

Andrea Bowers's "Can the world mend in this body?"

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Law of the Rights of Mother Earth

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Chapter I: Object and Principles

Article 1. Scope
This Law is intended to recognize the rights of Mother Earth, and the obligations and duties of the international community to ensure respect for these rights.

Article 2. Principles
The following principles that govern this Law are:

1. **Harmony:** Human activities within the framework of diversity and ecology should achieve a dynamic balance with the cycles and processes inherent in Mother Earth.
2. **Order:** Good use of the resources of living systems within the rights of Mother Earth is possible in a harmonious and dignified manner.
3. **Character:** The regeneration of Mother Earth, the state and human health and activity, in harmony with the common interest, must ensure the necessary space for Mother Earth to express its own dynamic, and regenerate without significant alteration its own structure and functional capacity, recognizing that living systems are dynamic in their ability to regenerate, and that humans are limited in their ability to modify their actions.
4. **Respect:** We defend the rights of Mother Earth, the state and human health and activity, in harmony with the common interest, must ensure the necessary space for Mother Earth to express its own dynamic, and regenerate without significant alteration its own structure and functional capacity, recognizing that living systems are dynamic in their ability to regenerate, and that humans are limited in their ability to modify their actions.

communicated, nor were original persons present.

6. **Collective Decision:** The exercise of the rights of Mother Earth requires the recognition, respect, protection, and defense of the diversity of cultures, knowledge, skills, practices, skills, technologies, information, science, technology and standards of life value of the world's peoples and the diversity of their own nations.

Chapter III: Mother Earth, Definition and Character

Article 3. Mother Earth
Mother Earth is a dynamic living system comprising an indivisible community of all living systems and living organisms, interconnected, interdependent and complementary, which share a common destiny. Mother Earth is considered sacred, from the spirit of nature and present and future generations.

Article 4. Living Systems
Living systems are complex and dynamic communities of genetic, chemical, microorganismal and other beings and their environments, where human communities and the rest of nature interact in a functional and harmonious way, under the influence of climatic, geophysical, and geobiological processes. Such living systems include the world's diversity, and the world's peoples, nations, organic organisms, people, and structures.

capacity and integrity of the cycle process and the health of Mother Earth.

8. **Energy:** Each person respects Mother Earth from the mechanical and mechanical energy of the systems of the components, from the communication of living systems and the energy that supports them, and from the structural causes and effects of global climate change.

9. **Energy:** Each person respects Mother Earth from the mechanical and mechanical energy of the systems of the components, from the communication of living systems and the energy that supports them, and from the structural causes and effects of global climate change.

Functional: Legality of assembly, on the awareness of the world of December 2009, Montreal and Rio.

Dr. René Ortiz Alvarado, Chilean President, Chamber of Deputies

10. **Dynamic:** Each person respects Mother Earth from the mechanical and mechanical energy of the systems of the components, from the communication of living systems and the energy that supports them, and from the structural causes and effects of global climate change.

Article 5. States of Mother Earth
The states of Mother Earth are public or private legal entities.

1. **States:** Each person respects Mother Earth from the mechanical and mechanical energy of the systems of the components, from the communication of living systems and the energy that supports them, and from the structural causes and effects of global climate change.
2. **States:** Each person respects Mother Earth from the mechanical and mechanical energy of the systems of the components, from the communication of living systems and the energy that supports them, and from the structural causes and effects of global climate change.

Article 6. States of Mother Earth
Each person respects Mother Earth from the mechanical and mechanical energy of the systems of the components, from the communication of living systems and the energy that supports them, and from the structural causes and effects of global climate change.



and the Bolivian communities.

Article 7. Legal Status of Mother Earth
For the purpose of protecting and enforcing the rights of Mother Earth, the state and the character of collective public interest, Mother Earth and its components, including human communities, are entitled to all the inherent rights recognized in this Law. The exercise of the rights of Mother Earth will take into account the specificities and particularities of its various components. The rights under this Law shall not limit the exercise of other rights of Mother Earth.

Article 8. Exercise of the Rights of the Mother Earth
The Bolivian people, in the community of living systems, exercise their rights under this Law, in a way that is consistent with their individual and collective rights. The exercise of individual rights is limited by the exercise of collective rights in the living systems of Mother Earth, when the exercise of rights must be resolved in ways that do not irreversibly affect the functionality of living systems.

Chapter III: Rights of Mother Earth

Article 9. Rights of Mother Earth
Mother Earth has the following rights:

1. **Life:** The right to maintain the integrity of living systems and natural processes that maintain them and capacities and conditions for regeneration.
2. **Life:** The right to maintain the integrity of living systems and natural processes that maintain them and capacities and conditions for regeneration.

Article 10. Rights of Mother Earth
The Bolivian people, in the community of living systems, exercise their rights under this Law, in a way that is consistent with their individual and collective rights. The exercise of individual rights is limited by the exercise of collective rights in the living systems of Mother Earth, when the exercise of rights must be resolved in ways that do not irreversibly affect the functionality of living systems.

Article 11. Rights of Mother Earth
The Bolivian people, in the community of living systems, exercise their rights under this Law, in a way that is consistent with their individual and collective rights. The exercise of individual rights is limited by the exercise of collective rights in the living systems of Mother Earth, when the exercise of rights must be resolved in ways that do not irreversibly affect the functionality of living systems.

Article 12. Rights of Mother Earth
The Bolivian people, in the community of living systems, exercise their rights under this Law, in a way that is consistent with their individual and collective rights. The exercise of individual rights is limited by the exercise of collective rights in the living systems of Mother Earth, when the exercise of rights must be resolved in ways that do not irreversibly affect the functionality of living systems.

Chapter IV: State Obligations and Societal Duties

Article 13. Obligations of the State
The State has the following duties:

1. **Protect:** Each person respects Mother Earth from the mechanical and mechanical energy of the systems of the components, from the communication of living systems and the energy that supports them, and from the structural causes and effects of global climate change.
2. **Protect:** Each person respects Mother Earth from the mechanical and mechanical energy of the systems of the components, from the communication of living systems and the energy that supports them, and from the structural causes and effects of global climate change.

Restoration for Women and Family Planning Manifesto

There is no justice without free, evidence-based and ideology-free medical care.

There is no freedom without access to abortion.

Abortion has means forced birth. Discrimination.

State violence against all of us. Reproductive justice requires abortion to be legal, accessible and free.

How should we care for people, not fundamentalists who impose suffering in the name of ideology.

We demand a dignified life, without fear that the state will force us to continue the pregnancy, and put in prison a doctor or a friend.

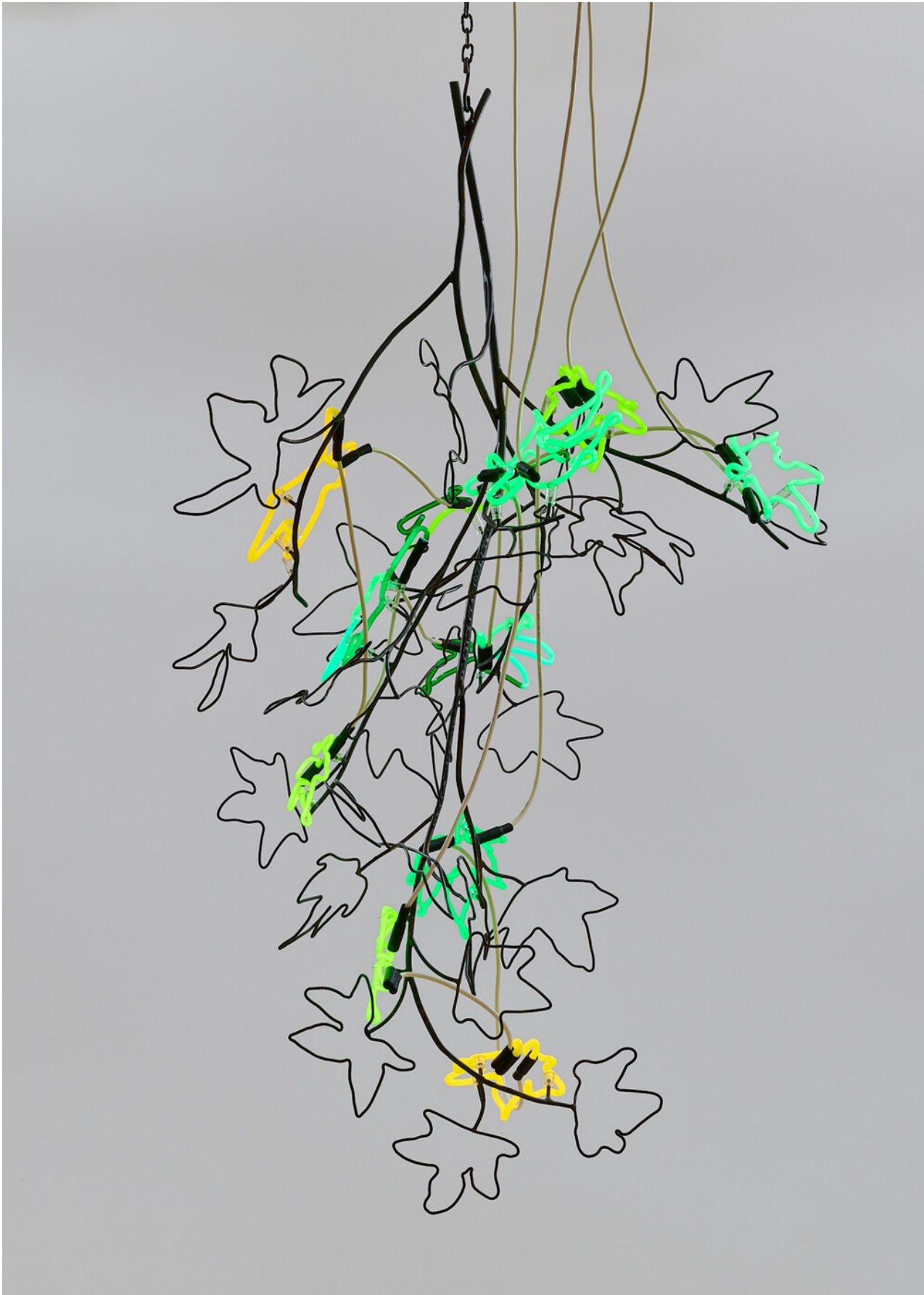
In the twenty-first century, personal autonomy cannot depend on wealth. Decisions about parenting belong to us. Only us.

Human rights do not break families, but the hypocrisy cultivated by extremists - the approach favoured by the current government.

We expect systemic change!

The state has a duty to take care of us, not control us. The state has a duty to let us decide.

To provide us with modern medical care based on science, not ideology. Regardless of status, citizenship, place of residence or family situation -

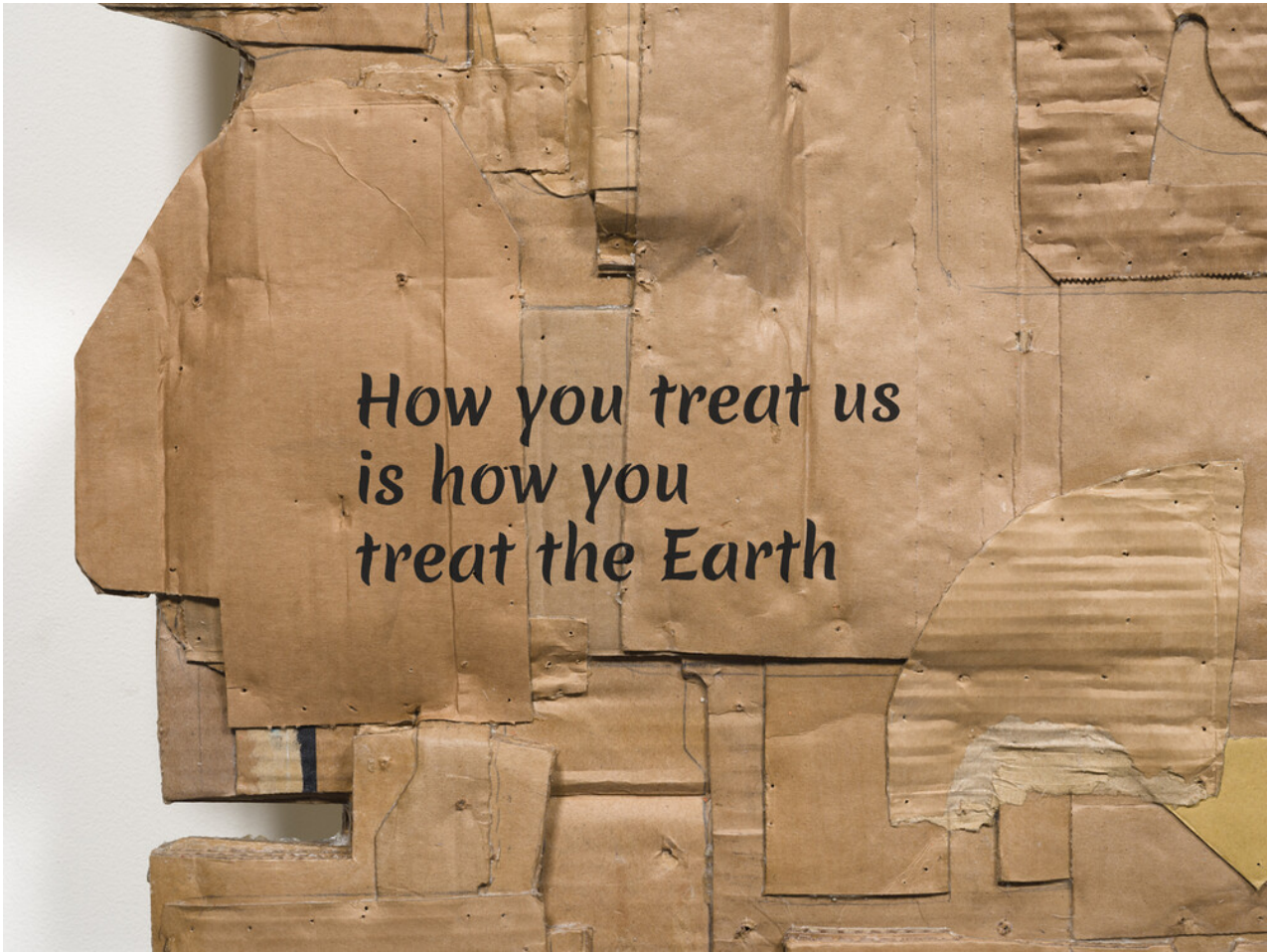




what must be undone
in order to heal



How you treat us
is how you
treat the Earth



Andrea Bowers, *Rights of Nature I*, 2022. Neon glass tubes with argon mercury gas (emerald green, lite green, and incandescent), neon transformer and cables, 52 x 90 inches. Image courtesy of the artist and Jessica Silverman Gallery, San Francisco. Photo

by Glen Cheriton/Impart Photography.

Andrea Bowers's solo show at Jessica Silverman Gallery is marked by the artist's signature combination of directness and nuance. Rooted in eco-feminist engagement and employing a wide range of media—neon signs, drawings on recycled materials, and video documentary—her deftly radical work calls attention to environmental degradation caused by patriarchal systems.

Bowers's wall-mounted sculpture *Rights of Nature I* (2022) glows at passersby through the gallery's street-level storefront window. Green neon tubing, styled in antique Gothic font, evokes legal documents while limning the piece's title phrase. This in turn seems to emit a yellow speech bubble framing the words "to exist, flourish, and naturally evolve" in a contrasting font. This work builds on the use of neon by an earlier generation of artists—Deborah Kass and Bruce Nauman among them—as a communicative medium for political commentary, while continuing to play on and against its conventional employment in commercial signage. Though less dynamic than some of Bowers's previous witty and sharply political slogans in flashing multicolor lights, it is among her most substantial: a heartfelt and lucid declaration that the Earth and other living creatures should be afforded the same rights, ethical treatments, and legal protections as humans.

Within the gallery, a sister piece is mounted on the wall. *Rights of Nature & Bodily Autonomy (Law of the Rights of Mother Earth, Bolivia, 2010; Federation for Women and Family Planning Manifesto, Warsaw, Poland, 2020)* (2022) replicates declarations of fundamental social, political and environmental sovereignty in words and images with labor-intensive color fields and careful lettering drawn by hand in pencil on paper. Nearby, a second hanging neon piece embodies the message held forth by its title, *Chandeliers of Interconnectiveness (Everything Is Part of Everything Else)* (2022), inscribed in steel, shaped into forms of hanging branches with leaves highlighted in neon.

The life-and-death stakes of failing to recognize the "interconnectiveness" of living things, and their larger environmental surroundings, are displayed in three large-scale drawings on cardboard in Bowers's "Eco Grief Extinction" series, vibrantly rendered in acrylic colors while combining sets of materials and re-appropriated imagery from the turn of the twentieth century. Bowers pairs haunting portraits of three bird species—the Molokai Creeper, the Bachman Warbler, and the Ivory-Billed Woodpecker—recently made extinct by human environmental impacts, each accompanied with re-creations of vintage illustrations or more contemporary female human forms, representing our survivor species' parallel demonstrations of vitality, vulnerability, and mourning.

Cardboard, in these irregular, intensely pieced-together panels, becomes more than mere background for the figures. Instead, it's insistent in its own textures and the committed weaving together of numerous fragments of repurposed paper products—recycling as manifesto against unquestioning modes of resource extraction, accumulation, and monumentality. Bowers's use of cardboard as more than a material base points to her longstanding work around safeguarding old-growth trees, the living beings from which this manufactured packaging material derives.

Facing these representations of grief from across the room, Bowers's 2022 video *Landscapes We Call Home, Redwood Forest Defense, 2020* documents activism countering further loss of life. While avowedly less belligerent than groups such as Extinction Rebellion and Earth Liberation Front, members of the Redwood Forest Defense, shown embedded high in the canopy of redwood trees in Northern California, militantly oppose not only the clear-cutting lumber industry but prevailing extractivist ideologies that support such rapacious commercial methods. Projected larger-than-life, these activists put forward the emphatic yet nuanced analyses that can only be generated through experiences of life outside conventional society. The direct address to viewers by protesters who put their own bodies *out there* makes these revolutionaries—and revolution itself—seem not only reasonable but acutely necessary to protect individual trees while intervening in a deeply flawed social order generated by capitalism.

If monuments are meant as enduring reminders of past events and human figures, then Bowers's material choices pose a series of anti-monumental challenges to who and what have historically been represented as cultural icons. Such investments are, of course, disturbingly and dangerously present, looming over our common future and affecting everything from individual psyches and social relationships to the reckless and permanent destruction of manifold living species. Bowers's work calls on viewers not simply to get back to nature, but to pro-actively defend our interconnective world against human onslaught.

About the Author

Brian Karl is a cultural worker based in California, where he teaches art and anthropology at UC Berkeley and the California College of the Arts. His screenplay *Cybersyn: The Computer and the Socialist* was an official selection of the 2019 Oaxaca International Film Festival and the 2020 Rome Independent Prisma Awards.