

PEOPLE, SPACES AND PLACES IN
GENDERED ENVIRONMENTS

As a member of the oldest environmental organization in the United States, the Sierra Club (founded in 1892), I am especially pleased to endorse this important work about how the climate crisis is affecting women. The UN Framework Convention on Climate Change found that 80% of displaced persons are women. Examining natural and built environments in their physical, social-psychological, and spiritual manifestations, this volume provides a broad view of the relationship between gender and environments.

Susan Olsen

Board, Dorcestor (MD) Citizens for Planned Growth (DCPG)
Chair, Sierra Club, Lower Shore Group (2018–2020)

ADVANCES IN GENDER RESEARCH

Series Editors: Vasilikie (Vicky) Demos and Marcia Texler Segal

Recent Volumes:

- Volume 14: Interactions and Intersections of Gendered Bodies at Work, at Home, and at Play – Edited by Marcia Texler Segal, 2010
- Volume 15: Analyzing Gender, Intersectionality, and Multiple Inequalities: Global, Transnational and Local Contexts – Edited by Esther Ngan-Ling Chow, Marcia Texler Segal and Lin Tan, 2011
- Volume 16: Social Production and Reproduction at the Interface of Public and Private Spheres – Edited by Marcia Texler Segal, Esther Ngan-Ling Chow and Vasilikie (Vicky) Demos, 2012
- Volume 17: Notions of Family: Intersectional Perspectives – Edited by Marla H. Kohlman, Dana B. Krieg and Bette J. Dickerson, 2013
- Volume 18A: Gendered Perspectives on Conflict and Violence: Part A – Edited by Marcia Texler Segal and Vasilikie (Vicky) Demos, 2013
- Volume 18B: Gendered Perspectives on Conflict and Violence: Part B – Edited by Marcia Texler Segal and Vasilikie (Vicky) Demos, 2014
- Volume 19: Gender Transformation in the Academy – Edited by Marcia Texler Segal and Vasilikie (Vicky) Demos, 2014
- Volume 20: At the Center: Feminism, Social Science and Knowledge – Edited by Vasilikie (Vicky) Demos and Marcia Texler Segal, 2015
- Volume 21: Gender and Race Matter: Global Perspectives on Being a Woman – Edited by Shaminder Takhar, 2016
- Volume 22: Gender and Food: From Production to Consumption and After – Edited by Marcia Texler Segal and Vasilikie (Vicky) Demos, 2016
- Volume 23: Discourses of Gender and Sexual Inequality: The Legacy of Sanra L. Bem – Edited by Marla H. Kohlman and Dana B. Krieg, 2016
- Volume 24: Gender Panic, Gender Policy – Edited by Vasilikie (Vicky) Demos and Marcia Texler Segal, 2017
- Volume 25: Marginalized Mothers, Mothering from the Margins – Edited by Tiffany L. Taylor and Katrina R. Bloch, 2018
- Volume 26: Gender and the Media: Women's Places – Edited by Marcia Texler Segal and Vasilikie (Vicky) Demos, 2019
- Volume 27: Gender and Practice: Insights from the Field – Edited by Vasilikie (Vicky) Demos, Marcia Texler Segal and Kristy Kelly, 2019
- Volume 28: Gender and Practice: Knowledge, Policy, Organizations – Edited by Vasilikie (Vicky) Demos, Marcia Texler Segal and Kristy Kelly, 2020
- Volume 29: Advances in Women's Empowerment: Critical Insight from Asia, Africa, and Latin America – Edited by Araceli Ortega Diaz and Marta Barbara Ochman, 2020
- Volume 30: Gender and Generations: Continuity and Change – Edited by Vasilikie (Vicky) Demos and Marcia Texler Segal, 2021
- Volume 31: Producing Inclusive Feminist Knowledge: Positionalities and Discourses in the Global South – Edited by Akosua Adomako Ampofo and Josephine Beoku-Betts, 2021
- Volume 32: Advances in Trans Studies: Moving Toward Gender Expansion and Trans Hope – Edited by Austin H. Johnson, Baker A. Rogers and Tiffany Taylor, 2022
- Volume 33: Gender Visibility and Erasure – Edited by Marcia Texler Segal and Vasilikie (Vicky) Demos, 2022

EDITORIAL ADVISORY BOARD

Editors: Vasilikie (Vicky) Demos and Marcia Texler Segal

Miriam Adelman
Universidade do Paraná, Brazil

Marla Kohlman
Kenyon College, USA

Franca Bimbi
University of Padua, Italy

Chika Shinohara
*Momoyama Gakuin University
(St. Andrew's University), Japan*

Paraskevi-Viviane Galata
Hellenic Open-University, Greece

Shaminder Takhar
London South Bank University, UK

Max Greenberg
Boston University, USA

Tiffany Taylor
Kent State University, USA

ADVANCES IN GENDER RESEARCH VOLUME 34

PEOPLE, SPACES AND PLACES IN GENDERED ENVIRONMENTS

EDITED BY

VASILIKIE (VICKY) DEMOS

University of Minnesota Morris, USA

and

MARCIA TEXLER SEGAL

Indiana University Southeast, USA



United Kingdom – North America – Japan
India – Malaysia – China

Emerald Publishing Limited
Emerald Publishing, Floor 5, Northspring, 21-23 Wellington Street, Leeds LS1 4DL.

First edition 2024

Editorial matter and selection © 2024 Vasilikie (Vicky) Demos and Marcia Texler Segal.
Individual chapters © 2024 The authors.
Published under exclusive licence by Emerald Publishing Limited.

Reprints and permissions service

Contact: www.copyright.com

No part of this book may be reproduced, stored in a retrieval system, transmitted in any form or by any means electronic, mechanical, photocopying, recording or otherwise without either the prior written permission of the publisher or a licence permitting restricted copying issued in the UK by The Copyright Licensing Agency and in the USA by The Copyright Clearance Center. Any opinions expressed in the chapters are those of the authors. Whilst Emerald makes every effort to ensure the quality and accuracy of its content, Emerald makes no representation implied or otherwise, as to the chapters' suitability and application and disclaims any warranties, express or implied, to their use.

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

ISBN: 978-1-83797-894-6 (Print)

ISBN: 978-1-83797-893-9 (Online)

ISBN: 978-1-83797-895-3 (Epub)

ISSN: 1529-2126 (Series)



INVESTOR IN PEOPLE

CONTENTS

About the Editors ix

About the Contributors xi

People, Spaces and Places in Gendered Environments: An Introduction

Marcia Texler Segal and Vasilikie (Vicky) Demos 1

PART 1 URBAN ENVIRONMENTS

**Chapter 1 Women and Public Space in Late-1980s Athens,
Greece: Reflections on Gender, Space and Future Cities**
Christina Marouli 15

**Chapter 2 *Nel Gasometro*: A Gender Perspective on the
Ostiense District of Rome**
Marzia D'Amico 35

PART 2 WORKPLACE ENVIRONMENTS

**Chapter 3 Recent Asian Immigrant Women Scholars in STEM
Fields: A Study of Gender and Environment Impacts on Their
Career Pathways**
Dao T. Nguyen 57

**Chapter 4 Workplace Environment for Gender Equality and
Sustainable Career Planning: The Case of Bangladesh**
Lubaba Basharat and Md Jahangir Alam 77

Chapter 5 Indoor Sex Workers In Punjab: A Qualitative Enquiry
Rachana Sharma 99

PART 3
ECOFEMINISMS

Chapter 6 My First Environmentalist <i>Clara E. Rodríguez</i>	119
Chapter 7 Indigenous Women and Climate Change in the Colombian Amazon <i>K. Lorena Romero Leal and Julián Neira Carreño</i>	123
Chapter 8 Ecofeminist Ecospirituality: Manifestations of Queerness and Gender in (Re)Connecting With Nature and the Non-Human World <i>Asmae Ourkiya, Todd Jared LeVasseur and Paul M. Pulé</i>	145
<i>Index</i>	165

ABOUT THE EDITORS

Vasilikie (Vicky) Demos is a Professor Emerita of Sociology at the University of Minnesota Morris, USA. Her research focuses on race, ethnicity, history, and gender, particularly the construction of ethnicity among Greek women in Greece and the diaspora. She has received various awards, including the Harriet Martineau Sociological Society Annual Award and the UMM Distinguished Research Award. She has also served on committees in the American Sociological Association and as President of Sociologists for Women in Society and the North Central Sociological Association. Recently, she participated in efforts to stop pipeline construction near a minority neighborhood and a hospital.

Marcia Texler Segal, PhD, is Professor of Sociology and Dean for Research Emerita, Indiana University Southeast, USA. The focuses of her research, teaching, publications, and scholarly presentations include gender and international development; intersections of gender, race, and class; history of sociology; and sociology of religion. Her overseas experience has principally been in Sub-Saharan Africa. A Past President of the North Central Sociological Association, she has served in elected and appointed positions in the American and International Sociological Associations and Sociologists for Women in Society. She is currently Co-chair of the Feminist Development Sub-section of the American Sociological Association Section on Development.

This page intentionally left blank

ABOUT THE CONTRIBUTORS

Md Jahangir Alam is Associate Professor and Chair at the Department of Japanese Studies, Faculty of Social Sciences, University of Dhaka, Bangladesh. His research interest covers a broad spectrum of education and development discourses, international education cooperation, and global cooperation studies.

Lubaba Basharat is Research Associate, Bangladesh Consulting Services, Dhaka, Bangladesh. Her research interests include higher education and gender equality, workplace environment, sustainable employability, and work–life balance.

Julián Neira Carreño has a Master’s degree in Psychosocial Research and Intervention from the Autonomous University of Barcelona and is a Social Psychologist. He collaborates with Tropenbos Colombia to support indigenous youth from the lower Caquetá in the Colombian Amazon. His work focuses on strengthening cultural practices and the transmission of local knowledge from an intergenerational perspective. In addition, he supported the implementation and knowledge management of the call “Women Caregivers of the Amazon”. He conducted research on indigenous territorial management in the deforestation arc zone of Colombia. His research interests include indigenous youth participation and policies, indigenous territorial management, gender and intersectionality, development of participatory intercultural methodologies.

Marzia D’Amico is a Junior Researcher (FCT) at the Centre for Comparative Studies (CEComp), Universidade de Lisboa, Portugal. Their research explores the interplay between tradition and experimentalism in its forms, expressions, languages, and codes, with a focus on the socio-political implication behind non-male subjects’ production of verbivocovisual poetry. They received a DPhil from the University of Oxford, in which they focused on gender and genre theories with a distinctive interest in the first epic poetry written by women in Italian. They published *Figlie del Sé. L’epica rivoluzionaria di Amelia Rosselli e Patrizia Vicinelli* (Mimesis, 2023) and various scientific articles about the Italian counter-canon panorama, with a specific involvement in feminist theory and practices. They co-run an open-access transfeminist monthly newsletter (Ghinea) and engage regularly in many forms of broadening the extents of academic results to larger audiences, particularly through their work as a multilingual poet and translator.

K. Lorena Romero Leal is a PhD candidate in Anthropology at the University of Florida and has MA in Latin American Studies from Leiden University. She is Co-founder and President of the non-governmental organization Fundación

Yauda, Colombia, organization focused on promoting research and intervention in the Amazon region from a bottom-up approach developing dialogic processes with grassroots organizations. She has conducted her doctoral studies with a Fulbright–Colombian Ministry of Science scholarship and has received grants from different Colombian and US institutions. Her research interests include gendered ecologies, feminist political ecology, intersectionality, women leadership, embodiment, and decolonizing methodologies. Her research projects span practices and representations of regions such as the Amazon, the Latin-American continent, and the Netherlands. She has more than 10 academic publications in Spanish and English.

Todd Jared LeVasseur, PhD, teaches at the College of Charleston, USA, in the Environmental and Sustainability Studies Program, focusing his research and teaching on issues related to the environmental humanities, religion and nature, sustainability, and navigating runaway climate change.

Christina Marouli, PhD, is Associate Professor of Environmental Studies at Deree-American College of Greece (ACG), and works on issues of sustainable cities and gender, food waste, education for sustainability, and social change. She is a socially active scholar (e.g., worked at non-governmental organizations for women and children and founded the ACG Center of Excellence in Sustainability).

Dao T. Nguyen is a Postdoctoral Fellow at Purdue University Global, USA. She has extensive experience in higher education and public administration as a researcher, educator, manager, policy-maker, and evaluator. Her research interests revolve around issues related to gender, race, and social stratification, focusing on policy, leadership, and practice. Her scholarly works were published in peer-reviewed journals – *International Journal of Public Administration*, *American Journal of Qualitative Research*, *Journal of Educational Administration*, and *International Higher Education*. She worked in various capacities for An Giang University, IRED Institute of Education, University of Pittsburgh IISE, CIES Executive Director Office, and CPED Executive Director Office. She holds a PhD in Higher Education Management from the University of Pittsburgh with minors in Gender-Sexuality-Women’s Studies, Research Methodology, and Asian and Global Studies. She also has a master’s degree in Higher Education Administration from Boston College and a bachelor’s degree in Teacher Education from Can Tho University.

Asmae Ourkiya, PhD, an ecofeminist researcher and founder, bridges humanities, climate politics, and sciences with over a decade of experience. Their groundbreaking work, highlighted in their book *Queer Ecofeminism*, explores environmentalism, ecological feminism, climate justice, and gender studies. As the Founder of The Ecofeminist Institute Ltd., they advocate for global sustainability, gender, and climate justice.

Paul M. Pulé, PhD, is a social and environmental justice scholar-activist. He is widely published in gender and environment discourses, having authored the monograph *Ecological Masculinities* and edited the anthology *Men, Masculinities & Earth*. He co-founded the Starfish Collective that educates on gender ecologization toward a sustainable future.

Clara E. Rodríguez, Professor of Sociology, Fordham University, USA, is the author of 11 books and over 70 academic pieces. She is also the recipient of numerous awards, including the American Sociological Association's Award for Distinguished Contributions in the Field of Latina/o Studies and her university's Award for Distinguished Teaching in the Social Sciences.

Rachana Sharma, PhD, is Assistant Professor at the Department of Sociology, Guru Nanak Dev University, Amritsar, Punjab, India. Her areas of research interest include migration, gender, economic sociology, and social exclusion and inclusion of weaker sections. She is a recipient of Seminar and Project grants from Shastri Indo-Canadian Institute and National Commission for Women, Indian Council of Social Science Research. Her book, *Shops and the Malls*, was published by a reputed publication house in New Delhi, India and she has written several articles concerning issues of gender. She has held positions as a Consultant, Youth Affairs in State AIDS Control Society under the National AIDS Control Organization, India and has also worked as assistant professor in various colleges in Punjab. In addition to teaching, she also actively collaborates with a number of non-governmental organizations to support the cause of women and children. She was a member of the Committee Against Sexual Harassment as well.

This page intentionally left blank

PEOPLE, SPACES AND PLACES IN GENDERED ENVIRONMENTS: AN INTRODUCTION

Marcia Texler Segal^a and Vasilikie (Vicky) Demos^b

^aIndiana University Southeast, USA

^bUniversity of Minnesota Morris, USA

ABSTRACT

Environments are gendered and environmental issues have impacts on gender. This introduction highlights some current environmental issues from the ecofeminist perspective that characterizes the contributions and summarizes the chapters in the volume that feature the activities of indigenous women in the Columbian Amazon, urban environments in Athens and Rome, workplace environments in Bangladeshi offices, STEM labs in universities in the United States, and homes used for sex work in Punjab. It ends with a suggestion for a queer spiritual ecofeminist approach to environments.

Keywords: Ecofeminism; gentrification; Amazonia; Athens; Rome; Bangladesh; Punjab; Puerto Rico; STEM; pipelines

THE NATURAL ENVIRONMENT, CLIMATE CHANGE, AND GENDER

Environments are gendered and environmental issues have impacts on gender. Women are not only impacted by environmental issues, but they have also been at the forefront of calling attention to them and protesting environmentally harmful policies and practices. One of the many gender-inflected issues that led us to propose this volume is the impact of the burning of fossil fuels on climate change.

People, Spaces and Places in Gendered Environments

Advances in Gender Research, Volume 34, 1–11

Copyright © 2024 by Marcia Texler Segal and Vasilikie (Vicky) Demos

Published under exclusive licence by Emerald Publishing Limited

ISSN: 1529-2126/doi:10.1108/S1529-212620240000034001

Human-produced changes – of which the burning of fossil fuels is the greatest – to the natural environment have led to the crisis known as climate change. Since 1850, the global north has been responsible for 92% of excess carbon emissions. If conditions continue unabated, the earth's temperature will rise by 3°C by the end of the century, making living on Earth increasingly difficult (UN Women, 2023, December 4). Those who most suffer the consequences of climate change are Most Affected People and Areas (MAPA), which includes women, people living in the global south, indigenous peoples, and all other marginalized groups (Fridays for Future).

Climate change exacerbates already existing gender inequalities globally. For example, 10% of the girls and women in the world live in extreme poverty. This figure is expected to increase as climate change continues. Also expected to grow is the number of hours women put into unpaid work. They now put in 2.8 more hours of unpaid work than men. Further, after a stabilization of the child marriage rate, there has been an increase in places most affected by climate change (UN Women, 2023, December 4).

Globally, people concerned about the environment and climate change have demonstrated for a cleaner, less wasteful, and safer world. Women have been at the forefront of movements to save the earth. The construction of gas and oil pipelines throughout the United States and the world has been a particular focus of women and indigenous peoples. In the United States, their primary concerns are that pipelines pose a threat to clean water, they disrupt Indian burial mounds, and they are associated with the establishment of man camps. The Dakota Access Pipeline Protest, known as #NODAPL, in the United States is perhaps the best known to date. The oil pipeline is 1,172 miles long and built underground through Illinois, Iowa, South Dakota, North Dakota, and beneath the Missouri and Mississippi rivers (Aisch & Lai, 2017, March 20). A possible oil spill or explosion, especially involving the Missouri River, would threaten the wildlife as well as 17 million people, many of whom are Native Americans, downstream.

Protests of the Dakota Access pipeline began in 2016 with its construction. In 2017, the US president signed a memorandum authorizing the construction of the Standing Rock portion of the pipeline by the Army Corps of Engineers. The Women of Standing Rock united to protect their land and water, the earth, for their children. As one activist (Kring, 2022) said, “The earth is our mother.” Calling themselves protectors, not protesters, their refrain has been the Lakota phrase “mní wíchóni” or “water is life.” Economist and Native American activist Winona LaDuke (Goodreads, n.d.) states, “Power is in the earth; it is in your relationship to the earth.”

Despite the United Nations calling on the United States to stop pipeline construction at Standing Rock in 2016 and 2017 and various official ongoing attempts to curtail the pipeline's operation, it has been built and continues to operate. However, concern about the Dakota Access pipeline and the construction of other pipelines is worldwide, as is the refrain, “water is life.” Protesters throughout the world oppose the construction and operation of pipelines. Two other examples are illustrative. In 2023, in line with the US Supreme Court decision, construction on the Roanoke County, Virginia portion of the Mountain Valley Pipeline was

resumed (Liptak & Van Sickle, 2023, July 27), as were protests to its construction by several environmental groups including Appalachians Against Pipelines consisting of Indigenous Peoples and Water Protectors (Ridder, 2020, October 28). Construction on the Gazprom Pipeline from Siberia to Shanghai began in 2014 across indigenous Russian lands. For 2021, Russia was asked to report back to CEDAW (UN Convention on the Elimination of All Forms of Discrimination Against Women) on how it ensures that indigenous women have full and unrestricted access to their traditional lands and resources. CEDAW concluded that Russian laws were ineffectual in ensuring indigenous women's rights. The report identified violations of CEDAW, Article 3 (guarantee of basic human rights and fundamental freedoms), Article 11 (equal work), Article 12 (health), and Article 14 (rural work) (Russia CEDAW Report Final, 2021, May).

Concern about burning fossil fuels and gender inequality is the focus of the United Nations' Women's Feminist Climate Justice Publication (Turquet et al., 2023). At the launch of their publication (UN Women, 2023, December 4), the UN Women's Delegation to the COP (Conference of the Parties to the UN Framework Convention on Climate Change) 28 conference said that to reduce gender inequality, four dimensions of climate change need to be tapped. First, there needs to be *recognition* of women's (including indigenous women's) rights and knowledge. Second, there needs to be a *redistribution* from extractive, damaging economies to ones of care. Third, women need *representation* at all levels of decision-making, beginning with the local level and moving up from there. Representation also means the protection of women's activism. Fourth, *reparations* should be made. The global north should repair the damage it has caused through its excess emissions to the global south, indigenous peoples and territories, and other marginalized people and places.

THE BUILT ENVIRONMENT AND GENDER

In his memoir, *The Road to Mecca*, Muhammad Asad (1954/1980), mentions the Islamic parable of the Dajjal, a being that has only one eye, but has great powers with his other senses and can create both material wealth and food from the ground. People of weak faith worship him, but people of strong faith can see these words on his forehead: Denier of God. Asad observes:

Is not this parable ... a fitting description of modern technical civilization? It is "one-eyed": that is, it looks upon only one side of life – material progress – and is unaware of its spiritual side. (p. 293)

The parable is reflected in the spiritual ecofeminism the contributors to this volume implicitly or explicitly espouse.

The environments explored in this volume are natural and built, institutional and occupational, residential and tourist, urban and rural, public and private, safe and dangerous, green and bare, and accessible and inaccessible. They represent competing uses as when city parks or rain forests are used for recreation and for criminal enterprises or when cars and delivery vans are parked on sidewalks

needed by pedestrians and wheelchair users. They represent competing visions of the future such as oil pipelines and wind farms. In every instance, they are gendered and often differ in their impacts on women and LGBTQI individuals compared to those on cis-hetero men.

The US Environmental Protection Agency defines the built environment this way:

The built environment touches all aspects of our lives, encompassing the buildings we live in, the distribution systems that provide us with water and electricity, and the roads, bridges, and transportation systems we use to get from place to place. It can generally be described as the man-made [*sic.*] or modified structures that provide people with living, working, and recreational spaces. Creating all these spaces and systems requires enormous quantities of materials.¹

In this volume, the built environments include the defunct Gasometro that dominates a neighborhood in Rome, the beautiful gardened houses that feel like prisons to some in an Athens suburb, and the modest homes where Punjabi women offer sexual services but also the fire escapes of the South Bronx, the inadequate bathrooms and segregated work spaces offered to Bangladeshi women workers, and the labs that Asian immigrant scientists have to negotiate for.

CHAPTER HIGHLIGHTS

A central theme of the chapters on urban environments is safety. Women, girls, and LGBTQI people are subjected to harassment and threats of violence and their presence in the streets is seen as a reflection of their moral character. Streets are unsafe because they are frequently in bad repair, blocked by parked vehicles or poorly lighted. The mobility of women leaving home to work or shop is also limited by unavailable or unreliable and unsafe public transportation.² Women worldwide also use the streets to protest as in the Slut Walks described in Marzia D'Amico's chapter and to express views regarding reproductive choices or freedom from oppressive conditions.³

Several chapters raise questions about the relationship between public and private space. This is as true in the natural environment as in the built environment. K. Lorena Romero Leal and Julián Neira Carreño point to the competition for land in the Columbian Amazon among commercial interests, armed groups, and indigenous people practicing traditional agriculture. Clara E. Rodríguez recalls how her uncles in Puerto Rico harvest wild-growing mangos. The private homes the Punjabi women Rachana Sharma interviewed became temporarily public as they serve clients during the day while their families are away. As Christina Marouli notes, in densely populated urban areas people spill out of houses and apartments so that hallways and streets become places to meet and socialize. People needing places to live or gather may appropriate unoccupied buildings as D'Amico reports occurred in Rome after WWII. These places are temporarily private, but subject to being converted into a public venue such as a university campus or to commercial use.

The gendered division of public and private space occurred as patriarchal societies industrialized and paid labor moved outside the home. Private spaces,

especially homes, were considered the province of women and public spaces including industry, the marketplace, and the political arena were supposed to be used and controlled by men and thus were designed for and by them. Of course, this only applied to families with financial means and in multi-racial societies such as the United States, white people. Poor women and children of all racial and ethnic backgrounds worked in other people's homes and in factories, fields, and mines. Other women and children turned their homes into public spaces doing piecework or sex work or operating boarding houses.

As D'Amico notes, a current issue in urban spaces in wealthier countries is gentrification. Areas where the built environment is deteriorating are being reclaimed and rehabilitated. This may remove eyesores and unsafe structures, but it frequently results in the removal of current residents, usually poor or working-class people who can no longer afford the rent. Such neighborhoods are now being subject to touristification as well as cultural attractions, upscale eateries and boutiques, and temporary rental properties taking the place of both low and middle-income housing and locally owned small businesses (McCrary, 2023). Touristification, in the form of eco-tourism, is also occurring in the rural areas of the economic North and South where it may provide jobs, but can replace small holder farms and businesses and take over land used to feed local populations (Đoàn, 2020).

As described by Lubaba Basharat and Md Jahangir Alam, the physical and cultural environments in which women university graduates in Bangladesh work are literally gendered. Men and women often work in different locations, women's workspaces lack amenities, harassment is pervasive, and cultural expectations prevent women from protesting their situations and treatment. In the experiences in the US universities recorded by Dao T. Nguyen, the gendering of workplaces is more subtle. Asian immigrant women in STEM fields feel the lack of respect for their abilities and opinions and have to compete for lab and office space. Basharat and Alam show that in Bangladesh, through attitudes and behaviors directed toward them, women learn that they do not belong in the workforce. Nguyen also shows that Asian women receive messages that they do not belong in the scientific workplace of academia. Yet, in both places, while not always completely effective, there are laws and policies in place against gender discrimination and, additionally, in the United States, against racial/ethnic discrimination, which allow women recourse. In the home-based sex work place of Sharma's chapter, there is no question whether women belong in this work. However, sex work is criminalized in Punjab, India, leaving women who suffer the abuse, which is frequent, no recourse. Agricultural work is gendered in the Columbian Amazon according to Leal and Carreño. Women perform most of the activities in the traditional chagra practice, while men use slash and burn technology to clear fields for planting. This gendering is traditional and not regarded as discriminatory.

The volume ends with a discussion of queer ecofeminist spirituality, a phrase that can actually be applied to the entire volume. Asmae Ourkiya, Todd Jared LeVasseur, and Paul M. Pulé call for a queering of the way we see environments and our relationships to them, unsettling our gaze and un-gendering their structures so that we can see environments with fresh eyes seeing things in a greener

and more spiritual way. While recent polling data (Alper et al., 2023) show that 7 out of 10 Americans consider themselves spiritual, religious, or both, Ourkiya, LeVasseur, and Pulé suggest that a dominationalist view common among evangelical white men, the Dajjall's one-eyed view, is the prevailing relationship between humans and their environment. Other contributors illustrate this with the conversion of living spaces and neighborhood green spaces to tourist or industrial spaces, the deforestation and exploitation of the Amazon basin, and the workspace hierarchies that control office and lab space but not the daily harassment that the workers in those spaces face. Working and living environments are gendered in ways that impede rather than promote caring, providing little support for biological or social reproduction.

CHAPTER SUMMARIES

In "Women and Public Space in Late-1980s Athens, Greece: Reflections on Gender, Space and Future Cities," Christina Marouli refers to the city in the late 1980s as "a unique spatiotemporal point." She cites the city's geographic and historical position as neither economically North nor South and neither fully European nor Asian. The need to accommodate the influx of migrants from Asia Minor in 1922 resulted in the establishment of suburbs with distinct histories and class compositions. Twenty-five in-depth interviews she conducted in each of three suburbs in 1989 provide the data for an exploration of how women of different circumstances relate to built and social environments. She uses her findings to demonstrate the multiple ways in which urban spaces fail to attend to women's needs and promote inequalities.

Aigaleo is a high-density working-class neighborhood. Houses are close together and the area lacks green spaces having no private gardens, trees, or municipal parks. A planned community with wide streets and single-family houses initially built by wealthy refugees from Smyrne (now Izmir), Nea Smyrne is green, with gardens, parks, and playgrounds, but the homogeneity and character of the community were disrupted by new housing policies in the 1950s and 1960s. Palaio Psychico is a wealthy suburb with large houses and private gardens. Good schools and childcare are available. Despite the amenities of the area, one interviewee described it as a "golden prison" because of the isolation and absence of job opportunities.

Marouli's work raises questions about the meaning of public and private space. Women frequently turn the spaces outside their homes into extensions of their homes. However, spaces outside the home are not designed for women, people with caregiving responsibilities, or people who need care. Such spaces are inconvenient, include mobility barriers, and have competing uses such as crime which pose threats to safety and expose the women who appear in them to negative judgement. Marouli concludes that the development of sustainable cities requires more than attention to buildings and trees; it requires attention to social reproduction, to the multiple uses and users of space, and to the ways that cities can exacerbate or reduce inequalities.

Marzia D'Amico uses Sara Ventroni's poem *Nel Gasometro* (2006) as a lens through which to examine the changes in Rome's Ostiense neighborhood and to develop a theory of the city rooted in a trans-ecofeminist principle of caring. The neighborhood, dominated by the gigantic and now purposeless structure, has gone through many iterations in the 20th and 21st centuries with gentrification and touristification as its latest phase. It has, in effect, become an open-air museum for tourism offering short-term residences and trendy eateries. Ostiense was a rural area until 1907 when it began to industrialize and become a working-class residential community. That population was displaced during the fascist era with Ostiense becoming gentrified and having an infrastructure that could facilitate the movement of people and goods. The area was heavily bombed by the Allies during WWII and afterward many partially destroyed structures were occupied by internal migrants and others with limited resources seeking shelter. In the 1970s the area population included terrorists and in the 1980s, criminal elements. In the 1990s and early 2000s major transformations including museums and a university campus displaced many postwar occupants. The 2008 economic crisis and austerity policies resulted in a lack of attention to the community's and its residents' safety and security and the increasing conversion of public space to private and commercial uses.

Gentrification, according to the literature D'Amico reviews, can be seen as an opportunity to challenge patriarchal structures, but perhaps not for marginalized women and LGBTQI people who are likely to be displaced in the process. Contemporary urban planning and practices have left communities disrupted and commodified. Efforts to counter these trends in neighborhoods like Ostiense have largely been the work of women such as the collective Cagne Sciolte whose motto is "Safe streets are made by the women who walk them." Such feminist groups have organized demonstrations, advocated for marginalized people including victims of gender-based violence, offered resources, distributed educational materials, and appropriated spaces. In this vein, in her conclusion D'Amico challenges current practice advocating a trans-ecofeminist restorative practice, "a code of caring," where all parties in the human, non-human, and technological environment have agency, recognize relationships, and exercise responsibility.

In her chapter "Recent Asian Immigrant Women Scholars in STEM Fields: A Study of Gender and Environment Impacts on Their Career Pathways," Dao T. Nguyen offers recommendations for supporting Asian immigrant women in STEM fields based on her interviews with 10 women and her review of numerous documents about the interviewees and their institutions. Her interviewees come from a range of biological, physical, and computer sciences and multiple countries of origin including China, India, Taiwan, Vietnam, the Philippines, and Sri Lanka. All but one is married or in a relationship and half are mothers. All stages of career progress are represented with six full professors, three assistant or associate professors, and one project manager.

Nguyen used a phenomenological narrative research approach to gain an understanding of the lived experiences of Asian women working in STEM fields in higher education. Useful documents were obtained from institutional and personal websites in the process of identifying participants and learning about them.

Quotes from the interviews are used throughout the chapter to illustrate the challenges faced by these women, among them those associated with childcare and the need for family leave; institutional hierarchies and entitlements; and blatant and subtle racism and sexism. Space is especially critical. Other academics can work in the library or the coffee shop if necessary, but scientists need laboratory space and equipment, which was sometimes denied the interviewees. Some challenges were unique to particular fields, such as the attitudes of MD/PhDs to PhD colleagues working on the same project. Others, such as the way senior colleagues treat junior ones at academic meetings were probably typical of all disciplines.

The interviewees' experiences were not all negative. Interviewees spoke of the support they received from mentoring at various career stages, helpful institutional training programs, and funding for junior faculty members. Equally important was the role modeling and encouragement they attributed to their mothers, and the support that some received from local members of their ethnic communities. Personality traits and mind tools such as persistence, bicultural competence, and optimism were also reflected in the interviews of these successful Asian women in STEM fields. Nguyen concludes by encouraging institutions to take these findings into account to affirmatively support Asian immigrant women in STEM fields.

University enrolment of women in Bangladesh is substantial and increasing, yet, according to Lubaba Basharat and Md Jahangir Alam in "Workplace Environment for Gender Equality and Sustainable Career Planning: The Case of Bangladesh," workforce participation is relatively low. To understand why they interviewed a purposive sample of 78 women university graduates who were currently or recently employed in the corporate, academic, and banking sectors. From the interviews they identified seven themes that fell roughly into two categories: unfriendly physical environments and limited advancement opportunities.

Among the problems in the physical or built environment were the absence of adequate restroom and changing facilities and the absence of amenities for lactating women, gender-segregated working spaces, and safety and comfort concerns in the workplace and in transportation to and from work. Lack of amenities contributes to health issues and makes it difficult for women to begin or return to work after childbirth. Gender separation at work is based on traditional gender roles imposing limits on networking, teamwork, and innovation. Transportation, whether public or provided by employers, is frequently unsafe exposing women to harassment or even physical violence.

As reported by the interviewees, overt and subtle forms of intimidation and discrimination from bosses and coworkers limit advancement opportunities. Gendered expectations prevalent in the social/cultural environment prevent women from challenging this treatment. Lack of representation is critical and manifold. There are few women considered for promotion to high echelon positions limiting their input and their opportunities to mentor or be mentored. In Bangladesh, there are few legal or internal policy options to address the issues identified by the research. The authors recommend ways to embed gender equality in organizations, to ensure safety, and to provide skill development and promotions mechanisms.