



RESISTANCE OF WOMEN'S BODIES-TERRITORIES IN THE AMAZON IN THE FACE OF CONTEMPORARY AUTHORITARIAN NEO-EXTRACTIVISM

*Resistências dos corpos-territórios de mulheres na Amazônia frente
ao neoextrativismo autoritário da atualidade*

*Resistencia de los cuerpos-territorios de las mujeres en la Amazonía
frente al neoextractivismo autoritario contemporáneo*



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Abstract

This article is an essay that analyzes the resistance of bodies-territories in promoting the collective mental health of women in the Amazon. It explores the emergence of the categories of nature and culture as oppositions, where the former has been hierarchically subordinated to the latter. Gender colonialities produce suffering for women, indigenous peoples, and traditional communities. In capitalism, the patriarchal linking of women to nature and men to culture has led to their expropriation, both through subordination and through the relationship between sexism and misogyny and the destruction of biodiversity. Therefore, this study seeks to understand how traditional communities, indigenous peoples, and women, within the context of their bodies-territories demarcated by violence and devastation, carry out resistance. Thus, the Amazon, as well as the women who live there, experiences the repercussions of this reality in the promotion of social inequalities and illnesses, brutal violence, and the devastation of the Amazon by contemporary authoritarian neo-extractivism.

Keywords: Resistance; Women; Amazon; Collective Mental Health; Nature-Culture.

Resumo

O artigo é um ensaio que tece análises das resistências dos corpos-territórios na promoção da saúde mental coletiva de mulheres na Amazônia. A emergência das categorias de natureza e cultura como oposição em que a primeira foi submetida à segunda de forma hierárquica. As colonialidades de gênero produzem sofrimento de mulheres, povos indígenas e comunidades tradicionais. No capitalismo, a vinculação da mulher como natureza e do homem como cultura de forma patriarcal produziu a expropriação destas tanto em subalternização quanto da relação do sexismo e misoginia com a destruição da biodiversidade. Busca-se, portanto, pensar como comunidades tradicionais, povos indígenas e mulheres em contextos de seus corpos-territórios demarcados por delineamentos atravessados por violência e devastação realizam resistências. Assim, a Amazônia, assim como as mulheres que nela vivem a repercussão dessa realidade na promoção das desigualdades sociais e adoecimentos, das violências brutais e na devastação da Amazônia pelo neoextrativismo autoritário da atualidade.

Palavras-chave: Resistências; Mulheres; Amazônia; Saúde Mental Coletiva; Natureza-cultura.

Resumen

Este artículo es un ensayo que analiza la resistencia de los cuerpos-territorios en la promoción de la salud mental colectiva de las mujeres en la Amazonía. Explora el surgimiento de las categorías de naturaleza y cultura como oposiciones, donde la primera ha sido jerárquicamente subordinada a la segunda. Las colonialidades de género producen sufrimiento para las mujeres, los pueblos indígenas y las comunidades tradicionales. En el capitalismo, la vinculación patriarcal de las mujeres con la naturaleza y de los hombres con la cultura ha llevado a su expropiación, tanto a través de la subordinación como mediante la relación entre sexismo y misoginia y la destrucción de la biodiversidad. Por lo tanto, este estudio busca comprender cómo las comunidades tradicionales, los pueblos indígenas y las mujeres, dentro del contexto de sus cuerpos-territorios demarcados por la violencia y la devastación, ejercen resistencia. Así, la Amazonía, así como las mujeres que la habitan, experimentan las repercusiones de esta realidad en la promoción de desigualdades sociales y enfermedades, violencia brutal y la devastación de la Amazonía por el neoextractivismo autoritario contemporáneo.

Palabras clave: Resistencia; Mujeres; Amazonía; Salud Mental Colectiva; Naturaleza-Cultura.

This article aims to consider how the binary logic of nature-culture is both a result and an effect of modernity and its advent, from the perspective that what is called nature is a resource to be exploited and used in favor of what is called culture as civilization. It is a thematic essay about the Amazon and its instrumental uses in service of capital and the corporations that mobilize it with avidity.

The text is in essay format and presents the construction of woman as nature and of men associated with culture as a societal project based on the values of capitalist modernity that update neo-extractivism as practices that re-edit elements of colonial society and bring the exploitation and destruction of women's bodies-territories as if they were resources and things to be targeted for instrumental and utilitarian uses in favor of the driving force of so-called development and the creation of what has been conventionally called civilization.

Promoting the collective mental health of women in the forest, waters, cities, and demarcated territories implies considering elements of suffering linked to social and economic inequalities that operate through the colonialities and authoritarian neo-extractivism of modernity (Siliprandi, 2015). Therefore, these brutal violences, modes of destruction and devastation of the Amazon, its communities, and the bodies-territories of women must be analyzed in terms of intersectional, cosmopolitical methodologies, existential quilombos (maroon communities), ontologies of feminist, community-based, indigenous, and black cosmoperceptions as ways of life in everyday life, the production of unique local knowledge, and practices of Amazonian (re)existence (Haesbaert, 2014).

The text seeks to analyze the patriarchal exercise of men who exercise their desire for capitalist domination through monoculture in livestock farming, agribusiness, massive extraction of minerals from the subsoil, deforestation, environmental devastation, and the production of electricity by hydroelectric dams (Shiva, 2024). There has been an intensification of river pollution with heavy metals, the raising of animals for quick slaughter with hormones, the consumption of ultra-processed foods, the loss and invasion of demarcated territories, erosion, environmental disasters, and crimes against the environment and women (Shiva, 2003).

The violence in captivity at slaughterhouses, the opening of roads that will serve as transportation for certain segments, the diversion of waterways to create waterways, the burning of vegetation, the use of pesticides and genetically modified seeds, etc. (Bombardi, 2023). Modernity brought the promise of progress and produced destruction and unease, especially against the bodies-territories of women and in Brazilian biomes, including the Amazon. The unease of monoculture and the nature-culture dyad as a collapsing societal project. For Giddens (1995), modernity has been marked by the idea of the advancement of new technologies and the processes of growth in practices of control over bodies-territories that have made life an instrument of a voracious political economy.

The fetish of capital uses images and captures them in a game of seduction that transforms the Amazon into marketing for the so-called bioeconomy as an exploitative and nefarious project of expropriation (Sacch, 2003). The so-called nature, created in opposition to culture, has become an object of the market, associated with the idea of civilization as a demarcating category of an evolutionary vision of time and the management of space. The idea of history as transformation has excluded the power of labor as revolution and has come to dominate under the tonic of the notion that transforming is culture as an act of domination.

Thus, it is crucial to understand that defending the Amazon requires defending the bodies and territories of women. As Cabnal (2018) rightly points out, the devastation of the forest, the intensive use of pesticides, mining, political domination, and constant violence focused on territories in the Southern Hemisphere bring death and brutality as a societal project.

Therefore, defending women is defending the territory. The perspective of nature associated with passivity and the exotic wildness to be devastated and exploited was delineated as a woman to be raped and used in service of the capitalist man as a symbol of the rationality of being a sovereign who exercises the gender relationship from a place of someone who could oppress and instrumentalize the so-called nature-woman (Federici, 2017).

The construction of nature-culture brought gender intersections articulated with territorial prejudice and the marker of social class also linked to the ideal of colonial civilization. Man was constructed as the trailblazer, pioneer, warrior, rational administrator of territorial and environmental management through control of the political economy (Federici, 2017).

With the Industrial Revolution, the European developmental project expanded to the so-called colonies and former colonies, even though these were seen as suppliers of “resources,” that is, “nature-woman” to be managed and used as a product and object of the exploitative frenzy called rationality and progress. Women were linked to nature and men to culture. This sexist and misogynistic separation brought the idea that women-nature do not think and are not agents, and men-culture will be rational administrators, producers of progress, and dominators of the bodies-territories of women-nature. The expansion of capitalism occurred within the binary logic of nature versus culture and men versus women as causal relationships and performative objectification of bodies-territories.

Managing life became about dominating, scrutinizing, appropriating, organizing, erecting fences, planting flags, creating nationalist anthems, creating military forces, managing education with a curriculum designed to mold the so-called masculinized culture, prioritizing public culture for men and the universe of intimacy and passivity as that of woman-nature.

It is no coincidence that the countryside and forests became spaces destined for rest and the spontaneous care of men, to be supported by the so-called force of nature and the sensitivity of women liberated from the shackles of civilization and modernity as instrumental progress. Woman-nature is positioned as inferior and subjugated while simultaneously becoming the place of rest and passive reception for man-culture, to lie down in the green that would be his splendid cradle (Federici, 2017).

It is observed that the idea that nature—woman—is something to be manipulated and the target of greed and ownership was constructed alongside capitalism as an ideology in political economy (Federici, 2017; 2019). According to the work “Caliban and the Witch: Women, the Body and Primitive Accumulation,” by the philosopher Silvia Federici, there is a point made indicating that the capitalist processes of the industrial revolution produced the oppression of women simultaneously with the destruction of so-called nature.

The social and economic division of labor was constructed in the 16th and 17th centuries as part of a larger project of primitive accumulation—the process of destroying resources and communal structures to pave the way for wage labor and capitalist social relations. In the course “Security, Territory and Population,” Michel Foucault (2008a) pointed out how the concept of

environment was created by political economy in its interconnection with the definition of territory, security, and the administrative rationality of the Modern State.

Territorial delimitation became a criterion for commercial exchanges and the governance of conduct. However, what was at stake was not only the space to be managed, but also the population in its movement and the relationship between the costs and benefits of circulation.

In the emergence of the Modern State, there is a socio-territorial dynamic in which state power is in control of the population in terms of movements that generate freedom with security and in the expansion of competition with less state intervention. The environment became the territory organized by public administration (Segato, 2018). A body of knowledge emerges concomitantly with the Modern State, such as: political science, sociology, geography, statistics, biology, economics, psychology, anthropology, pedagogy, language sciences, and administration. The management perspective becomes the management of risks to the population in its circulation within the environment (Foucault, 2008a).

Thus, protecting society became a task focused on organizing the social pact through diplomacy and the militarization of bodies adjacent to psychopedagogical, legal, medical-biological, statistical, geographical, economic, political, cultural, and historical devices. Social security should be a benchmark for regulating population movement for consumption and entrepreneurship (Foucault, 2008b).

Generalized surveillance will bring a new guise to the State and society with coupled elements of societal and subjective organization in connection with political economy and culture to manage the environment and the various bodies that inhabit and circulate in space at a given time.

The construction of the environment as an authoritarian neo-extractive, security-exploitative administration. Population displacements would cause harm and compromise security, as they should be avoided and even prohibited. Therefore, emerging diplomatic devices became tactics of governmentality in which dialogue in the face of the tensions of the world political economy is combined with the organization of nascent states (Foucault, 2008a). The notion of nature to be tamed by culture was formulated in political economy in the face of industrial capitalism and the accumulation of capital in the patriarchal tone of controlling biology through the woman's body, in biopolitics.

This rationality produced an anthropocentric notion of objectified management of nature, sustained by the idea that the human species possesses superior thought, legitimizing predatory civilizing practices. The separation between nature and culture consolidated itself as an epistemological and political foundation of modernity, reinforcing hierarchies that disregard the agency of other beings and modes of existence (Segato, 2019).

The rational administration of political science, social sciences, geography, statistics, and biology is intensely applied to attempts at socio-territorial regulation of the dynamics between the environment and culture within the context of interdependent relationships between beings. Parenthood between human and non-human beings implies bringing existential agency and the relationships between agencies into focus in care practices for the promotion of collective mental health within the biopotency of social practices.

If biopolitics is about making live and letting die, then creating counter-conducts of resistance is about making biopower as an affirmation of life in a way of existing in which woman and nature

are not subordinate or inferior, but rather are body-territories that forge collective health as a way of cooperative and ancestral care (Scaramuzzi, 2017).

In the course “Security, Territory and Population,” Foucault (2008a) presented an analysis of documents from the administration of the Modern State associated with the emergence of biology, history, and the sciences of language as a means of governing the entry of life into history, in which the species-body, along with the social body, are coupled in a security apparatus.

Regulating nature and organizing it through culture meant granting man sovereignty over territory and women. Naming and governing were actions reserved for men, hierarchically placed in a position of superiority in patriarchal society. Through work, language, and biology, an analytical tripod of modernity was fabricated (Foucault, 2008a). The legal sovereignty of the State becomes armed, militarized.

Therefore, it is produced in association with the emerging diplomatic devices of governmentality, with culture being defined as environment. The articulation between the environment as an agglutination of culture with nature was an administrative management strategy for the State, both in the management of the life and health of the population and in the discipline of bodies for their docility. Work, language, and biology brought the analytical tripod of modernity to the nascent human and social sciences coupled with the mechanisms of governance of territories and the population (Foucault, 2008a; 2008b).

Managing life and the political economy became about exhausting what are called resources seen as voiceless, unintelligent, lacking agency, autonomy, and decision-making power. Exhausting and causing collapse was a societal project labeled as developmentalist, based on legal rules of commercial administration and international law through the economic dynamics of competition and free market. The idea of controlling nature and women was born and grew alongside the desire to manage land as property and subjugate bodies-territories to make them commodities and fetishes on the shelves of mercantile seduction. Predatory and dominating uses produced pain and destruction, compromising collective mental health and turning the environment into a resource to be used without any caution (Warren, 1996). The commodification of the environment and women went hand in hand with the project of modernity. Therefore, resisting this model of existence and organizing society means creating parenthoods among beings without defining them by hierarchies. In this field, we must question behavioral economics, which focuses on the so-called truth market and ecotourism linked to the sexual exploitation of women, for example.

Breaking with the logic of the sexual exploitation of women is a step towards resisting the destruction of the environment. The earth, as a woman, cries out for help and carries within its depths the strength that has been the collective vigor of resistance in the Amazon.

Faced with this scenario, an anthropocentric perspective was constructed, anchored in the idea that there was superiority of culture over nature, of man over women. Life, objectified as a resource and a thing to be exploited, was transformed into a commodity in capitalist society. The management of the environment and the circulation of goods became a focus of capitalism in its security and territorial management devices in the name of the perspective of bioeconomy and biovalue uses in the society of control and biopolitics.

Bioeconomy would be the voracious exploitation of everything that is modulated as having biovalue in the environment and that can be transformed into profit in the bioeconomy, that is, in

the so-called green economy. The transformation of life into a market is born along with modernity and has been expanded in neoliberalism in recent decades.

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Given that it is women's work that protects and conserves natural life in forestry and agriculture, and that it is through this conservation work that human life is sustained, guaranteeing the supply of food and water, the destruction of the integrity of forest ecosystems is felt more vividly and concretely by peasant women (Shiva, 2024, p. 34).

The utilitarian notion of thinking about and using the environment as passive nature to be devastated is the same one that makes women an object to be destroyed and violated. Therefore, carrying out a collective mental health practice with the body-territories of Amazonian women implies acting in the inversion of maps and values to work with a community rationality that collectivizes practices and makes them processes of care without tutelage (Haesbaert, 2020).

It is worth mentioning how the expropriation of women goes hand in hand with that of nature through the authoritarian political culture that subordinates bodies-territories, attempting to silence and prohibit them in various ways in society, especially in certain specific spaces and from certain women in particular. Thus, it is possible to point out that women are being positioned as submissive and irrational, without autonomy and the target of passive expectations of being destroyed just like nature.

I characterize the special epistemological tradition of modern Western patriarchy of "scientific revolution" as "reductionist" because 1) it reduced the capacity of humans to know nature by excluding as many other figures of knowledge as other ways of knowing; 2) by manipulating nature as inert and fragmented matter, nature's capacity for creative regeneration and renewal was reduced.

Neo-extractivism is one of the tactics that expands the coloniality of territorial prejudice along with sexist, class-based, and ethno-racial prejudice. In the West, life has become valued through the extraction of women-nature by means of capitalism, which has come to vampirize bodies-territories as a strategy of the political economy centered on white male supremacists (Oliva, 2022).

In this sense, we observe how women-nature have been targeted by a Western curriculum geared towards compulsory motherhood and making inexhaustible sources of resources sprout from the earth for the market to exhaust and exploit without limits. However, this voracious desire

to exploit and extract has become debilitating and has turned into an alienated illusion of validating the idea that resources are infinite and that the bodies-territories of women-nature are submissive to the extreme of the perverse desire to extract indefinitely (Oliva, 2022).

The relationship between women-nature and men-culture has been marked and traversed by the logic of monoculture with dimensions that deceive those who believe in and are seduced by the fetish of the market, modernity, and a society based on patriarchy, racism, and territorial invasion that operates through brutal violent practices of intensive extraction to the point of exhaustion of bodies-territories (Shiva, 2003). Therefore, there is a neo-extractivist epistemological tradition that kills and annihilates, carrying out a patriarchal movement of brutal destruction and depersonalization, as Mies and Shiva (2021, p. 81) observe:

Many Latin American communities that experience extractive exploitation in their territories, whether for oil, soybean cultivation, or deforestation, among others, are mostly led by women. This representation contributes to updating the understanding of the need for depatriarchalization as an important arm of the struggles of these communities, whose motto comes from the strategic idea of “body-territory,” since: it is strategic in a very precise sense, expanding a way of ‘seeing’ from bodies experienced as territories and territories lived as bodies. The image of the body-territory, in addition to signaling a field of forces and making it sensitive and legible from the conflict [...] (Gago, 2019, 106-107).

Indeed, the confession of women-as-nature became the governing mechanism of conduct in the regulation of sexuality through disciplinary and biopolitical education directed at society by the objective of civilizing modernity as an emblem of neo-extractive authoritarian evolution and development. Confessing the memories of this way of existing became an eagerness to pursue as a medicalized manifestation of the pains of women-as-nature.

Condemned to suffer and endure endlessly within the institutionalized Christian framework of the flesh, they were left with the place of hysterical complaint and the duty to constantly accept being educated for the docility and usefulness of their body-territories. Permanent obedience was imposed upon them for the purpose of care as service and profession, destiny and duty.

The direction of souls and conduct became the relationship between flesh and sexuality in the control mechanisms through the guilt of sin and sexuality in the management of blood and sex, yet nothing fragile, for the destiny of suffering in the exploitative masculinist paradise was naturalized and banalized as the malaise of society.

The precept of wanting to control bodies-territories in a masculinist and virile way, based on a will fueled by a civilizing ideology that attempted to justify itself through modernity with so-called scientific knowledge in addition to religious knowledge, was systematically violated by women-nature in the face of men-culture (Puleo, 2013).

The pain and delight of being who they are and becoming has led women-nature to circumvent and profane the sacred and the medical-biological aspects of bioeconomy and biovalue capital. The Amazon trembles, screams, groans, and records its memories and traumas with the force of its

rivers and the dynamics of its cosmoperceptions enchanted by the ripples of the waters that move values, local knowledge, and forge Amazons in becoming to fight with warriors and witches who profane the rules of the market and the men-culture who try to expropriate their bodies-territories (Brum 2021). In this sense,

[...] monocultures spread not because they increase production, but because they increase control. The expansion of monocultures has more to do with politics and power than with systems of enrichment and improvement of biological production. This applies as much to the Green Revolution as to the genetic revolution or new biotechnologies. (Shiva, 2003, p. 18).

Therefore, it is postulated that creating and inventing collective mental health in the Amazon is to think-do the desacralization and profanation that systematically disobeys the very bodies-territories that they attempted to violate and abuse, because these resist and produce collective mental health in the Amazon, especially in the struggles of the present.

If flesh was made of the bodies-territories of witches and their enchanted knowledge, the Amazons resurface with their magic and circumvent the masculinist rationalities that attempt to maintain and reproduce their supremacist privileges of racist patriarchy in capitalism. The current rationality called the Anthropocene, with its bioeconomy and the notion of mitigation to achieve climate justice, has become a mantra of the neoliberal market that aims to repair, with minimal social benefits, the damage, devastation, and destruction carried out so far.

However, this minimal and insignificant reparation is not capable of redeeming the blood of women-nature spilled and the sexual violation of their bodies-territories that has been carried out up to that moment (Warren, 1996).

For Foucault (1988), women-mothers were the target of biopolitics in the pedagogization of sex and in the hystericization of women's bodies-territories, transformed into reproductive wombs and market forces subjugated by the medicalization of their conduct and the docilization of their existences by a culture based on childcare and education grounded in civilizational manuals.

This includes mining, the incessant and careless use of land in monoculture, river pollution, indiscriminate waste disposal, the construction of landfills in the territories of poor populations and near rivers and demarcated territories. There is a degrading exploitation of labor, sexual exploitation, human trafficking, violence against women, racism, violation of rights, and the expropriation of forests and subsoil (Wolff, 2021).

According to Grosfoguel (2016), racism goes hand in hand with extractivism, insofar as it is present as a deadly project constructed by the biting and merciless fury of a modernity based on development conceived as civilizing. Constant exploitation and unrestrained devastation bring the logic of monoculture and the practices of international corporations as a source of brutal violence.

There has been and continues to be displacement of populations due to large-scale projects, a lack of potable water and basic sanitation, the absence of food sovereignty and quality public transportation, a lack of housing, low monthly income, and a lack of school places.

The absence of schools in rural areas and in the territories of traditional communities and indigenous peoples, the lack of accessibility, the helplessness of mothers facing violence against their children, and so many other ills demonstrate the extent of social and economic inequality in society, and how selective its presence is (Sacch, 2003).

These inequities are more prevalent in certain body-territories and affect them severely, with little effective support from the State due to the filter of colonial practices and the low level of equitable response in public policies even today. There are undoubtedly plots of exploitation that affect bodies-territories and their existences with the projects of modernity based on the values of a set of international market corporations and regional elites in articulation with militias and privileged groups that extract their benefits and exorbitant profits from bodies-territories, especially from women-nature (Santos, Ferreira, 2022).

There is a degrading facet of the expropriation of authoritarian neo-extractivism, and it is evident in the Amazon, for example, with a strong incidence in an explicit trend of selective abandonment, violence, expropriation, and intensive exploitation of the Northern Hemisphere against the Southern Hemisphere.

The neoliberal capitalist world has deepened social and economic inequalities, making them abysmal. The African continent, Latin America, the Caribbean, and the East have been targeted by forces and groups that live their privileges without questioning them.

The abysmal and ferocious desire for capital accumulation, coupled with the progressive and continuous act of violating the bodies-territories of women-nature, is a desire of men-culture in their military, warlike zeal, for virile affirmation, for life for capital and for limitless exploitative frenzy (Santos, Ferreira, 2022). There is an explanation of political economy allied to the culture of the desire to exploit without limits.

Colonialities, especially territorial, sexist, and ethno-racial ones, are interconnected with those of social and economic class and bring to the fore the process of modernity as their central value. Concomitantly, there is an epistemological extractivism, which goes hand in hand with sexual and territorial exploitation.

Even in decolonial discussions, we can see this everyday epistemological extractivism when one does not question one's own privileges and uses decolonial terms and cites authors merely to affirm a logic of academic marketing, according to Cusicanqui (2010).

There is a reproduction of privileges with biases stemming from patriarchal desire and racism, coupled with territorial prejudice. Women are guardians of the territory who cannot be understood without considering the power of resistance they carry in their bodies and ways of life.

The nature-culture segmentation brings the materiality of devastation and patriarchy to be combated and challenged (Scaramuzzi, 2017). Bringing women to the center of the debate alongside nature means considering their ways of inventing other worlds and dismantling the mechanisms of destruction based on authoritarian neo-extractive expropriation.

Collective mental health is built through resistance to social and economic inequalities in women's lives, articulated with environmental policies for the care of biodiversity. [...] ecofeminism is the only political structure I know capable of explaining the historical links between neoliberal capitalism, militarism, corporate science, worker alienation, domestic violence,

reproductive technologies, sex tourism, child sexual abuse, neocolonialism, Islamophobia, extractivism, nuclear weapons, industrial toxins, land and water appropriation, deforestation, genetic engineering, climate change, and the myth of modern progress (Shiva, 2021, pp. 17–18).

To conceive of a policy of comprehensive, equitable, and intersectoral care in the Amazon for women's bodies-territories, it is fundamental to interrogate nature-culture and to consider the historical production of this dyad in modernity and its destructive effects marked by violence and expropriation.

The strand of ecofeminism that explicitly addresses the act of death allied to the project of patriarchal modernity with capitalism and its mythologies of progress in the name of a false promise of well-being is becoming increasingly strong.

Fighting against the annihilation of women's desire and subjectivity in the Amazon is to create a composting action that, through local knowledge, makes a cosmopolitics based on the cosmoperceptions of the voices and ways of life in the daily lives of women in every thought, feeling, act, relationship, and way of existing.

To produce collective mental health for women-nature, it is important to undo the essence and bring forth the materiality of unveiling that makes the phenomenon of being appear as becoming through the power of existing and experiencing the way of living with. It is this living with that allows one to count on the shelter of the earth that welcomes and fosters parenthood in socio-biodiversity.

A society that effectively promotes collective mental health needs to be anchored in the fight against environmental, recreational, and religious racism. An anti-asylum struggle becomes feminist and anti-racist as well as sanitary, that is, it seeks to collectivize the production of health to create other worlds and ways of living with respect and solidarity, cooperative and equitable care as a way of coexisting.

According to Saidón (2008), when violence and the violation of rights are systematically denied, intense subjective suffering occurs, producing a process of helplessness, disillusionment, and intense exclusion. Generally, there is a feeling of abandonment, of great suffering to the point of generating thoughts of death and disinterest in life.

Fighting against asylums means producing feminist and anti-racist collectives because patriarchy and the capitalist mode of society confine people in asylums and slave ships as correlates, as well as prisons and nursing homes, or even monoculture and a hospital-centric logic.

Therefore, the struggle is transversal and intersectional. It needs to articulate local movements and knowledge in an ecology of knowledge that operates through dialogues of multiplicities. [...] ecofeminism [...] is a careful theoretical elaboration of principles formulated from the reality and struggles that women produce in their concrete existence, in the fight for the survival of their knowledge and to remain alive (Shiva, 2021, p. 11).

It is known that women were interned and lost their freedoms in asylums when they sought to fight for their rights and resisted the pathologization and medicalization of their body-territories. The psychiatric logic is moral and brings the pharmaceutical industry alongside the arms and security industries, together with agribusiness and extensive livestock farming.

The asylum project has always been a model for the internment of the miserable and excluded from society as a source of profit for the security and pharmaceutical industries. To carry out an anti-asylum struggle, it is necessary to create a movement that is simultaneously feminist and anti-racist, as well as a fight for food sovereignty and for the standing forest (Siliprandi, 2015).

Family farming and the peasant movement bring to agroecology a perspective of care for body-territories that aims to multiply existence and diverse experiences of the complexity of parenthood with the humus of the earth and the fertility of composting.

To that end, it is necessary to articulate myths, rites, knowledge, ways of life, spaces, times, waters, plants, minerals, stones, rocks, mountains, sun, rain, clouds, animals, human beings, extra-human beings, and non-human beings. This cosmopolitics can coexist with breath and complex diversity.

Collective health coexists side by side with mental health because both need to be together in immanent effectuation, therefore, correlated. Rich in plasticity and innocent magic, the Amazonian nature reveals itself as aspiring to a mythical age, full of freedom and telluric energy.

It is situated in a cosmic time in which everything springs forth as in the primeval sources of creation; the forest, the rivers, the birds, the fish, the animals, man, myth, the gods. It is in this context that the imaginary establishes a communion with the marvelous, becoming conducive to epiphanies. (Paes Loureiro, 2016, p. 412).

According to Paes Loureiro (2016), the Amazon possesses a power in its way of existing and creating experiences that points to a cultural quality marked by socio-biodiversity. In this sense, the bodies-territories of the Amazon are magic and enchantment, mysteries and self-poetic inventiveness.

There is a broken mirror of the Amazonian imaginary that shatters the narcissism of privilege, allowing it to become a productive invention of desire in intense and powerful existential and experiential paths.

To create the ethical subject of the desire of women-nature, it is significant that one can produce ways of life open to the body-territory of collective experiences of health promotion in the integrality of care in a verve that an ecofeminism to the anti-racist movement as a walking of life through biopotency and the multiplicity of an inventive and mutant subjectivity that can effect its strength and vigor like rivers in movement and encounters with the sea (Warren, 1996).

Final considerations

It is postulated that collective mental health, according to Fagundes (2020), brings the movement of waters as the forces of women-nature in their fecund and fertile vital potency of

experiences that are not compulsory motherhood but rather the political pulsation of desire as an insurrection of subjugated knowledges.

Vitality lies in the coexistence of multiplicities in differentiation. To this end, resistance to the asylum is sought as one who seeks to (re)exist with breath to expand botany, fauna, and the movement of waters. The aim is to develop a care process that considers the perspectives of comprehensiveness, equity, intersectorality, and the integration of collective mental health through popular health education with democratic social participation.

To create the ethical subject of the desire of women-nature, it is significant that one can produce ways of life open to the body-territory of collective experiences of health promotion in the integrality of care, in a vein that is an ecofeminist movement within the anti-racist movement, as a journey through life through biopotency and the multiplicity of an inventive and mutant subjectivity that can effect its strength and vigor like rivers in movement and encounters with the sea (Warren, 1996). Final Considerations

The aim is to enchant a disenchanted world in the face of the death of the monoculture of cultured men who have turned voraciously to profit, death, and destruction as a civilization and modernity called progress and development that lets die and even kills in the name of the lives of a few, of some, and, in general, of white men from the Global North who concentrate in their paradises that are bubbles in a world that is collapsing (Coradin, 2020).

Comprehensive health care implies mobilizing ecofeminism as an emancipatory pedagogy and linking it to cosmoperceptions that bring local knowledge and complexities of a relationship between multiple territories of subjectivity with the present struggles of women who connect with the earth and so-called nature in an immanent way (Mies, Shiva, 2021).

Ecofeminism has become a bridge to the anti-psychiatric struggle and the promotion of collective health, following the same path where women's bodies-territories have walked alongside the Amazon as a space of courage, of the truth of the Amazons, and of their enchanting magic against those who wish to destroy.

The siren's song brings the deviation to unsee the world. This deviation is the divergence and insubordination of those who have been placed in the box of servitude and subalternity. But the box could not contain or retain the force of the surge of women-nature.

At no point was the intention here to naturalize ecofeminism, but rather to show that the logic that created the causal relationship was similar to that which enthroned men-culture as symbols of superiority and made them live to devastate, exploit, and violate as an insignia of virility.

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