

We demand that Bayer end immediately its environmentally harmful business, that it stop destroying biological diversity, and that it stop its privatization and monopolization. We demand that it take responsibility for its current actions and that it accept responsibility for any damages that may follow from these actions hereafter. As long as the corporation does not realign its practices, its claims to contribute to the conservation of nature ring both hollow and menacing.

Bayer—hands off from biological diversity

Hands off from 'nature protection' driven by profits and power.
For ecological agriculture and forestry, free of genetic technology and pesticides!
For the end to patents and intellectual property rights on life!
For the free access to seeds worldwide!
For a final prohibition of terminator-technology and any similar technologies causing sterilization!

NATURE FOR PEOPLE NOT FOR BUSINESS

Signatories: Aktionsnetzwerk globale Landwirtschaft, BUKO-Kampagne gegen Biopiraterie, La Via Campesina, Coordination gegen BAYER-Gefahren, Bonner AK gegen Gentechnologie, Aktionsbündnis COP 9, Verein fair-fish e.V., Indienhilfe e.V., Rettet den Regenwald e. V., Arbeitskreis Eine Welt Buchloe e.V., autofrei leben! e.V.



show gender to be a specific condition of class relations. Femininity and gender become a “labor” function under capitalism. Hence feminist discourses of the “body” emerge as an explicitly political discourse.

The development of biopower is rooted in the rise of capitalism where the promotion of life forces “turns out to be nothing more than the result of a new concern with the accumulation and reproduction of labor power... and it can go hand in hand with a massive destruction of life.”²

“The human body was the first machine developed by capitalism.”³

One of the time-honored tactics of worker’s resistance has been the withdrawal of their labor. Women have practiced the withdrawal of sexual services (Lysistrata) and reproductive services (childfree and single women, nuns, female mystics). Witches and wise women have practiced magic and spiritualism as an attempt to get what they want without labor, thus withdrawing allegiance from a rationalized world of work. Now disobedient gender resisters are experimenting with withdrawal from the normative two-gendered system so fundamental to capital economy and the rule of the church.

Becoming witches, becoming healers

The 14–17th centuries, the age of witch-hunting in the West, also spanned the decay of feudalism and the rise of early capitalism. Historians speculate that witchcraft may have arisen in part from a female-led peasant rebellion after the enclosure of the commons that deprived many women of making an independent living. Witch-hunts were well-organized campaigns that targeted the most defenseless populations: mostly poor, widowed, aged females—or those who were considered heretical, sexually deviant, or rebellious.⁴

The *Malleus Maleficarum* (Hammer of the Witches) was the manual for witch-hunters. As defined in this book the crimes of the witches were: religious heresy, being sexually active, organizing women, having magical powers of healing and of hurting, possessing medical and obstetrical skills and knowledge. Witches were basically accused of their sexuality, from suspected intercourse with the devil to stealing and hiding penises and un-manning men. Reading between the lines it is clear that among those accused of witchcraft there must have been many people of ambiguous gender, homosexuals, and other gender rebels.