

Interview with
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What is the book's point of departure?

I began with a sociological approach, collecting life stories in several regions, towards understanding how one might live differently in our times, extricating oneself from urban influences, creating a livable, parallel world. What interested me was the opposite of what is usually said of the 'rurbanized' countryside; I focused exclusively on people who had their eyes fixed on the countryside, whether they lived there or not. Contrary to widely held notions, this countryside is abuzz with activity, everyone moving in all directions, circulating, meeting ... And I, I entered this race, this dance. The second choice was to focus on people who had adapted a large part of their lives, whether on professional or family fronts: their ways of living, of learning. Once this is done, the slightest gesture is politicized since each action must take into account the totality of the living world, necessitating a very specific regime of attention that I wanted to examine in the book.

How did you go about writing the book?

Once I returned from the field, I read a number of philosophical and theoretical texts. I felt the need to be accompanied in this work by a series of women authors, feminists from the 1970s, who belonged to a movement that I term "subsistence feminism" (*féminisme de subsistance*). I cite Françoise d'Eaubonne principally. She invented the term "ecofeminism" in the 1970s. The term was then taken up in the United States before it returned to us in France. I knew I had to bury myself in the very small histories of the everyday to understand the macrostructure. I also needed the theoretical companionship. To show the cogs, the scenes from everyday life, is to rush into a theoretical, textual history. I do this in this book from the point of view of the peasants and the neo-peasants I encountered. It is rather specific. I do not seek to clear the field and propose a brand new notion of "everydayness." Rather, I saw an everydayness and wondered who the authors were who would help me think it through.

How is this book relevant today?

This is an engaged work. The issue is no longer to think about great changes and grand revolutions but, more concretely, to know how one passes from one day to the next. I considered numerous possibilities, from bioregionalism to Murray Bookchin's libertarian municipalism. It is not a matter of embracing all the world in its global dimensions, but rather of taking up a tiny portion of territory and burying oneself therein, that is, of taking one's

place there, of occupying a footing there. Therefore, I extend the spectrum of the possible from Thoreau constructing his hut to indigenous peoples trying to preserve an impossible nomadism within the fifty square kilometers left to them. Very willingly, I set aside the grand narratives of history and strove, above all, to give voice to histories from elsewhere, that were not Eurocentric. The feminist perspective helped me in this.