

Dr. Kaarina Kailo

From Patriarchy as Alchemical System to the Alternative—the Gift Imaginary

While all anatomically intact males have a penis, no one has a phallus—the mythic, permanently erect archetypal monolith of masculine omnipotence that signifies untrammelled growth, invulnerability, and freedom from all dependency. One who appears to possess the phallus is seen as lacking nothing and no one. He seems to wield a talisman that protects against all feminine danger, especially that which arises from within. (Ducat 2004, 2)

"You cannot plough a field by merely turning it over in your head"

Today's dominant motto across the globalized neoliberal regimes is TINA: "There is no alternative". The aim of my paper is to challenge this new form of monotheistic, economically motivated dogma. I introduce the Gift imaginary and other ways of resisting TINA, as theoretically and empirically formulated alternatives to the current cult of the neo-liberal Golden Calf. The Gift Imaginary represents to me a psycho-spiritual and cultural matrix of internalized gift-oriented values, ways of relating to the world, and ecosocially sustainable ways of being and living. As a philosophical notion rooted in my appropriation and feminist reinterpretation of masculated "imaginaries" theorized by Jacques Lacan and other patriarchal scholars (e.g. Althusser 1971), I circumscribe this concept and the action-values to which it leads as another inner path of Degrowth (not necessary for those already living by its tenets). As another compass of "reality", my concept challenges the psycho-social and subliminal core of the world's hegemonic mindset—the master imaginary with its emphasis on a consumeristic and competitive rather than ecological and life-oriented identity. The "imaginary" is a Lacanian term borrowed by many theorists from social science to literature and educational science. Among the many uses of the term, Louis Althusser defines ideology as "the imaginary relationship of individuals to their real conditions of existence" (1971: 52). He argues that the imaginary is that image or representation of reality which masks the historical and material conditions of life. For me, "the imaginary" condenses precisely all the meaningful cultural symbols, ritual, institutional policies and values, images of mind-colonization and public gender scripts, whether produced deliberately or unconsciously.

My philosophical starting point is that we cannot prevent the ecosocial "extended suicide" by the gendered (but not merely male-identified) *man*-kind that looms on the world's horizon unless we combine activist, scientific and cultural politics with a feminist ecomythology as the precondition of spreading the Gift (eg. Kailo 2008). This type of mythology is found in matriarchal cultures but can be created anywhere as an alternative set of narratives teaching and internalizing ways of living that support an ecosocially sustainable future. Stories are not just stories, but as Indigenous people have known and continue to emphasize, they contain the histories, wisdom, empirical and ecological traditional knowledge of particular people and are the means of transmitting them across generations. Transforming the current phallic, ecocidal economy also implies the need to create and apply a theory of how and why the subliminal, colonized modern mind pays increasing allegiance to the self-destructive ethos of western and increasingly globalized fascism; this is reflected by voters shifting once again to the far right. Are the wo/men who now experience the dwindling and loss of their chances of ever possessing the mythic Phallus blindly engaging in the repetition compulsion of history, a modified, Nazi-type restructuring of basic rights and what makes us human?

I interpret the quotation by Ducat regarding the Phallus as a multilevel overdetermined symbol of success and of personal and collective development towards some abstract, luring Ideal Future. It is, of course, also the dominant Red Herring offered the citizens who want change but do not understand whose interests are being "developed". The master Phallus is the combined symbolic image of the Tower of Babel, the competition to erect ever higher Skyscrapers and to take over the remaining resources of the world as they are fast dwindling. It is the ever-dynamic movement towards the sky-God in its modern form which is carried out by simultaneously destroying the "sky-opposite"—mother earth. The Phallus as the source of the master imaginary is a kaleidoscope of meanings triggered by something that far transcends any simple view

of men's unrecognized womb envy (Ducat 2014). It is affected by other complex psycho-social roots that push men, and some women towards a risk-taking attitude of becoming "number one", the "top gun". As for protecting against the "feminine danger", including Nature, a host of theories try to find its roots in the insights of critical male/masculinity and gender studies. The "danger" can be interpreted as the revelation of the truth about history being a long era of herstory and matriarchal ways of living which presents a challenge to the naturalization of "universal patriarchy." Psychologically the danger may also be the erupting shame and guilt associated with systemic, femicidal (and intersectionally ethnic, class-oriented) violence that *has* known alternatives – and hence, can be transformed. Whatever the deep psycho-social and political, economic and sexual roots of the master imaginary include the "alchemical" processes of capitalistic patriarchy (Von Werlhof 2001, 2013) that fertilize and support it psychically, linguistically, semiotically and in other ways that we need to be better understand. Hence the key words of my title.

The Background and focus of the approach

Ecofeminists are right to consider that we may well be headed towards a collective psychosis, the eternal search for scapegoats that serves as a lightning rod for the financial elite. After all, it is rarely the owners of the Phallus (IMF, EU, World Bank, European Central Bank and nation states) that are blamed and shamed by the angry young men; it is the most vulnerable beings today from animals, e.g. dogs to women and migrants that the neo-conservative and fascist groups vent their rage on. 8000 dogs have been killed in Ireland following the impoverishment of the people after the subprime loan crises and the many lost jobs. In Greece, angry men vent their rage on dogs by even lynching and torturing them.

I focus in this article on the tension between the gift and master imaginaries as subtle gendered and culture-specific deep structures creating today's epistemic-economic "wars". Such imaginaries are the lens through which life is seen and affectively experienced, and they are part of non-symmetrical power relations with the latter ab/using and misrecognizing the former as a background ethos and private economy of care. It is a realm of life that is not monetized but provides the pillar on which the market economy rests. Capitalistic patriarchy would not thrive without the free gifts that create the added value benefiting its elite. The gifts range from those Nature freely gives to the forced gifts that care-givers in woman-dominated fields provide the public life. I theorize this imaginary in order to draw attention to the fact that changes in the political superstructure of societies and power regimes is not enough; the change has to happen on a deeper psycho-spiritual and perceptual level.

Patriarchy as an alchemical system

My heuristically dualistic "imaginaries" are lent theoretical support by many brilliant insights and research outcomes brought forth by members of the research network, feminists for a Gift Economy that I have belonged to since 2001. I draw here on Claudia von Werlhof's writings with her deep-going analysis of how seemingly disparate realms from the Church to patriarchal economics share an unrecognized core of "alchemical beliefs"—efforts to replace biology, Nature and women's birth-giving power with their mechanical replacements with reproductive technology as a prime example. It brings a real contribution to our understanding why nurses are being replaced by robots and how it is possible for Monsanto to even consider patenting baby milk powder, or why doctors have begun to claim that women do not need their menstruation. Von Wehrhof elaborated her important insight in 2001 by relating alchemy to patriarchy noting that she found "the 'key' (the key is the main symbol of alchemy) not only to understand the history and concrete versions of patriarchy, but also the forms of patriarchal behaviour, of concrete patriarchal politics towards people, women, nature, society, and the world in general" (2001, 4) She posits alchemy as the 'method' of patriarchy by which politicians, technocrats, scientists and experimenters try to transform the world not just into a modern one, but also into a patriarchal one. As the form capitalist patriarchy has developed can only survive because people put all their faith in it, the question is how to rid ourselves of this misguided and self-destructive belief. (2001, 3). Von Werlhof posits that "Creation through destruction is the capitalist-patriarchal misnomer for 'the development of

underdevelopment.’ We are led to believe that the world gets better for the developing or “overexploited” Asia, Africa and other non-superindustrial continents once they adopt the economic missionary dogma of neoliberalism” (2013, 17).¹ Limitations of space do not allow me to elaborate on how convincingly Von Wehrhof relates the efforts to turn Nature and women “alchemically” into “gold” or the philosopher’s stone but the following sums up some key insights: “The alchemy of patriarchy, especially in the mixture of Christianity and capitalism, has transformed the entire world, turning it upside down. After all, it possessed “pure” Christian faith and “pure” cold economic calculation – God and Money – as “pure”, abstract “substances”, both originally separate things (and they still are made to appear as such today). And then they were put together in an unholy marriage built upon the decline of nature and women’s culture: transformed into “capital” – money, command, machinery – as the proof of God’s existence. The other result of this mixture is, however, not the noble Civilized Man and Paradise on Earth: on the contrary, the result rather resembles something like hell on an earth serving as a home for Dr. Jekyll and Mr. Hyde. Evil, the devil, sin, “scarcity”, all those things from which religion claims to free us, and which economics claim to improve, are really produced by them, and then systematically spread throughout the world. Alchemy has not generated any jolly homunculus, or any gold...”(2001, 8). Despite much “good aid” provided in the spirit of Gift Economy, the importation of patriarchal politics as “talismans vs. the female order” (however unconscious) has in fact mostly robbed the victims of aid policies of their cultural and ecological self-determination. Just one example, the long-house of the matriarchal Mosuo in China has been turned into a tourist site giving the death blow to an ancient egalitarian social system. The efforts of women’s movements and NGOs to resist the replacement of Nature by mechanistic science has failed for many reasons. One of them is the tenacity of the modern witch hunts of which many members of the Matriarchal Studies Group have been targets in recent years (Von Wehrhof 2003). Von Werlhof is only too right in noting that “Considering alternatives to modernity is arguably the major taboo in the global North. As long as no concept of patriarchy that addresses the ‘deep structure’ of modernity is acknowledged, particularly as regards the dramatic perversion of the world(view) over not only the last 500, but the last 5,000 years, the coming collapse will not be comprehensible, despite being an object of unquestionable immediate experience” (2013, 78). For my part, I refer to the totality of these rights and responsibilities an ecosocially sustainable life-oriented future. Damage control or the restoration of the natural environment now degraded to a state barely beyond repair is the same priority as understanding patriarchy’s ever more subtle, disguised “alchemical processes”.¹

The Master Imaginary and the War System

I call the historically and geographically dominant Western paradigm and worldview to do with human values, identity, nature and consciousness the (split) master imaginary. It condenses the artificial and arbitrary dichotomies that have led to mostly white heterosexual elite men and their adherents to dominate nature, vulnerable women, native populations and people of colour, as well as men defying the heterosexist/heteronormative and often homosocial gender contracts. Von Werlhof well captures both what blocks and what heals the ecosocially sustainable future. Initiator of the Planetary movement for Mother Earth, she has stressed that **one must theorize and analyze patriarchy AND capitalism together: failing to perceive their interconnections means failing to identify the core of the civilizational crises of modernity** (cf. 2004, 2011). For her, capitalism and patriarchy not only share a time of being together on this earth for 500 years now, but are deeply related to each other as modes of masculated (Vaughan 1997) competition, ego-centeredness, individuality and a short-sighted emphasis on “progress” and “development.”

¹The attitudes, practices, logic, worldview, rituals and ideas about social arrangements that are now being referred to as the feminist Gift Economy (e.g. Vaughan 1997, 2004, 2007), the Give Back philosophy (Caffyn 1992), the Gift Imaginary (Kailo 2008) or the Indigenous Gift Economy/episteme (Kuokkanen 2007) have emerged on one level as an ethos of ecoethical, transgendered and transnational community-building relations.

The tendency of western developers and business people to destroy the very thing for which they long has helped create a market for spirituality and "psychological growth." It is one of the paradoxes of the alchemical process whereby one creates something "new and innovative" by destroying something natural.

Genesis of the alchemical processes

Von Werlhof finds that there is no awareness in either political parties or the academic mainstream gender research (apart from sections of the indigenous movements and some other exceptions) of the concept of patriarchy as an essential core of "modernism", whether we refer to socialist, communist or more openly capitalist patriarchal systems (2013, 78). Widespread "specialization" and the atomization of our knowledge of totalities prevent us from seeing the natural scientific, rationalistic background of all academic disciplines. Von Werlhof stresses that the relationship of patriarchal civilization to politics, gender, intergenerational change, as well as to nature in all of its economic, technological, and spiritual-religious dimensions continues to go largely unexamined (cf. Mies and Shiva 1993). I agree that the master imaginary together with the concrete real-life politics of seeking to possess the mythic-concrete Phallus accounts for the denial of the root problems. To quote Von Werlhof, "If patriarchy today constitutes what Jung called the 'collective unconscious' (1995; Erdheim 1984), or decisively shapes it, then it will be no easy matter to set it aside" (2013, 80).²

A few examples from my Native Finland exemplify the alchemical patriarchy as a destructive process of turning Nature into "alchemical Gold"--profit. In Finland, it is the Far North, Lapland with its aura of magic and its exotic animals, aurora borealis, landscape and Sami people that represents the national playground, the privileged site of collective desire. It is also where developers help destroy the very culture (the originary Sami) and landscape that tourists long for. It is the primal site for possessing, however briefly, the imaginary Phallus as a holiday fantasy. Building towering hotels that compete with the highest trees (in Lapland quite short) in the middle of pure fells with the free-roaming reindeer as a bizarre contrast re-creates the phallic regime. At the same time, the tourists and the elite simultaneously seek "peace", "tranquillity", pure nature and many of the other elements from which Jurgen Kremer (2008) believes we have become estranged through "dissociative schismogenesis" (1997, 10-11) Kremer emphasizes that all peoples have (pre-patriarchal) indigenous roots, the recovery of which might at this historical juncture bring about ecologically important effects, more than even the various postmodern strands are able to see or willing to admit. Where I see a major contradiction is precisely this tension between the colonial-colonizing fantasy AND the real need people feel for the participatory mode, the non-alchemical reality of being close to nature as it is imagined in its virgin, pure form (fresh, pure water, clean air, space, free animals, a pause from the "rat race" of efficiency and non-living!). Ultimately, even those killing themselves to experience the wellbeing effects of Nature-- Gaston Bachelard's mental hormones of air, water, fire, land. In pursuing this primal fantasy, they are however destroying it simultaneously. Creation through destruction is a prime example of the destructive phallus--trees are cut, animals brought to the point of near-extinction and life styles of the Indigenous threatened in a paradoxical desire for NATURE.

The world view of ancient Finno-Ugric peoples, including the Sami and the Finns, presents a sharp contrast to the master imaginary. In traditional, indigenous cultures, including little known first nations in Scandinavia and North America, we find that other beings are treated not as alien Other to the autonomous, individual self but as

² A pro-feminist scholar of Indigenous studies and a human ecological identity, Jurgen Kremer has defined the evolutionary trajectory of the so-called civilizing process as dissociative schismogenesis (Kremer 1997, 10-11) which underlines the split psyche of the masculated way of relating and living in separation from Nature. He writes: "People of European descent or people who have entered the eurocentered process of consciousness have split themselves off from this ongoing interaction of place, ancestry, animals, plants, spirit(s), community, story, ceremony, cycles of life, and cycles of the seasons and ages. This dissociation has created a conceptualization of social evolution, in which a major shift has occurred from prehistory to history, from oral tradition to writing civilization, from the immanent presence of spirit(s) to the transcendence of god(s)" (Kremer 2008). He further claims that the European Enlightenment Philosophy put the final touches on the development of a non-participatory, dissociative mind process, the enthronement of linear causality, and the imperial grasping of the appearances of reality in a globalizing quantitative reduction (presumably resulting in the control of what is conceived of as objective reality itself) (Kremer 2008).

relatives in a web of cosmic kinship. In the ancient cyclical world view it was believed that animals, humans and the whole natural world live on a continuum of interdependence. In the matrilineal societies among the first nations, kinship is observed in terms of extended families, lodges, clans, and entire tribes, not nuclear family structures.

Magic was part and parcel of the gift economies, and they were linked with the proper timing of agricultural activities from planting seeds to harvesting, paralleling the proper time for pottery making and rituals of rebirth, to raise the life-giving powers of Nature (Makilam 1999). What has become the alchemical talisman of alchemical patriarchy is the magic of Money, of perverse reproduction, that of making more money out of virtual money in a negative circle of poisonous gifts—trade in derivatives and loans to impede, not facilitate the conditions of citizens who are made totally dependent on the predatory banking institutions. Formerly good magic consisted of ecosocially pragmatic practices, creation and use of amulets, embroideries full of protective magic on women's handicrafts and sacred objects believed to guarantee good returns (cf. Kelly 2012). Their role was not the exchange economy to make someone win over the other but to ensure the socio-cosmic balance and the regenerative powers of Nature, the return of the seasons. Of course, there has always been destructive individuals and those using black magic to their own evil ends. My point here is however the impact of another worldview on what the dominant model and norm of the human becomes, and the widely spread Gift imaginary that creates a very different type of ethical and ecosocial climate than the one in which we now live today. The definition of patriarchy that emerged from Von Werlhof's research is one of a "bellicose, religiously legitimized, and utopistically motivated *project of "creation by destruction."* It is characterized by its attempts to usurp the products of mothers and of "Mother Nature" and turn them into their opposite, from organic to mechanical and life-denying products/processes. Von Werlhof's contribution has been, furthermore, to note that the universal form of modern "progress" is not simply one of domination but in fact a world-transforming project. I posit the Phallic mode of Development and the Master Imaginary as the twin micro-macro level agendas which are captured in Von Werlhof's profound research on alchemical patriarchy through another method and focus.

Another example from my Native Finland bear witness to the alchemical process of turning nature into mechanical, profit-motivated processes. The future and role of care-workers from nurses to providers of elderly peoples' services is in crises—the oft-repeated argument being that we cannot afford the former level of "care" as the number of the elderly explodes in the very near future. As a solution to the downsizing and gradual destruction of the welfare state and public services, male-oriented fields like ICT and robot-production seek new "Nokias" – the mobile phone Big Industry that made Finland so competitive at one point. Instead of benefiting from the promise present in pet and animal-assisted services which have proven to be cost-effective, humane and to the benefit also of animal rights, the techno-oligarchy prefers the invention of mechanical toys for the demented and elderly! These robot-toys from icebears to seals are offered to the elderly women as a service (after all, women like to nurture to the last breath!) with claims that they do not understand the difference between real and non-biological pets (Frankenstein on the loose!). While it is known that most elderly people can find the tenderness and bio-cosmic contact they crave for through the totally trustworthy, non-exploitive, reliable and faithful animals, stroking a techno-bear is what is being offered. This shows great contempt for biology and Nature. Mechanical progress thus replaces both animals as companions and blond robots with botox-lips have been created to assist the (male? Lesbian?) elderly. The nursing staff is laid off and the tax basis is also weakened since robots do not pay taxes, go on strike or call upon trade unions. The Orwellian dystopia is right in front of our eyes.

The Gift Network

To foreground Gift labour as the material-spiritual pillar on which the male-dominant fields of technology, industry and economics are built means making visible the taken-for-granted background of public life. It also requires exposing the roots and dysfunctional militaristic undercurrents of hegemonic economics, and the primal elements of the GNP itself. The members of our group, most importantly, have researched and published, as well as placed on a special website, a great number of pieces of scientific evidence for the alternative. "Another worldview is possible" has been one of our mottos at our Mumbai Feminar (<http://gift-economy.com/wordpress>).

The gift economy group gives hope against hope. It does not only critique patriarchies but offers deep alternatives like those formulated by von Wehrhof or matriarchy experts. Barbara Mann's research (2000) on Iroquoian matriarchy and its misrepresentation is a case in point, showing not only the accumulated fallacies of patriarchal research but how ideal the Iroquoian democratic gift economy was at its moment of reign. The Plenty Way was created by balanced cosmic and gender relations, supervised by clan grandmothers. Due to patriarchal biased science concealing its conscious deletions and distortions regarding among other fields the studies on the Iroquois, scholars today discredit the most scientific treatises on life-oriented egalitarian gift economies. The overwhelming evidence gathered now by the Gift Economy Network among other groups makes it ever more difficult, however.

The beliefs still persist, however that matriarchy meant "rule of women" instead of "rule of men," which indeed is never the case in matriarchal society, but may be so in patriarchal society instead. As Von Werlhof clarifies: "The terms 'matriarchy' and 'patriarchy' are not just referring to men and women, or 'male' and 'female,' but to the character of the whole social order, so that both men and women living in matriarchy have to be considered 'matriarchal,' and likewise men and women living in patriarchy have to be considered as principally "patriarchal" in their thinking, acting, and feeling (Von Werlhof 2013). As matriarchy and its many local variations do present a real alternative to patriarchy, the very concept presents a "danger" associated with "the Feminine" and the domain of the "Natural" that the "alchemists" wish to turn into purer male-created innovations.

The phallus-driven neoliberal model of living creates false needs and deficiencies to create markets for many ecosocially harmful or poisonous products (gifts as poison). At the same time, it makes it ever harder for BASIC survival needs to be met. A phallic model is in fact castrated in terms of creating life, eros, while striving to rise to unparalleled heights of domination and power. Thanatos rather than Eros. The Death Instinct and cult of Death animate it as the media obsession with murder reveals. Many Indigenous people, looking from the inside out towards Western culture refer to Western culture as one of death (e.g. Gunn Allen 1986). As Von Werlhof sums it, alchemical patriarchy first appropriated the matriarchal gift systems and life-oriented ways, then turned them into "creative destruction" veiled as development, life-replacing inventions veiled as progress.

For all our cultural, ethnic, religious, sexual, geographic, class, age and other differences, the Gift Network's equivalent of the phallic master imaginary/alchemical patriarchy might be summed up as a balanced and respectful world of humane relations recognizing our interdependency with all of Creation. This contrasts with the individualistic myth of personal "autonomy" and stresses the practice of ecosocial sustainability rooted in the rights also of future generations. It seems the very term "spiritual gift circulation" replaces the alchemical strivings towards techno-oligarchy and its biophobic essence as the more ordinary model of living. The key value is giving value to another, not othering, competition and hierarchy, and the Gift is the means of creating an ecosocial system of mutuality and interdependence among all created beings, not glorifying cyborgs or robots as do even many cyberfeminists.

The exposure of the logic of modernity's patriarchal civilization is for most ecofeminists one of *failure* (Von Werlhof 2013). The ultimate aim of formulating the critical theory of patriarchy is, for Von Werlhof an alternative to patriarchal society and civilization (Projektgruppe 1999). It was with this in mind that myself and von Werlhof found it also necessary to establish a connection with the *modern matriarchy research* that has arisen concurrently (Göttner-Abendroth 1988, 2009). Although Von Wehrhof does not embrace all of the theories of the Gift Economy or Matriarchy Network, she also draws on some of their contributions to a collective "deep alternative." Thanks to the sharing of research in this network, a comparison between patriarchal and non-patriarchal civilizations as heuristic extremes of a continuum mapping the civilizations known to date has yielded important information and results. The gift and master imaginaries can be contrasted as an overall life-affirming and egalitarian worldview, most intact among Indigenous people and gift-giving mothers and citizen activist groups and the one which is fundamentally hostile to the life force and ecosocially sustainable cultures where clan mothers and matriarchal ways of living ensured the overall well-being of all. In my view the theory of patriarchy as an "alchemical superstructure" of destruction is echoed in the pathological notion of Joseph Schumpeter's (1942) "creation through destruction"- a school of economics that legitimizes negative social processes, economic wars as the positive ground of new

opportunities.. The combination of the Phallus-as-Development and the subliminal remnants of domination from the darwinistic naturalization of predatory living," the survival of the fittest" elucidate to me the drastic acceleration of planetary destruction as we now witness it.

The gift imaginary can be once again made visible, as it still exists (albeit often as the second liminal culture or hidden private economy supporting the public one) but we also need ECOMYTHOLOGIES as the means through which children and the youth might be supported and re-socialized/conditioned to imagine ecosocially sane alternatives (Kailo 2008). By these I refer to stories, not master narratives of conquest and violence, which focus on the ecosocially sustainable mode of living of prehistory and even later eras, and their traces which are found in fairy and folktales, as well as the rewritten cultural histories of people like the Kabyle (Makilam 1999) or the many Gift economies still existing in India, Asia and even the North and South American continents.

Language is not just a vehicle for the effort to communicate but partakes itself of the ways in which we perceive each other and nature. The deep ecofeminist alternative we need is linguistic, discursive, political, and psychological and we can chart the path towards the gift-based affinities across gender, species and culture only by combining multilevel, multidimensional strategies of transformation. The gift-oriented cultural idiom is at best based on new/prehistoric symbols of the tree of life, rituals aimed at ensuring the renewal of life and the cycle of the seasons, and the whole treasurehouse of rituals that ensured the good circle of the gift. As Mary B. Kelly (2012; cf. Heiskanen & Kailo 2013) among others has demonstrated, this involved women's handicrafts, embroideries and ornaments which aimed at promoting/protecting the cycles of life, rebirth and transmitting ecological knowledge. They partook of the protective and mutuality-based ethos of matriarchal eras through an imaginary that is not the mirror image of patriarchal domination. On the contrary, as the recent increasing study of matriarchal "homeopathic embroideries" suggests (they served to revert the evil eye), women's handicrafts have transmitted significant age-old wisdom regarding the upkeep of fertility, life renewal and shamanistic ways of honouring the cosmic connections. This woman-specific wisdom and ecological identity emerged from another imaginary and a practice based on luck-ensuring magic. I end with two views, one pessimistic, one more optimistic, regarding the potential in deep ecological Gift imaginaries, the gift economy:

The ultimate result of unchecked, terminal patriarchy will be ecological catastrophe or nuclear holocaust, Petra Kelly

By restoring gift giving to the many areas of life in which it has been unrecognised or concealed, we can begin to bring the gift paradigm to consciousness. Gift giving underlies the synonymy of "meaning in language" and the "meaning of life." (Vaughan 2002: 2)

BIBLIOGRAPHY

Althusser, Louis (1971). *Lenin and Philosophy and other essays*. Trans. by Ben Brewster. New York, Monthly Review.

Bachelard, Gaston and Maria Jolas (Translator). *The Poetics of Space*. Orion Press.

Chomsky, Noam. 1999. *Profit Over People. Neoliberalism and Global Order*. New York: Seven Stories Press.

Ducat, Stephen J. *The Wimp Factor. Gender Gaps, Holy Wars, and the Politics of Anxious Masculinity*. Boston: Beacon Press, 2004.

Gimbutas, M. 1991. *The civilization of the goddess*. San Francisco: Harper.

Göttner-Abendroth, H. (ed). (2008) *Societies of Peace, Past and Present*. Toronto: Inanna Press & Education.

Kailo, Kaarina & Irma Heiskanen. 2013. Näyttelyesite, ”Esiäitien elämänvoiman juurilla—perinnetietoa Pohjolan myyttimojen ja haltioiden maa-ilmasta” julk. Myyttikehrä, Kaarina Kailo ja Irma Heiskanen. 2013, Oulu, pohjolan painotuote. 34 s.(Exhibition booklet, At the Roots of the Foremothers’ Life Force—Traditional Knowledge regarding the Worldview of mythic totemistic female guardians and haltias”).

Kailo, Kaarina. 2009. “Sustainable Cultures of Life and Gift Circulation: A New Model for the Green/Postcolonial Restructuring of Europe?” *Sustainable Societies*. Ed. Jarno Pasanen and Marko Ulvila. Ympäristö ja kehitys ry (Environment and Development Association). Finnish Ministry of Exterior, 2009.1-16.

Kailo, Kaarina (2008). *Wo/men and Bears. The Gifts of Nature, Culture, Gender Revisited*. Inanna Press & Education, Toronto.

Kailo, Kaarina. “Cyber /Ecofeminism.” *Encyclopedia of Gender and Information Technology: Exploring the Contributions, Challenges, Issues, and Experiences of Women in Information Technology. Idea Group Reference*. Ed. Eileen M. Trauth. Hershey: Pennsylvania State University, 2007. 172-177.

Kailo, Kaarina. “Globalisation Revisited. Ecospiritual Movements Reviving the Gift Imaginary.” *In Search of a Humanised Globalisation. The Contribution of Spiritualitybased Movements*. Asia-Europe Foundation, Nanzan University, Japan, April 27-29, 2004b. 13-20.

Kelly, Mary B. *Goddess Women Cloth A Worldwide Tradition of Making and Using Ritual Textiles*. Mary B. Kelly and Karen Macier. 2012.

Kuokkanen, Rauna. 2007. *Reshaping the University: Responsibility, Indigenous Epistemes, and the Logic of the Gift*. Vancouver: University of British Columbia Press.

Kelley, Caffyn (Eds) (1992). *Give Back. First Nations Perspectives on Cultural Practice*. North Vancouver: Gallerie Publications.

Kremer, J. (2008) “Bearing Obligations.” *Wo/men and Bears. The Gifts of Nature, Culture, Gender Revisited*, K. Kailo (ed.), Toronto: Inanna Press & Education.

Makilam 1999. *Symbols and Magic in the Arts of Kabyle Women*. Tr. Elizabeth Corp from the French, *Signes et rituels magiques des femmes kabyles*. Edisud, Aix-en-Provence. www.makilam.com

Mann, Barbara. 2000. *Iroquoian Women, the Gantowisas*. New York, Lang.

Mies, Maria and V. Shiva. 1993. *Ecofeminism*. London: Zedbooks.

Muthien, Bernadette. 2011. “Rematriating Western Ways of Thinking and Practice.” *Women’s Worlds*, Congress in Ottawa, July 1-7, 2011. Paper presented at the session “Re-matriation”.

Projektgruppe “Zivilisationspolitik,” 1999. 233-272. Frankfurt am Main: Peter Lang.

Schumpeter, Joseph A.. *Capitalism, Socialism and Democracy* (New York: Harper, 1975) [orig. pub. 1942]

Vaughan, Genevieve (1997). *For-Giving. A Feminist Criticism of Exchange. Foreword by Robin Morgan*. Texas: Plainview Press. On request from author.

Vaughan, Genevieve. (2002). *36 Steps Toward a Gift Economy*. Austin: Texas.

Vaughan, Genevieve, ed. 2007. *Women and the Gift Economy. Another Radically Different Worldview is Possible*. Toronto: Inanna Publications and Education.

Destruction Through “Creation”—The “Critical Theory of Patriarchy” and the Collapse of Modern Civilization, Translated by Michael Ryan. CNS, Capitalism Nature Socialism, Vol. 24, No.4, New York, Dec. 2013, pp.68-85. <http://dx.doi.org/10.1080/10455752.2013.846498>

Werlhof, Claudia von. 2012. The failure of the “Modern World System” and the new paradigm of the *The handbook of world-systems Analysis*, ed. S. Babones and Ch. Chase-Dunn, 172-180. Oxon and New York: Routledge.

Werlhof, Claudia von. 2011. The Failure of Modern Civilization and the Struggle for a Deep von Werlhof, Claudia. “ Frankfurt am Main, Peter Lang.

Werlhof, Claudia von. 2004. “Patriarchy as Negation of Matriarchy: The Perspective of a Delusion.” Paper presented at the First World Congress of Matriarchal Studies, Luxemburg, 2003. www.gift-economy.org.

Werlhof, Claudia von, et al. 2003. *Die Diskriminierung der Matriarchatsforschung. Eine moderne Hexenjagd*. Bern: Amalia.

Werlhof, Claudia von. “Loosing Faith in Progress: Capitalist Patriarchy as an „Alchemical System“ in Veronika Bennholdt-Thomsen, Nicholas Faraclas and Claudia von Werlhof (Eds.): *There is an Alternative. Subsistence and Worldwide Resistance to Corporate Globalization*, London 2001, Zed Press, 15-40.

www.akademieHagia.org

www.<http://gift-economy.com/wordpress/>