



The ICCR & The Re-Embodiment of the Global Polity: An Ecofeminist Approach¹

An Eco Pax Mundi Kernel
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Abstract

This kernel proposes an ecofeminist methodology to critically analyse contemporary international regimes such as the climate one. This methodology goes by the retrieval of the etymological meanings of *philosophia* and *scientia*. This Nietzschean 'transvaluation of all values' allows us to use and apply knowledge anew for the achievement of peace and equity. Key categories of analysis are *loci standi* & *instrumenti movendi*.

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The international climate change regime (ICCR), which includes among other actors the UNFCCC, the World Bank's Prototype Carbon Fund, and trading emissions schemes and brokers, is embedded in the larger epistemological tradition of Socrates, Bacon, Descartes, Newton and Kant. Philosophy and science as *epistēmē* features all the traits proper to the ecocidal mode of being: anthropocentrism, priority accorded to the mode of production, binary logic, abstract –as opposed to embodied, embedded, situated— conceptualism, restricted economy and teleology of progress.

Against this backdrop, an ecofeminist approach enjoins the retrieval of the etymological meaning of *philosophia* and *scientia* as 'fondness of that knowledge' which assists us to overcome the quandaries assailing our times, and 'production of knowledge that follows from accurate,

¹ This kernel is an application of the author's work in her doctoral thesis, '*Was ist Kultur? The Place of the King in the Age of Re-Embodiments?*', University of Surrey. Under negotiation for publication.

disciplined inquiry,' respectively. Nietzsche called such a task the transvaluation of all values towards a philosophy of the future. Marx certainly practised one such transvaluation in favour of the mode of production, Promethean man, and dialectical materialism as an evolutionary theory of history. Re-embodying ecofeminism undertakes yet another transvaluation that cuts across the social and natural sciences and reassembles both in the direction of engaged immanence. The engaged/constrained immanent continuum is the new prescriptive horizon. It is a barometer of equity.

This philosophical reshuffling, which is postpositivistic and situates us in a terrain that is neither modern nor postmodern, is posited as a necessary condition to lead the global polity out of the ecocidal mode of being in which it is immersed into peace and equity. It encourages a scientific analysis of the cultural relations of engagement, where agency is neither anthropomorphic nor ecocentric but cultural, namely endowed with the capacity for manufacture, for enhancing –thus not impeding– cultural diversity. Cultural agents are therefore rocks, plants, trees, rivers, mountains, animals, human beings and the climate. When the manufacturing exercises of the latter are obstructed we are faced with fossilizations –that which is no longer amenable to change – which disrupt processes of cultural reproduction and novelty. In such cases we note how a community or society –a *cultus*- is no longer articulated via *loci standi*, or places of secure stay, which include the genome, local species, non-GM seeds, macronutrients such as nitrogen, phosphorous and water, ecosystems, the hydraulic cycle, the Earth's carbon-cycling capacity, low-entropy, customary law, local and bioregional politics, and animist worldviews. Rather, a community –a *cultus*- saddled with fossilizations operates upon the basis of *instrumenti movendi*. These are instruments or artefacts developed as multifarious extensions of the possibilities offered by *loci standi*. They thus interfere with *loci standi* and exert a *différance*-effect over the latter by altering and deferring their realization. Examples of *instrumenti movendi* are automobiles such as cars, trucks, lorries, centralized –in contrast with federal and *a fortiori* bioregional– forms of governance such as state governments, central banks, the European Union, the World Bank and the World Trade Organization, ideologies with ecumenical intentions such as liberalism, Marxism, Islam and Christianity.

To map out power relations, re-embodying science inquires: through which collective arrangements and institutions –both public and private– which actors put to use which *instrumenti movendi* and preserve which *loci standi* to provoke or justify which degrees of dis/embodiment?