature rights have real importance and defense in the field of international negotiations and agreements.

CONCLUSIONS

In the present work for degree, a contrast between the knowledge of the classical visions of development that the world has and the alternative visions that have been created in recent decades has been made. The study aims to presents ecofeminism as a new feasible alternative for implementation in Latin America, as a holistic alternative to the development of nations for a great sustainable process in the region involving women as key players in the developmental process and nature as a subject of rights and not only as a source of resources. It has led to address several points and topics, starting from concepts of development to a case of application of ecofeminism within a community of one of the countries with the most conflicts on gender issues like Mexico.

As it has been observed Latin America has been regarded as one of the regions with the highest rates of violence against women according to studies by UN WOMEN agencies, the importance of women inside development process from the ecofeminist perspective was revised and raised, in the same way it was stated that the over-exploitation of natural resources that has occurred for centuries on behalf of "development" has been nothing but the interest of certain economic groups to accumulate and increase their wealth at the expense of the rest of the population and that against this there is the valid option to use only what is necessary to exist as a species and to shelter the future of new generations, through the conservation and enhancement of the environment. The criticism, construction and new approaches on methods and alternatives to development have originated from the nonconformity of feminist women and men, environmentalists, human rights activists that have spoken out against what is happening on each of its territories and the whole world.

The proposed alternative was explained and discussed, showing how it merges two elements, gender (more specifically women) and the environment (nature as a home not as a tool of progress), the process that the theory has had since its inception to the present and the development of it by the Latin American ecofeminists. It should be emphasized that ecofeminism could be undoubtedly applied in every nation, changing the existing discriminatory structures, allowing social growth from the grassroots, positioning women as key in the development and narrowing social and economic gaps; generating an environmental culture among citizens. It was demonstrated by a clear application example of ecofeminism in the region that it is possible to break with

the traditional development model which has been based solely on economic growth of states and move towards a true human, holistic, credible and easy development compliance as long as it is understood that the key point is a change of mental paradigms of each person on their daily actions through educational processes promoted by States.

To conclude by quoting Maria Jose Machado, Director of the department of social equity and gender of the Municipality of Cuenca, one can say that there is not really, nor will be, a model of sustainable development based on the respect for dignity in the XXI century if it is intended to leave out women and nature. Whatever that is not posed in these terms is condemning to a faster extinction life on Earth, or at least to less worthy ways of life, more violent, with larger gaps between rich and poor and between women and men.

GLOSSARY OF TERMS

Androcentrism.- Worldview and social relations focused on the male point of view

Anthropocentrism.- Doctrine or theory assumes that man is the center of all things, the absolute end of nature and point of reference of all things.

Feminism.- Doctrine and social movement calling for the observance of equality between women and men in society, both in rights and opportunities.

Gender.- Gender refers to the social concepts of roles, behaviors, activities and attributes that each society considers appropriate for men and women. The different functions and behaviors can generate gender inequalities, i.e. differences between men and women that systematically favor one of the two groups.

Holistic.- belonging to holism, a trend or current events analyzed from the point of view of the multiple interactions that characterize them. Holism assumes that all properties of a system cannot be determined or explained as the sum of its components. In other words, the holism considers that the whole system behaves differently mode than the sum of its parts.

Patriarchy. - In its literal sense means government of the parents. Historically, the term has been used to describe a type of social organization in which authority is exercised by the male head of household, owner of heritage, which were part the children, wife, slaves and goods. The family is, of course, one of the basic institutions of this social order. In patriarchy not all relationships are familiar, therefore cannot be understood literally but at the risk of leaving out other social institutions that truly understands.

Precautionary principle.- The precautionary principle is a concept that supports the adoption of protective measures to the suspicion that certain products or technologies create a serious risk, it can quickly react to a possible danger to human, animal or plant health, or to protect the environment ambient. In fact, if the scientific data do not permit a complete risk assessment, the use of this principle allows, for example, prevent the distribution of products that may pose a health hazard or even proceed to its withdrawal from the market.

Post-generic. - Referred to a vision beyond generic or commonly attributed to an act considerations, situation or person.

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