

**ECOFEMINISM**  
**AS PRACTICE, THEORY, DISCOURSE:**  
**An Archaeological and Genealogical Study**

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I declare that this dissertation is my own account of my research and contains as its main content work which has not previously been submitted at a university or tertiary institution.

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## ABSTRACT

The central aim of this thesis is to examine the usefulness of the archaeological and genealogical methods, as explicated by Michel Foucault, for exploring ecofeminism as a liberation movement and emerging field of academic inquiry. In particular, I will be using Foucault's concepts of "discursive formations", "discursive practices" and "power/knowledge relations" in order to investigate the factors which constrain and enable the circulation of ecofeminism as it enters the academy and appears in grass roots liberation movements. The purpose of studying ecofeminism in this way is to enable a bringing into play of the activist voices displaced by some philosophical commentaries. On a more implicit level, the inquiry is guided by Donna Haraway's concepts of "situated knowledges" and "cyborg politics". Together, the works of Foucault and Haraway will be employed to argue for a politics which aims at avoiding the use of essentialist and universalising frameworks. I am also arguing that it is, perhaps, a shared ethics and politics, rather than a unified epistemology, that gives rise to ecofeminist positions.

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