# Integrating Justice: A Feminist Political Ecology and Intersectional Blueprint for Regenerative Governance (WFF Framework)

## I. Executive Synthesis: The Imperative for Structural Integration

### A. The Limits of Gender Mainstreaming and the Case for Structural Change

The contemporary crisis in ecological governance necessitates a fundamental shift away from incremental inclusion toward structural transformation. While the World Wildlife Fund (WFF) framework currently acknowledges concepts such as care work and intersectionality, this superficial recognition often results in an insufficient methodology described as an "add and stir" approach, which fails to address complex social systems and identities or the relational nature of power.1 The current framework must move past simple gender mainstreaming to embrace Feminist Political Ecology (FPE), demanding a rigorous epistemic shift that places power relations at the core of resource and environmental analysis.2

The central thesis underpinning this structural shift is that the escalating crisis of ecological degradation is inseparable from the persistent crisis of social reproduction. These twin crises are deeply rooted in entrenched patriarchal and neoliberal structures that operate systematically to "download" ecological risk, social responsibility, and economic costs onto marginalized populations.3 FPE requires that the WFF adopt a commitment to "environmentalism, justice and feminism differently," mandating the structural interrogation of power that defines differentiated access and control of resources across multiple forms of social difference, including gender, class, ethnicity, age, and ability, and across scales from local to global.2

### B. Overview of Proposed Structural Shifts

The objective of this report is to transition the WFF framework from mere descriptive inclusion (identifying who is vulnerable) to **prescriptive structural intervention** (mandating the redistribution of power and command over resources).

This requires several key shifts: first, revaluing care work and social provisioning as the core of economic activity and extending this principle to planetary systems, formalized as Earthcare.4 Second, implementing intersectionality as a mandatory methodological practice for identifying compounded structural violence, moving beyond basic demographic data toward analyzing the Matrix of Domination.6 Third, mandating the re-design of governance systems around the FPE principles of relationality, accountability, and securing structural economic rights, particularly independent command over property.7

### C. The False Economy of Externalized Costs

Traditional economic models, particularly those based on Pareto efficiency, often rely on implicit assumptions such as the supremacy of markets and the belief in the order of species (humans rule).8 Crucially, these models function by externalizing ecological and social spillover effects, pushing them into a devalued "non-market" sphere.8

FPE and Social Reproduction Theory (SRT) decisively refute this logic. The analysis demonstrates that the viability of capitalist production is predicated on unpaid labor, primarily performed by women, which sustains and reproduces labor power, treating it as an unproduced resource.3 When the state or market externalizes ecological costs (such as pollution or resource depletion), these costs are systematically shouldered by women and marginalized communities in the form of increased unpaid care labor (Social Reproduction) and direct health impacts (FPE's corporeal socio-nature link).3 This mechanism creates a functionally false economy where environmental destruction appears profitable because the true costs of social and ecological regeneration are absorbed by the most marginalized, thereby subsidizing economic activity that destroys the planetary systems upon which human life depends. The WFF framework must explicitly reject this paradigm.

## II. FPE and the Politics of Planetary Survival: Deconstructing Socio-Nature

### A. FPE as a Framework of Critical Analysis

Feminist Political Ecology is a rigorous framework that builds upon political ecology by integrating gendered power relations across various scales, from the intra-household level to global processes.2 By placing structural power at its center, FPE systematically interrogates how inequality and differentiated access to, and control over, resources are defined through multiple intersecting forms of social difference, including gender, class, ethnicity, age, ability, sexuality, and nation.2

A critical function of FPE is its challenge to the dominant scientific gaze and the discourse of conventional environmental science. FPE insists that legitimate knowledge must be grounded in the lived experiences and knowledge arising from the struggles for justice of local communities, indigenous movements, and feminist movements.2 This epistemic shift is fundamental. Moreover, FPE establishes a profound theoretical linkage between the body and the environment, understanding 'environment' or 'socio-nature' as an **"extension of and extends into the body as a site of material reproduction and ecological impact"**.2 This corporeal link is essential for analyzing how environmental degradation translates directly into crises of physical and reproductive health for marginalized populations.

### B. Integrating Social Reproduction Theory (SRT) into Ecological Governance

SRT provides the necessary political economic critique to integrate social concerns into the WFF framework. SRT asserts that the production of goods and services is inseparable from the essential, unpaid labor performed mainly by women to sustain and reproduce lives.3 Social reproduction theorists challenge gender-blind Marxist political economy by asserting that capitalist production relies fundamentally on the reproductive household labors performed by women, rejecting the capitalist premise that considers wage labor an unproduced resource.3

However, under neoliberal reorganization, the responsibility for care work is systematically "downloaded" from the state to families and communities.3 It is critical to recognize that this neoliberal retrenchment is not a uniform process; historical and ongoing state social spending operates through established racial, class, and colonial hierarchies, often targeting some groups for provisioning while others are subjected to surveillance and punishment, such as Indigenous households in Canada.3

The integration of SRT must be expanded to highlight the interrelation between non-wage survival forms, specifically encompassing debt, community, and the environment.9 This expanded SRT framework reveals how ecological dispossession—such as the massive toxic contamination of rivers near industrial peripheries—forces vulnerable populations into new forms of poverty and market dependency, exemplified by the forced reliance on bottled water and debt mechanisms.9 A governance framework aiming for regeneration must address this relationship, understanding how the externalization of environmental costs results in the financialization of survival.

#### The Neoliberal-Ecological Vicious Cycle

The phenomenon described above creates a self-reinforcing loop of degradation and marginalization. When governmental structures retreat from social provisioning 3, families, disproportionately led by women, must dedicate significantly more unpaid time to securing basic necessities—including clean water, food, and basic healthcare.10 If local ecosystems are simultaneously degraded by contamination or resource extraction (an FPE concern) 9, the requisite care labor required to maintain life increases drastically. This heavy burden of time-consuming, unpaid care prevents women from engaging in education, obtaining paid employment (reducing economic security), and critically, participating effectively in policy and governance discussions.10 This reduction in political agency ensures that the very systems and power structures causing the degradation remain largely unchallenged, thereby perpetuating the loop of ecological harm and reproductive crisis.11

### C. The Ethics of Care and Earthcare as a Regenerative Foundation

FPE offers an ethical counterpoint to the prevailing market logic by promoting a feminist ethics of care.4 This ethics is built on concepts such as relationality, responsibility, and friendship, contrasting sharply with the dominant economic thinking characterized by "culturally masculine" attributes of autonomy, abstraction, and market supremacy.8 Mainstream economics consistently marginalizes topics like unpaid work, non-market production, and caregiving, labeling them as "feminine".8

For the WFF framework, this calls for the institutionalization and revaluation of care as **Earthcare**.4 Earthcare is defined as an everyday politics necessary for planetary survival, regeneration, and flourishing, extending the concept of care beyond human communities to encompass ecological systems.4 A genuinely regenerative economy must recognize human and ecological wellbeing as its core purpose.5 Achieving this requires fostering strong relational networks and diffusing power structures, which ensures that the complex needs of diverse members of society are heard and met.5

#### Operationalizing the Political Economy of Care

Moving beyond philosophical acknowledgement requires operationalizing the 5 Rs of Care: Recognize, Reduce, Redistribute, Reward, and Represent.5 Simply acknowledging care is insufficient. The WFF must prescribe mechanisms for *Redistribution* (encouraging male partners, youth, and community members to take on more work) and *Reward* (challenging the devaluation of activities that lack a financial exchange and addressing the low wages of paid carers).5

The integration of care into governance can be practically supported by models that have proven successful in the solidarity economy. For instance, the Bologna care cooperatives in Italy provide a scalable model, delivering 85 percent of local health and social care programs under contract.13 This system, rooted in cooperative structures tied to social and solidarity economies, illustrates how diffuse power and strong community networks can create systems that sustain and reward essential care work, providing a blueprint for socialized care provision within regenerative systems.14

## III. Intersectionality and the Matrix of Ecological Domination

### A. Applying Intersectionality Beyond Single-Axis Analysis

Intersectionality, initially coined by Kimberlé Crenshaw, provided a crucial critique of both feminist theory and anti-racist politics by exposing the compounded and unique experiences of oppression faced by Black women.16 The WFF framework must utilize intersectionality not merely as an identity checklist but as a methodology for analyzing how multiple sources of oppression—based on race, gender, class, ability, culture, and others—overlap and converge to produce complex systems of disadvantage.17 FPE explicitly integrates this by considering how subject identity is constituted materially through ecological relations.18

To achieve this systemic analysis, the WFF must adopt the sociological paradigm of the **Matrix of Domination** (Patricia Hill Collins).19 This framework explains that oppression is interconnected across race, class, and gender, requiring structural analysis rather than focusing on individual failures or single-issue struggles.1 An intersectional FPE approach must fundamentally challenge the prevailing cognitive distortion of neoliberalism, which systematically avoids analyzing structural power by reconstructing institutional exclusion and oppression as matters of *individual responsibility*.20 For example, policy design may attribute the energy poverty of elderly women in Eastern Europe to individual choices rather than systemic access barriers within energy cooperatives.20 The WFF must mandate that all policy reviews begin with a structural analysis of power imbalances and colonial histories.2

### B. Case Studies in Racialized Environmental Crisis

The consequences of failing to apply an intersectional lens are evident in numerous environmental justice crises.

The **Flint Water Crisis** serves as a stark example where a community’s intersectional identity—predominantly poor and Black—significantly influenced the lack of governmental responsibility and accountability.21 Research confirms that Black women in Flint were statistically more likely than White women to attribute the crisis to anti-Black racism on the part of government officials, reflecting a clear recognition that the disproportionate burden was structural and racialized, contributing significantly to psychological stress and poor health outcomes.22

Similarly, in **Cancer Alley, Louisiana**, the 85-mile stretch of intense petrochemical industry concentration represents institutional environmental racism where predominantly Black communities are burdened with severe, uneven levels of harm and pollution.23 The failure of institutional oversight, such as the US Environmental Protection Agency (EPA) abruptly closing a critical environmental justice investigation into Louisiana’s state failures, underscores how structural power—the Matrix of Domination—protects polluters and reinforces racial injustice.24

### C. Structuring Disability Justice into Regenerative Design

Regenerative governance cannot be truly equitable if it maintains an able-bodied/minded normativity. Integrating Disability Justice (DJ) requires transcending the limiting medical model of disability, which focuses on individual impairment (as defined by the Americans with Disabilities Act).25 Instead, the WFF must embed DJ principles: **Interdependence, Collective Access, and Collective Liberation**.26

**Collective Access** moves beyond basic compliance to recognize that accessibility and flexibility are creative necessities that benefit the entire community. The principle of **Interdependence** is fundamental to regenerative thinking, challenging the notion of rugged individualism and asserting that meeting one another's needs is a prerequisite for broader liberation.26 The structural incorporation of DJ must ensure that the constraints related to physical mobility and the systemic cycle of exclusion—which dictates *why* we make, *who* makes it, *what* we make, *who* uses it, and *how* it's made—is constantly challenged and shifted toward genuine inclusion.25

#### Queer Ecology and Rigid Frameworks

The mandate for structural flexibility is further supported by the insights of queer ecology. Queer ecology critiques the imposition of rigid, heterosexist discursive frameworks on the living world, particularly through exclusionary language such as “unnatural,” “primitive,” or “deviant”.27 This critique aligns perfectly with FPE’s challenge to the dominant, deterministic scientific gaze.2 For the WFF framework, this means avoiding rigid, top-down conservation and design models. Instead, the framework must embrace complexity, relationality, and co-evolutionary processes inherent in living systems.29 This approach demonstrates that the fight for climate justice is inextricably linked to the fight for queer liberation, as both require questioning the systems that define who belongs and whose lives are worth protecting.27

## IV. FPE Critique of Current Governance Paradigms

### A. The Failures of Exclusion: Deconstructing Fortress Conservation

The WFF framework emphasizes respecting the rights of Indigenous Peoples and local communities (IPs and LCs).30 To give this meaning, the framework must explicitly reject the model known as "Fortress Conservation."

Fortress conservation is the historically favored model, often supported by governments and large NGOs, that seeks to protect biodiversity by isolating ecosystems and making them "devoid of people".32 FPE analysis shows this approach to be jurispathic—it "kills off" competing legal systems and norms (such as Indigenous management practices) based solely on the power of the central authority or conservation complex.33 This model systematically ignores the growing body of evidence that forests and biodiversity thrive when IPs maintain legally recognized rights and control over their customary lands.32 By being fundamentally indigenous-exclusive, fortress conservation often becomes a justification to reject land rights, while simultaneously opening protected areas to tourism, scientific research, and safari hunting, leading to failed ecological outcomes due to low community compliance and the leakage of environmental costs into neighboring areas.34

The shift away from this exclusionary paradigm toward a rights-based approach must be understood as a constitutional project. Fortress Conservation is founded on a declaration of power.33 FPE demands a **jurisgenerative constitutionalism** that actively manages the plural voices of multiple legal and quasi-legal systems.33 This involves designing institutional mechanisms that turn historical adversaries into fruitful collaborators, prioritizing Free, Prior, and Informed Consent (FPIC) and the co-design of interventions with IPs and LCs.31

### B. Command Over Property as a Regenerative Prerequisite (Bina Agarwal)

A core structural requirement for regenerative governance, particularly in rural economies, is addressing the profound gender gap in the **command over property**. Economist Bina Agarwal’s foundational work argues that this gap, particularly regarding arable land, is the single most critical factor contributing to gender inequality in economic well-being, social status, and empowerment.7 In rural South Asia, for instance, women overwhelmingly desire independent land security, recognizing that better employment opportunities, while important, cannot substitute for the foundational security of land ownership.7

The structural barrier is not merely legal; a complex range of social, administrative, and ideological factors ensures a persistent gap between women’s legal rights to property and their actual ownership and effective control.7 To promote systemic regeneration, the WFF must mandate policies that prioritize collective action by women and marginalized groups to secure and utilize independent land rights.

### C. Critical Assessment of WFF Principles (Equity and Governance)

While WFF Principles mandate Equity and Inclusion and the respect for IP/LC rights 30, FPE requires metrics and mechanisms that ensure genuine power redistribution. Traditional governance methods often unconsciously prioritize high-power, high-interest actors, thereby overlooking the input and agency of marginalized communities.37

Good governance requires pluralism, transparency, and participation, but persistent structural barriers—such as poverty, discrimination, and deep-seated patriarchal norms—systematically hinder the full political participation of marginalized groups, including Indigenous women and youth.11

The WFF must mandate a governance model that actively shifts power. A strategic approach involves reimagining stakeholder analysis by adopting frameworks like Arnstein's Ladder of Citizen Participation to move from tokenistic consultation to genuine decision-making.37 This necessitates categorizing stakeholders to prioritize **"Empowered Co-Creators"**—those historically marginalized groups who, through institutional support, are given both high influence and high interest in the process.37 This ensures that structural inequities tied to race, class, gender, and ability are addressed systemically, leading to policy cycles crafted *with* marginalized communities, not merely *for* them.37

Table 1 summarizes these theoretical linkages and structural requirements:

Table 1: FPE and Intersectional Integration Matrix for WFF Governance

| **Theoretical Lens** | **WFF Principle Gap Addressed** | **Core Requirement for Regenerative Governance** | **Source(s)** |
| --- | --- | --- | --- |
| Feminist Political Ecology (FPE) | Resource Access, Knowledge Production, Power Dynamics | Mandate co-equal *command over property* (land/resource rights); prioritize subjugated and Indigenous knowledges. | 2 |
| Social Reproduction Theory (SRT) | Economic Valuation, System Boundaries, Risk Distribution | Valuation and structural investment in the **5 Rs of Care** (Earthcare); explicitly internalizing social/ecological externalities. | 3 |
| Intersectional Analysis (Crenshaw/Hill Collins) | Equity, Inclusion, Impact Assessment | Shift from single-issue analysis to assessing **compounded structural oppression** (Matrix of Domination) in policy impacts. | 1 |
| Disability Justice (DJ) | Accessibility, Non-Ableist Design | Institutionalize **Interdependence and Collective Access** as design principles, rejecting able-bodied/minded normativity. | 25 |

## V. Structural Impacts: Mapping FPE Vulnerability in Global Processes

### A. The Extractive Violence Nexus

FPE provides the analytical tools to connect environmental issues directly to human rights and structural violence. Resource extraction, particularly in areas near Indigenous communities, is inextricably linked to colonial violence and escalating gender-based violence (GBV).39

The proliferation of temporary settlements, known as "Man Camps," associated with extractive industries, is structurally tied to the ongoing crisis of Murdered and Missing Indigenous Women, Girls, and Two-Spirit+ People (MMIWG2S+).39 This means that the violence of extraction should not be viewed solely as an economic activity, but as a **proposal for reproductive crisis generation**. Extractive activities violently disrupt ecosystems and community cohesion while simultaneously externalizing immediate environmental risk (pollution) and social risk (GBV and colonial displacement) onto marginalized women.2

For the WFF, this connection mandates that environmental reviews and impact investing policies must be reformed to adequately address the violence experienced by Native women and children.41 Any regenerative impact investing framework 42 must enforce a zero-tolerance policy for extractive projects that fail a rigorous intersectional impact assessment that specifically mitigates the risk of gender-based and colonial violence.39 The resulting mitigation must address the ensuing MMIWG2S+ risk and colonial displacement as critical, non-negotiable externalities.

### B. Planetary Urbanization and Forced Mobilities

The global phenomenon of planetary urbanization, characterized by rapid urban population growth, capital mobility, and accumulation 43, is compounded by climate change and conflict, resulting in massive forced displacement.44

A critical finding from FPE analysis is the gendered dimension of this displacement: estimates show that 4 out of 5 people (80%) displaced by the impacts of climate change are women and girls.45 This heightened vulnerability is directly attributable to patriarchal social structures that limit women’s economic security, literal mobility, and access to resources.45 Acute disasters also disrupt essential services like sexual and reproductive health care, further compounding negative impacts.46

Women’s everyday movements in cities are often structured by "interdependent, chained trips" related to managing employment and essential care activities, a pattern conceptualized as **"mobilities of care"**.47 Current urban and transport planning typically relies on a "universal subject"—often implicitly the able-bodied, heterosexual, white masculine commuter—whose mobility patterns are designed for and aspired to.47 This systemic bias renders the complex "mobilities of care" invisible and unsafe, particularly regarding access to public transport and pedestrian facilities.47

For the WFF to advance sustainable urban futures, it must recognize that the climate and urbanization crises demand limits on "untethered mobilities" and require a political critique of transport infrastructure. This means interrogating the nexus between fossil fuel dependence and hegemonic masculinity.47 Regenerative urban planning must explicitly decouple the concept of the "good life" from capitalist, patriarchal, and white supremacist values, prioritizing the safety and visibility of "mobilities of care" over car dependence.

### C. Gentrification as Intersectional Ecological Displacement

Gentrification, a byproduct of planetary urbanization, is not a neutral economic force but a process that generates unique intersectional displacement. As property values rise and neighborhoods transform, housing instability disproportionately affects women of color, single mothers, and elderly women on fixed incomes.48

The negative effects of gentrification are felt acutely by minority communities, who have fewer neighborhood options available compared to white counterparts.49 Studies demonstrate that poor residents moving from historically Black gentrifying neighborhoods tend to move to poorer, non-gentrifying areas, while those from other gentrifying areas often move to wealthier neighborhoods.49 This leads to the compounding harm of forcing Black residents into a shrinking set of affordable yet disadvantaged neighborhoods within the city.49

Furthermore, the FPE-SRT link highlights that even if gentrification leads to reduced crime, mothers with lower socioeconomic status may not benefit, or may even be worse off, due to the loss of vital community-level social networks, informal support systems, and local access to affordable care services.48 Regenerative policy must include explicit anti-displacement mandates and acknowledge that the loss of community cohesion represents an externalized cost of urban development, demanding mitigation policies that protect and enhance existing social reproductive infrastructures.

## VI. Regenerative Governance Reimagined: FPE-Integrated WFF Principles

Regenerative design frameworks, such as those emphasizing Wholeness, Nestedness, Place, and Reciprocity, must be structurally infused with FPE’s critical socio-political content to move beyond technical sustainability toward systemic transformation.

### A. Re-interpreting Regenerative Principles through an FPE Lens

#### Wholeness

The principle of Wholeness advocates for whole systems thinking, requiring the integration of ecological, social, cultural, and physical aspects.51 In an FPE context, this must explicitly include **political power dynamics**. The constant striving of a living system toward "being more whole" 29 requires developing the capacity to grasp the distinctive core or essence of a place as a living being, which is fundamentally inseparable from the history and people (and their diverse struggles) that constitute it.52

#### Nestedness

Nestedness acknowledges the interconnected hierarchy of systems, where smaller systems are part of larger ones.29 FPE mandates that this analysis explicitly map how structural oppressions—gendered, racial, colonial—operate across these nested scales, from the body (the site of socio-nature) to global supply chains and governance structures.2 Systemic changes must recognize that interventions at any level impact the entire nested hierarchy.51

#### Reciprocity

The principle of Reciprocity demands fostering a mutuality of relationship.29 In the regenerative framework, this is often rooted in the concept of **Reconciliation**.53 Applying an FPE lens means that reciprocity is not merely transactional; it requires addressing historical and ongoing ecological debts incurred through extraction, colonial land dispossession, and environmental racism (e.g., land restitution and reparations) to truly achieve equitable and syntropic (regenerative) processes.53

### B. Nodal Interventions for Equitable Systemic Shift (Levels of Work Framework)

The Nodal principle focuses on strategic engagement at critical points to ensure maximum impact and efficiency.51 FPE refines this by identifying the 'nodes' not just as points of ecological stress, but as **points of maximum power concentration and vulnerability**. Regenerative development aims for the actualization of living systems by building capacity.54

The application of the Levels of Work framework must be guided by FPE's commitment to justice. This means that nodal interventions must focus on **structural changes** that increase the capacity of marginalized systems (human and non-human) to self-regenerate and express their uniqueness.56 Concrete examples of FPE nodal interventions include securing independent command over land and resources 7 or institutionalizing cooperative structures for resource management.14 The design process must flow from a deep understanding of the system’s unique potential down to the implemented nodal interventions.55

### C. Constitutionalizing Justice: Principles for Jurisgenerative Policy

To ensure the structural integration of FPE, the WFF must establish constitutional principles for Regenerative Governance that mandate pluralism and structural equity.33

A fundamental requirement for regenerative design is **socio-political pattern literacy**. This extends the conventional concept of pattern literacy—the ability to understand patterns of living systems—to include recognizing systemic patterns of socio-political violence.52 For instance, recognizing the established patterns where resource extraction leads directly to MMIWG2S+ violence 39 is socio-political pattern literacy. The WFF must mandate that all projects based on regenerative design reject or structurally alter proposals at the nodal intervention stage if they fail to harmonize with the "larger patterns of place" by failing to prioritize Indigenous sovereignty and justice.52

These constitutional principles must ensure that institutional mechanisms are designed not to eliminate conflict, but to manage it in a jurisgenerative manner, enabling historically subjugated voices to become legitimate partners in constitutional discourse.33 The resulting wealth in the whole system is defined not by economic efficiency, but by the diffuse power, equity, and resilience of the nested socio-ecological system to self-organize.5

## VII. Implementing the Intersectional Care Economy: Policy and Metrics

### A. Operationalizing the 5 Rs of Care

The WFF must operationalize the politics of care by mandating structural changes across the 5 Rs:

1. **Recognize and Value:** Mandatory accounting mechanisms must be established to quantify and make visible unpaid care work, reversing the current systemic devaluation of activities with no financial exchange.5
2. **Redistribute and Reduce:** Policies must actively support the redistribution of care labor, encouraging non-primary caregivers (male partners, community members, state services) to take on greater responsibility.5 This requires public policy supporting the reconciliation of work and family responsibilities and actively challenging traditional gender divisions of labor.57
3. **Reward and Represent:** Investment must be channeled into care infrastructure, including both direct and indirect care services.10 The framework must address the gender wage gap prevalent in paid care sectors, while recognizing that simply paying for care services does not automatically resolve underlying gender inequality associated with care work.5 Promoting democratic economic forms, such as social cooperatives, is key to rewarding care work and distributing power.15

### B. Policy Tool: The Intersectional Impact Assessment (IIA)

Standard Gender Impact Assessments (GIAs) or Environmental Impact Assessments (EIAs) are insufficient. The WFF framework must mandate a rigorous **Intersectional Impact Assessment (IIA)** utilizing critical, action-oriented frameworks.

The IIA should be guided by the **Moser Framework**.58 This framework distinguishes between:

1. **Practical Gender Needs:** Addressing immediate, often visible necessities like safety, access to clean water, or basic infrastructure (which maintain existing gender relations).59
2. **Strategic Gender Interests:** Addressing underlying structural inequalities, such as securing independent command over property, achieving political representation, or transforming gender roles (which potentially transform existing gender subordination).7

The IIA process must prioritize historically marginalized groups as **Empowered Co-Creators** in the policy design and assessment process, ensuring that the policy response addresses strategic interests rather than being confined to meeting immediate practical needs that leave structural power intact.37

Table 2 details the structural requirements for the IIA:

Table 2: Proposed Intersectional Impact Assessment (IIA) Framework for WFF

| **IIA Stage** | **FPE/SRT Input Required** | **Intersectional Mechanism/Tool** | **Policy Output Goal** |
| --- | --- | --- | --- |
| **I. Problem Definition & Context** | Identify how the issue relates to the crisis of social reproduction (SRT) and ecological dispossession.9 | Use the Moser Framework to distinguish between immediate *Practical Needs* and transformative *Strategic Interests*.58 | Define goals that dismantle structural oppression (Matrix of Domination).6 |
| **II. Stakeholder Analysis** | Map resource control (access vs. *command over property*—Agarwal).7 | Redesigned Power Matrix: Prioritize *Empowered Co-Creators* (marginalized groups) over high-power actors.37 | Ensure representation of diverse identities (race, disability, gender non-conforming) in decision-making.17 |
| **III. Assessment & Mitigation** | Analyze project risks based on FPE/colonial violence (e.g., MMIWG2S+ risk from extractive projects).39 | Mandate *Collective Access* (DJ principle) and *Gendered Mobility* analysis for all infrastructure/urban projects.26 | Develop anti-displacement mandates (addressing gentrification/urbanization impacts on women/minorities).48 |
| **IV. Governance and Redress** | Require policy to shift from token inclusion to genuine structural participation.11 | Institutionalize support for participation (e.g., funding childcare and transport for community meeting attendance).60 | Establish cooperative and solidarity economy structures for localized care/resource management (e.g., Bologna model).13 |

### C. Governance Reforms for Authentic Participation

Token inclusion is a structural barrier to equitable governance. To enable genuine participation, particularly for women who bear the highest burden of care, the WFF must address practical barriers to decision-making. This means mandating that regenerative projects institutionalize support systems for participation. Good practice in involving families in key decision-making meetings shows that actions such as allowing families to choose the time, location, and refreshments, building trust, and, crucially, **providing childcare and transport assistance** are essential to enable the participation of those with unpaid care responsibilities.60

Furthermore, the WFF must actively promote and invest in social co-operatives and solidarity economies.15 These democratic structures facilitate social interventions, help address traditional gender divisions of labor, and empower women to organize around their work.57 By distributing and balancing power among stakeholder groups, cooperatives increase trust and social cohesion, providing a structural mechanism to counter the massive global gender wealth gap exacerbated by corporate power.5

### D. Monitoring and FPE-Sensitive Metrics

The WFF’s monitoring framework must move beyond traditional conservation or market indicators to incorporate metrics that reflect social reproduction and power distribution.

Key metrics necessary for FPE-integrated governance include:

* **Command over Property Metric:** Tracking the percentage of land titles and resource governance roles held independently by women and marginalized groups.7
* **Time-Use Metrics:** Quantifying the redistribution and reduction of unpaid direct and indirect care work within project areas.10
* **Intersectional Violence Tracking:** Monitoring the incidence of intersectional violence (e.g., GBV, colonial displacement, MMIWG2S+ connections) in relation to project areas and supply chains.39
* **Participation and Power Metrics:** Evaluating governance structures based on the degree of decision-making power afforded to marginalized communities, tracking movement up the ladder from consultation to co-creation.37

## VIII. Conclusions and Structural Recommendations

The integration of Feminist Political Ecology and rigorous intersectional analysis into the WFF Regenerative Governance framework is not a mere enhancement but a non-negotiable structural requirement. The evidence demonstrates that the prevailing crises of extraction, urbanization, and ecological degradation are fundamentally rooted in the political economy of social reproduction and the Matrix of Domination. Attempts at regeneration that ignore these structural dynamics are doomed to perpetuate cycles of violence and inequality, ultimately leading to ecological failure.

The WFF framework must therefore transition from a focus on technical sustainability to a focus on **structural equity**. This transition requires:

1. **Epistemic Shift:** Mandating that all governance and research activities prioritize the subjugated knowledge generated by the struggles of indigenous, feminist, and local communities, challenging the dominant scientific and economic gaze.2
2. **Internalization of Costs:** Structurally recognizing care (Earthcare) as the core purpose of the economy, requiring mandatory accounting mechanisms for unpaid care and the explicit internalization of social and ecological spillovers currently externalized by market mechanisms.5
3. **Mandatory IIA:** Replacing existing impact assessment processes with a mandatory Intersectional Impact Assessment (IIA) utilizing the Moser and Matrix of Domination frameworks to identify and mitigate compounded structural oppression, moving beyond addressing practical needs to transforming strategic interests.6
4. **Prioritization of Rights and Sovereignty:** Explicitly rejecting Fortress Conservation as a failed and human rights violating paradigm.32 Mandating the establishment of a jurisgenerative constitutionalism that secures Indigenous sovereignty, implements Free, Prior, and Informed Consent (FPIC), and prioritizes independent command over property for women and marginalized groups.7
5. **Nodal Power Interventions:** Utilizing the regenerative principle of Nodal engagement to target points of power concentration and vulnerability, such as addressing the extractive violence nexus (MMIWG2S+) and dismantling structural barriers to participation, including providing childcare and supporting solidarity economies.13

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