SUSTAIN LIFE
FEMINIST ECONOMICS, ECOFEMINISM AND CLIMATE CHANGE
The climate crisis we face today constitutes an unprecedented challenge significantly impacting Latin America. Despite international agreements and commitments established in the Paris Agreement, greenhouse gas emissions continue to rise, revealing the inadequacy of current policies and the lack of willingness to effectively address the root of the problem. This undeniable reality is the result of an economic and productive system driven by the search for short-term benefits, which has led the region towards an unsustainable development model.

While Latin American countries are not the main historical emitters, they disproportionately experience the impacts of climate change due to their territorial location and the dimensions of inequality exacerbated by the climate crisis. Unbridled exploitation of nature, deforestation, and unsustainable agricultural practices have left the region vulnerable to extreme weather events, biodiversity loss, and food insecurity. These problems reflect a system that prioritizes profit over the protection of nature and the well-being of local communities, particularly Indigenous peoples who depend most on nature for survival.

Vulnerability to climate change is exacerbated by deeply entrenched systemic inequalities in our societies. Women, Indigenous communities, low-income individuals, and other marginalized groups face the most severe impacts despite being the least responsible for what is happening. This inequity mirrors an unjust socio-economic system that privileges the interests of a few at the expense of the majority, perpetuating existing power and inequality structures. In this context, it is imperative to conduct a profound transformation of the current system so that the sustainability of life is addressed as a central issue.

Policies and practices addressing the underlying causes of climate change and promoting an equitable distribution of the benefits and burdens of climate action are required. Only through systemic transformation will it be possible to effectively address the challenges of climate change and work towards the possibility of a future. Therefore, it is required to question and rethink the current paradigm of sustainable development based on the Sustainable Development Goals (SDGs).
Despite its widespread promotion and adoption worldwide, this paradigm is constrained by an economic focus centered on growth, without questioning the very foundations of the economic system contributing to nature degradation. It is crucial to adopt a holistic and transformative approach that addresses the limitations of economic growth, promotes the protection of biodiversity, ecosystems, and nature, ensures comprehensive gender justice, and meaningful participation of local communities and Indigenous peoples in decision-making.

Recognizing and addressing the faces of inequality emerging in this context, particularly women and Indigenous peoples, are essential for the structural transformation required. These groups are especially vulnerable to environmental risks and climate change due to historical and structural inequalities, such as lack of control over productive factors, disproportionate family burdens, and institutional and social discrimination.

In this scene, the paradigm of care emerges as a transformative alternative. The transition from an anthropocentric logic to a biocentric logic, where reciprocity, cooperation, and complementarity between nature, society, and economy are valued, becomes crucial in the context of the climate and care crisis. Recognizing unpaid care work, as well as the importance of complete restructuring that deconstructs traditional roles, becomes a priority.

When facing the climate crisis and its implications for Latin America, it is essential to overcome the unsustainable development model driven by the pursuit of short-term benefits. A profound transformation of this system is required through the adoption of policies and practices that address the underlying causes of climate change, promote equitable distribution of the benefits and burdens of climate action, and recognize and address socio-economic and gender inequalities. In this sense, the adoption of a holistic and transformative approach, based on care, will allow us to build a sustainable and equitable future for all people and nature.

Care as an action and definition helps us understand what economic justice entails and how, from the global south, it includes perspectives related to climate justice (in connection with good living), since it proposes moving from anthropocentric logic to a biocentric logic and moving from eco-dependence to belonging. As Svampa (2015) mentions, from values such as reciprocity, cooperation, and complementarity. And in this sense, women are structural and not peripheral; they are the ones who, despite crises, find ways to nourish us (Tzul Tzul, 2020).

Thus, feminist economics, as an epistemological and methodological proposal, shows that advocating for economic justice is feasible and must broaden its analysis by assuming it within a context of climate justice in favor of good living.
Furthermore, it is possible to establish a parallel between the notion of “care” and ecology; that is, the understanding of the different and delicate relationships among the beings that inhabit the planet. The feminist movement has made significant contributions in this direction, particularly by showing that the historical and economic processes behind the exploitation of women’s unpaid labor converge with those behind the rampant exploitation of nature. In this path, the notion of “ecofeminism” has been consolidated, which proposes an articulation between the feminist struggle and the defense of ecosystems (Alfaro and Maquet, 2022).

The worldwide crisis generated after more than 200 years of intensive exploitation of nature, which can be described as “existential,” once again highlights the role of care, understood not only as domestic work related to the reproduction of labor force but as a broader paradigm capable of regulating our relationships with the ecosystem. In contrast to the paradigm of exploitation and domination, the paradigm of care, proposed by ecofeminist movements, emphasizes the human responsibility to “cultivate,” “care for,” “preserve,” and guarantee the conditions that allow the reproduction of life (Alfaro and Maquet, 2022).

For all the reasons stated, the articulation of ecofeminism and feminist economics provides a broader perspective that incorporates cultural and spiritual dimensions in the relationship with nature, recognizing its intrinsic value.
**BIBLIOGRAPHY**


