

This special issue is grounded in the widespread recognition that water is the source of life.

In an Anishinaabeg context, *Nibi* (water) is sacred, and women have particular responsibilities and knowledge in relationship to it. As guest editors, we recognize that mainstream academic scholarship and settler society in Canada typically do not recognize the sacred connection between women and water and life, nor is there an awareness of the traditional knowledge that Indigenous communities and social movements are seeking to recover and restore as a necessary element in their survival and the survival of Mother Earth. Brutal practices toward the environment are continuing processes of patriarchal colonization that began millennia ago with the earliest attacks on Indigenous earth-based cultures. Indigenous women and communities around the world today continue to bear the brunt of the destruction and are at the heart of the resistance. We have thus centered both the traditional Indigenous knowledge and resistance to the destruction within this collection.

We further highlight women's visionary recovery and resistance in many communities globally, as we wanted to produce a journal issue which would deepen our understanding of the destructive forces and values we face and celebrate the rich variety of powerful resistance and deep alternatives everywhere. Overall, in this work, we honour women's special relationship to water, traditionally and in daily life today. The articles represent diverse voices and approaches, but collectively address the growing concern for the depletion and commodification of freshwater, pollution of oceans, lakes, and rivers, decreased water-based biodiversity, and increased use and abuse of water by companies involved in the extractive economy taking place across the world. The opening of Canada and the rest of the world to the life and spirit denying extraction business has had disastrous effects on health, economies, and cultures, especially in poor, Indigenous, and peasant communities which are organizing in resistance. Profiling the innovative and powerful frameworks and responses on the part of women worldwide is an expression of hope.

Ce numéro spécial des Cahiers est déterminé à soutenir la reconnaissance universelle de l'eau qui est source de vie

Dans le contexte Anishinaabeg, *Nibi* (l'eau) est sacrée et les femmes ont une connaissance et une responsabilité spéciales envers elle. Les éditrices invitées ont reconnu que les chercheurs ordinaires ainsi que les premiers habitants du Canada ignorent ce lien du sacré entre les femmes et l'eau, et ne reconnaissent pas le savoir traditionnel des autochtones et des mouvements sociaux qui veulent retrouver et restaurer l'eau, cet élément vital pour leur survivance et celle de la Terre-Mère. Les pratiques brutales envers l'environnement se situent dans le continuum de la colonisation patriarcale qui a débuté il y a des millénaires avec les premiers assauts à la culture autochtones. Les femmes autochtones et leurs communautés dans le monde font toujours face à leur disparition et sont au cœur de la résistance. Le savoir traditionnel des autochtones et leur résistance face à la destruction de leurs peuples sont donc au premier plan de ce Cahier.

Nous ferons la lumière sur les femmes et leurs projets visionnaires qui ont résisté et ravivé plusieurs des communautés autochtones, nous voulons dans ce numéro approfondir notre connaissance de leurs valeurs et les forces destructrices qui nous font face et célébrer la variété des mouvements de résistance et les alternatives qui surgissent dans le monde. En fait, nous voulons honorer la relation très spéciale des femmes avec l'eau, traditionnellement et quotidiennement. Les articles représentent des approches et des voix diverses mais collectivement ils orientent leurs angoisses face à la déplétion et à l'accessibilité de l'eau pure, de la pollution des océans, des rivières et des lacs et de la biodiversité en péril sans oublier l'usage immodéré des compagnies qui utilisent l'eau pour l'exploitation du gaz dans le monde. Malgré que le Canada et d'autres pays aient été plus ouverts à la vie et à l'esprit, on nie que cette fracturation ait eu des effets désastreux sur la santé, l'économie et les cultures, spécialement chez les communautés plus pauvres, les autochtones, les paysans qui organisent leur résistance. Exposer les structures solides et innovatrices et les réactions des femmes dans le monde, est l'expression d'un message d'espoir.

**KIM ANDERSON, BRENDA CRANNEY, ANGELA MILES,
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Pegi Evers, "Spirit of the Flood," 2012, mixed media, 18 x 24 inches. (See page 14 for more about Pegi Evers.)