

Socialist therefore Ecofeminist

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We belong to generations increasingly confronted with climate change. Whatever our life course, we are facing dilemmas that were unimaginable until now: will the state of our planet allow our children and grandchildren to live a life preserved from climate collapse or to grow old serenely?

Alarm speeches are no longer buzzing at the back of the room: scientific study after climatic projection, the implacable reality takes shape every day in its sharp, grey contours. The point of no return is all around us.

From now on, we must avoid it: this is the whole challenge of ecofeminism, which cannot be resolved by productivist fatalism and makes ecology an emancipatory force for women. Ecology must no longer be done to the detriment of their rights and freedoms, or subordinate itself to the class struggle. This aspiration must irrigate the entire Socialist Party as a movement of hope and political will.

This contribution is not an incantation emanating from a sudden awareness of the unsustainability of our world. The profound, structural, cultural change that it calls for was already structuring our political commitment long before the epidemic erupted in our daily lives and in our living together. The crisis we are going through has simply made its necessity more pressing for more of our fellow citizens.

The health crisis and each of its individual and collective deflagrations have ragingly underlined the relevance of ecological and feminist demands.

Our world has closed around us by the chance of the infinitely small. The monopolization of space for the continual development of human activities and the acceleration of the world created by globalization have initially allowed a tiny virus to invade our planet and undermine all existing health systems, while reminding us that half of the world's population still does not have access to essential health services. And then, in turn, to damage the world of work and the future prospects of so many of us. The damage is also psychological: we were not prepared for the risk to be so intimate, so personal and so contagious. The damage is profoundly social: the increase in unemployment and precariousness induced by the slowdown in activity weighs more heavily on women, especially those who are responsible for the care of their families alone or almost alone.

The epidemic has particularly affected women. It is mostly them - although this majority has not been reflected in the media - who have guaranteed the continuity of public services and our material survival: in hospitals, schools, supermarkets, and institutions for the elderly. The health and care sectors, undermined by activity-based pricing, budget cuts, lack of care personnel, these sectors reminded us in the harsh light of the daily tally of victims.

The discrepancy could not have been more flagrant between the martial positions taken by the President of the Republic and the defense of the *care* society - that of well-being, care, and solidarity, which rests mainly on women.

From the invisibility of women and environmental issues to their revaluation in society

Our society, the one that enriches speculators but devalues and underpays the daily professions, care and support; the one that damages the public services that condition the emancipation of women; the one that puts human beings in "competition", privileging individualism and selfishness to the detriment of mutual aid; this society must as quickly as possible return to the confinement of the past.

In 2021, we refuse to allow the climate emergency to continue to give way to the sirens of productivist revival. We refuse that neo-liberal dogma be draped itself in the consequences of the economic crisis in order to continue the sacking of our social security, be it through unemployment reform or pension reform.

But wouldn't our crisis be that of male domination?

By dint of documenting, denouncing, counting and analyzing, we know how much inequality between women and men weighs on our community. We know that men's privileges are not over. We know that putting on gender glasses requires a critical capacity and antisexist analytical grids that we are not all equally equipped with.

The differentiated socialization of girls and boys, and the transmission of values that this entails, leads to the inferiority of the feminine over the masculine. We have been conditioned from a very young age, but we have a collective duty to detach ourselves from it and to lay the foundations of a society of equality, solidarity and sharing.

Interconnections and convergences of struggles

Inequalities between women and men cannot be resolved in a vast anti-capitalist and ecological struggle; on the contrary, they are at the heart of a system that is out of breath, based on the destructive logic of relations of domination. Male domination generates violence and inequalities that women suffer in all areas - professional, personal, family. North-South domination of a globalization based on competition and the extractivist logic of countries of the North that continue to decide the absence of future for those of the South. Human domination over nature and the planet, whose resources are being depleted at a glance. Economic domination, theorized and justified in the extreme by a capitalist system that has its roots in a two thousand year old patriarchal system that has led to the exploitation of human beings, of the planetary resources. The rural exodus, the destruction of primary forests and the bringing together of populations of virus-carrying animal species, have led us to the global health crisis we are experiencing, which in turn impoverishes, makes women precarious and deprioritizes the struggle for the planet and equality between women and men.

It is only by protecting nature and thus the human species that we can collectively guarantee ourselves a perennial and sustainable future. We must therefore transform the formats of power in order to emphasize protection and sustainability.

Ecological transition point, without equality between women and men :

In short, women take on the mental burden of the well-being of their entourage from childhood, in order to leave men full latitude and intellectual availability to take charge of managing the world and resolving crises.

Women have always suffered, more or less consciously, the mental burden of organizing our daily lives and those of our spouses and children. With the amplification of climate change, this mental burden has become even heavier. It has also become ecological. Among us, which category of the population is the one that, today, assumes the majority of the responsibility in our homes for each small step that reduces the family's ecological footprint? Who has to calculate, when shopping for the week, the best quality-price-environment ratio? Who thinks about recycling, zero waste, avoiding packaging, harmful cleaning products and processed products? It's more likely to be women. There will not be a successful ecological transition without the involvement of everyone and we will not achieve equality between women and men without social justice.

Despite the climate emergency and the glaring gender inequalities, decision-making remains too slow.

The slowness of our society to reduce inequalities between women and men is a reflection of the slowness of decisions on ecological transition. The strongest advocates of the liberal system are often also the most vocal in their attacks on women's rights and their climate scepticism. How can we accept the government's refusal to firmly precondition aid to companies, particularly in the airline industry, on the need to reduce our carbon footprint and to follow good social practices? How can we accept the refusal by the right and the presidential majority to cap bank charges during the state of health emergency, when the queues in front of food aid distributions were getting longer? How can we accept that despite the crisis and the highlighting of the difficulties of hospital services, hospitals are still closing beds? How can we accept that the Grenelle de la santé is only content to marginally increase the salaries of healthcare workers without seizing this opportunity to engage in a vast reflection on the pay differentials between jobs and sectors occupied mainly by men and those invested mainly by women?

In spite of the ups and downs of daily life, governments, mostly male, continue to believe that the decisions necessary for a sustainable future can be postponed in a vague timeframe. It is not surprising that the routinists of the patriarchy have confidence in the breathless system they have created. But this extra confidence prevents us from making the decisions necessary for our collective survival fast enough. The time for half-measures and declarations of intent is over. The time for fantasies about future technologies in which we underinvest today as well. Deforestation, ocean acidification, rising sea levels, increasing drought and more and more climatic disasters will not be part of humanity's agenda.

It is time to assert ecofeminism as a political instrument worthy of our generations and those to come.

Faced with the shock waves of the #MeToo movement, which underline the prevalence of violence against women and girls in all spheres of our society, faced with the renewed observation of the invisibility of women in spheres of power and media spaces, faced with a climate emergency that is becoming more pressing every day, the Socialist Party must assert with determination and ambition its eco-feminism.

Our eco-feminism is an integral part of the DNA of the left. It is through it that we build bridges with those who are committed and who have made choices other than partisan structures to transform society. It is through it that we build bridges between our elected officials, both nationally and locally, to design and carry public policies capable of responding to the challenges of our time. It is through it that we reach out to associations and social movements. It is through it that we dialogue with our partners to build a political alternative capable of bringing the next world into the reality of today. It is through it that we oppose the conservatism and supporters of a liberalism that consumes our resources and the right to happiness of the 99%.

Ecology and feminism are one and the same political alternative to an unsustainable system and are now inescapable political forces in the political landscape. The Socialist Party is able to organize the convergence of struggles and to affirm that social transformation will come about by taking into account the climate emergency and the feminist emergency.

For all these reasons, our eco-feminism is the eco-feminism of today's world.

First signatories: Cécilia Gondard, SN for Equality between Women and Men, Yseline Fourtic-Dutarde, SP referent.e against sexist and sexual violence, Jacqueline Devier, Federal Secretary and referent.e, Malika Bonnot, Federal Secretary and referent.e, Christelle Charrier, Federal Secretary and referent.e, Frédéric Orain, First Federal Secretary, Ghislaine Robinson, activist (FFE), Gaëlle Barré, activist (FFE), Frédérique Berthereau, referent.e, Alexis Lefranc, Vice President of Eurocité, Elene Centeno, referent.e, Emma Rafowicz, activist (75), Maud Olivier, Nicolas Nocet (44), Pauline Joubert (75), Yasmine El Jai (75), Véronique Gignoux-Ezratty (92), Léna Lefébure