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Lands of struggle, bodies in resistance: Women and food sovereignty in Martinique

Zusammenfassung

Kampf um Land, Körper im Widerstand: Frauen und Ernährungssouveränität auf Martinique

Der Beitrag untersucht Praktiken und Lebenswege von Landwirtinnen im heutigen Martinique an der Schnittstelle von Kolonialgeschichte, Umweltpolitik und karibischen Feminismen. Aus dekolonialer ökofeministischer Sicht wird untersucht, wie diese Frauen ihr Verhältnis zu Land, Wissen und Politik neu gestalten. Dies geschieht anhand eines Konzepts der Kolonialität des Landes, das von fortbestehenden Strukturen kolonialer Herrschaft geprägt ist, die den Zugang zu Land, landwirtschaftliche Modelle und epistemische Hierarchien bestimmen. Anhand von zwölf halbstrukturierten Interviews und eines Korpus aus lokalen Medien und institutionellen Quellen werden drei Aspekte dieses konzeptuellen Rahmens identifiziert: die Aufwertung ganzheitlicher Praktiken, die körperliche Fürsorge und Landbewirtschaftung verbinden; eine Epistemologie des Widerstands, die auf dem Erbe der Plantagenwirtschaft und der Chlordecon-Kontamination basiert; sowie die Entstehung kollektiver Aktionen abseits institutioneller Kanäle. Der Artikel beleuchtet zudem die Grenzen dieser Praktiken, insbesondere die Risiken der Essentialisierung, der institutionellen Vereinnahmung und interner Konflikte unter den Frauen.

Schlüsselwörter

Ökofeminismus, Kolonialität, Körperterritorium, Ernährungssouveränität, Karibischer Feminismus

Summary

At the intersection of colonial history, political ecology and Caribbean feminisms, this article analyses the practices and trajectories of women farmers in contemporary Martinique. Drawing on a decolonial Caribbean ecofeminism it examines how these women reconfigure their relationships to land, knowledge and politics. This is done against the backdrop of what this article conceptualises as the coloniality of the land, namely the enduring structures of colonial domination that continue to shape land access, agricultural models, and epistemic hierarchies. Based on twelve semi-structured interviews and a corpus of local media and institutional sources, the article takes a reflexive, situated standpoint to identify three contributions of this framework: the valorisation of holistic practices linking bodily care and land stewardship; an epistemology of resistance grounded in the legacies of plantation agriculture and chlordecone contamination; and the emergence of horizontal collective action outside institutional channels. The article also examines the limits of these practices, namely the risks of essentialisation, institutional co-optation, and internal tensions among women farmers.

Keywords

ecofeminism, coloniality, body-territory, food sovereignty, Caribbean feminism

1 Introduction

In 2020, Ayanna Mouflet, a young woman from Martinique, was brought to public attention when she won the Grand Prix of the Terre de Femmes Award from the Yves Rocher Foundation for her project Ta Nou, a social integration farm that produces and



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distributes locally grown organic food. Kora Bernabé had previously gained visibility for her work on reintroducing cocoa cultivation, which led to her election to the Territorial Assembly of Martinique. These forms of recognition signal the emergence of new female figures within the agricultural landscape of the French Antilles.

However, women have been present in agriculture for a long time. In the former colony of Martinique, enslaved women worked in the fields or tended the small subsistence plots allocated by plantation owners. After abolition, they continued to work as agricultural labourers, particularly in cutting and tying sugarcane (Pago 2002). Women have always played an integral role in Antillean agriculture. Nevertheless, the agricultural sphere remains framed as a patriarchal space, with the farm manager almost always being male. This contemporary invisibility stands in contrast to their historical presence.

Archival research brings female figures back into view: There is Véronique Monjean and her land struggles in the north of the island and initiatives led by feminist associations in the 2000s. In 2007, the Union des Femmes de Martinique organised meetings with women farmers from Morne Rouge as part of Sustainable Development Week. These initiatives point to a militant genealogy that sheds new light on the recent emergence of female agricultural figures.

This media visibility unfolds within a context of multifaceted crisis. Food sovereignty¹ and the high cost of living dominate public debate in Martinique. Through their projects and practices, these women challenge what Malcom Ferdinand (2019) has conceptualised as *colonial inhabiting*: they propose alternative relationships to land, production and autonomy grounded in a renewed relationship to territory.

This article examines the profiles and motivations of women farmers in contemporary Martinique, analysing the proximity-based practices they prioritise, such as human-scale farming, valorising of the *jardin créole*, on-farm processing and the pursuit of economic sustainability. How do these practices differ from dominant agricultural models? To what extent can they offer sustainable responses to current challenges? And what does female predominance in alternative agricultural practices reveal about the gendered, classed and racialised relations structuring Antillean agriculture?

To analyse these transformations, this study adopts a decolonial ecofeminist perspective. Following Aníbal Quijano, coloniality designates the enduring structures of domination that persist beyond formal colonialism and continue to influence contemporary hierarchies of race, labour and knowledge (Quijano 2000: 533). Applied to Martinique, this framework illuminates what this article conceptualises as the coloniality of the land: not a historical residue, but a living system of power structuring land access, agricultural models and epistemic hierarchies. As María Lugones has argued, colonial modernity produced an entirely new configuration of racial and gender domination that continues to structure whose knowledge counts as legitimate (Lugones 2008).

The article draws on twelve semi-structured interviews with women farmers in Martinique alongside a systematic review of local press (*France-Antilles*), local mag-

1 Food sovereignty is understood here following the Declaration of Nyéléni as “the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems” (Nyéléni Village 2007). The concept was developed and promoted internationally by La Via Campesina, an international movement of peasants, small-scale farmers and agricultural workers. In the Martiniquan context, this carries specific limitations given the island’s status as a non-independent overseas collectivity.

azines (*Ewag*, *Madinmag*) and online institutional sources. These media sources constitute a corpus in their own right: the public self-representations that women farmers deliberately construct in visible spaces are themselves political acts. Adopting a situated standpoint (Harding 1991; Collins 1990), as a Martiniquaise researcher directly affected by the issues studied, I treat proximity as an epistemic resource rather than a bias to be neutralised. Unless otherwise indicated, citations attributed to women farmers derive from semi-structured interviews conducted between 2025 and 2026.²

After outlining the structural context, the article analyses the trajectories and practices of women farmers, before assessing the potential and limitations of a decolonial Caribbean ecofeminism.

2 Structural context: Colonial legacies and converging crises

This section situates the experiences of women farmers within the historical and structural dynamics of land coloniality in Martinique.

2.1 The coloniality of land: concentration, speculation and indivision

Land tenure lies at the heart of agricultural difficulties in Martinique. The choice of the term “coloniality” here instead of “colonial legacy” follows Quijano (2000) and points not to a historical residue but to a living system of power. The Békés, who are descendants of European settlers and represent approximately one per cent of the population, are estimated to own 52 per cent of agricultural land, as well as significant shares of agri-food industries and large-scale retail.³ This concentration reflects an ongoing system of power perpetuated by the French state through decades-long delays in applying metropolitan legislation.

Concentration of land ownership creates a monopolistic situation that severely restricts access for new farmers, particularly women and young people. The island’s agricultural focus on two export crops, sugarcane and bananas, occupies 50.1 per cent of agricultural land (DAAF 2020), generating dependence on global markets. Food imports account for 87 per cent of consumption (Assemblée Nationale 2023). The protocol signed on 16 October 2024 between the French state, the Territorial Authority, distributors and CMA-CGM (providing two million euros over three years for agroecological transition) illustrates both the urgency and the structural limits of institutional responses.

Access to land is further constrained by land prices. As early as the late 1990s, the average price of small agricultural parcels reached 413,000 francs per hectare – twelve times the reference price set by the SAFER Martinique⁴, and comparable to the price of

2 The interviewees come from Martinique and Guadeloupe (mean age: 42) and are engaged in diverse agricultural activities. Participants were purposively selected to reflect a diversity of farming practices and life trajectories.

3 This figure is contested and difficult to verify due to the opacity of land ownership structures. Some scholars estimate Béké ownership between 40 and 60 per cent of agricultural land.

4 SAFER Martinique (Société d’aménagement foncier et d’établissement rural) is the public land agency responsible for regulating agricultural land transactions and promoting equitable access to farmland in Martinique.

AOC Burgundy vineyards (Saffache/Huyghes-Despointes/Cabidoche 2005). This speculation results from competition between agricultural, residential and tourist land uses, as well as anticipation of rezoning, pushing tenure arrangements towards family leases and informal agreements and structurally disadvantaging extensive or organic models.

At the same time, usable agricultural land continues to shrink under urbanisation pressure. According to the Observatoire Foncier de Martinique (2024), nearly 40 per cent of private land is immobilised by joint ownership arrangements (*indivision successorale*⁵): 26 per cent is managed in joint ownership, and 14 per cent by unresolved inheritance. Law No. 2018-1244 of 27 December 2018 (the Letchimy Law), extended until 2038, was designed to facilitate the resolution of such arrangements; however, its use remains marginal. Young farmers who settled between 1995 and 1999 relied overwhelmingly on family leases (45 per cent) and third-party arrangements (38 per cent), with only 15 per cent accessing ownership (Saffache/Huyghes-Despointes/Cabidoche 2005). These conditions particularly affect women, whose access to formal land ownership is further constrained by gendered inheritance logics favouring male heirs.

2.2 Pesticide contamination and environmental crisis: The case of chlordecone

These land constraints are compounded by a major environmental crisis. Chlordecone, an organochlorine insecticide used in banana plantations between 1972 and 1993, now contaminates 52 per cent of analysed soils in Martinique with a persistence estimated at 400 to 700 years (Cabidoche/Lesueur-Jannoyer 2011). Health restrictions limit the amount of cultivable land, particularly for food crops, and disproportionately affect small family farms. Uncontaminated land has become scarce and highly sought after.

Malcom Ferdinand (2019, especially chapters 2 and 3) describes this situation as “double dispossession”, as territorial dispossession through land concentration and contamination, and epistemological dispossession through the imposition of exogenous agricultural models. Women farmers have developed specific responses, such as refusing to cultivate affected plots, working on soil regeneration and transmitting knowledge of medicinal plants, that are simultaneously agronomic, sanitary and political.

2.3 Gendered dimensions: Land access and the invisibility of women’s labour

In Martinique, more than 75 per cent of the 2,750 registered farms are family-run farms (DAAF 2020). As Rose-Marie Lagrave (1987) has shown, family farming functions as a couple-based occupation that is rooted in patriarchal relations. Women contribute extensively to farm labour, yet their work remains largely invisible if they do not hold formal status as manager or co-manager. Ninety per cent of farms generate a standard gross output of less than 100,000 euros, and half operate on fewer than three hectares. This frequently necessitates pluriactivity, particularly for women who must combine paid employment, agricultural work and domestic responsibilities. Land transmission

5 “Joint ownership” refers to unresolved inheritance arrangements (*indivision successorale*), not cooperative structures.

remains strongly gendered: sons are more likely to inherit land, while daughters receive parcels that are often less favourably located or contaminated (Bessière/Gollac 2020).

D., a young woman who was interviewed for this study, is unable to launch her agricultural project because she cannot find any affordable land to purchase. Y., a farmer in Guadeloupe, had to work on a portion of land lent by a friend before eventually accessing her own plot. Véronique Monjean's land struggles in the north of the island, as documented in Florence Lazar's documentary *Tu crois que la terre est chose morte* (2019), and Thérèse Page's successive involvement in three agricultural unions – CDJA, OPAM and FDSEA – in the 1980s, recall that women's engagement in these structural battles is neither recent nor marginal. Thérèse Page's daughter notes that her stepfather, a baker by trade, supported his wife's activism: "Not everyone has that chance."

Women farmers' participation in collective decision-making bodies remains unequal. In GIE meetings, women appear primarily as part of a couple rather than as individual farm managers. At the Chambre d'Agriculture de Martinique, two of the four vice-presidents are women: Wael Toto and Prisca Laroue-Michalon. The secretariat is also held by a woman, Marie-Annick Apocale, which signals an evolution that echoes the historical engagement of Thérèse Page and Véronique Monjean. Yet, this institutional presence does not automatically translate into visibility across all decision-making levels. The ageing of the agricultural workforce reinforces the urgency: 25 per cent of farm operators are now over 60, and only 11 per cent are under 40 (DAAF 2025). This makes women's participation crucial for the sector's renewal.

3 Trajectories and practices: Women and the reconfiguration of the political

This section explores the trajectories and practices through which women farmers reshape agricultural work and political engagement.

3.1 Profiles and pathways into farming: Situated trajectories

In Martinique, women represent 22 per cent of permanent agricultural workers and head or co-head 17 per cent of farms (DAAF 2020). This proportion has remained stable since 2010, but is significantly higher than the figure of below 13 per cent seen in previous decades. Entry into farming often occurs at a later stage of life: 40 per cent of women farmers settle after the age of 40, often following the retirement or death of a family member (DAAF 2022). The average age of female farm managers is 53.6 years, compared to 56 years for male farm managers.

Late entry does not indicate a lack of skills. In fact, women farm managers display higher levels of formal education than their male counterparts: 60 per cent hold at least a secondary diploma compared to 32 per cent of men, and 31 per cent have completed higher education (DAAF 2022). Ayanna Mouflet exemplifies this profile. After studying at Sciences Po Toulouse and the École Normale Supérieure in Paris, she returned to Martinique to establish an organic farm with a social focus in Le Prêcheur. As Ayanna Mouflet recalls, everyone expected her to work in senior public administration; her

grandmother wondered what she was doing there. Similar trajectories can be observed among others: Claudine Neisson-Vernant took over the Neisson distillery after a medical career; Monette Marie-Louise settled in Vauclin following a career in agricultural education.

Access to land plays a significant role in shaping these trajectories. However, Wael Toto's trajectory is different: her father and uncle Karl Toto were involved in the land struggles of the 1980s alongside Véronique Monjean. This provided Wael Toto with networks and legitimacy that eased her own installation, without predetermining it. The trajectory of Marie-Annick Apocale, meanwhile, illustrates a pragmatic strategy of institutional engagement: a farmer at Saint-Esprit, she joined the *Chambre d'Agriculture* from the inside, was elected to her municipal council and contributed to the creation of a local direct-sales market.

3.2 Agroecological practices: Autonomy, care and food sovereignty

Women are proportionally more represented in organic agriculture: 5 per cent compared to 3 per cent of men (DAAF 2022). Beyond statistics, interviews reveal that the choice of diversified, agroecological models reflects a broader pursuit of food sovereignty articulating local autonomy, biodiversity protection, an ethics of care and historical memory.

In an interview published in the *EWAG* magazine in July 2024, Anaïs Chardon describes her agritourism project: "Everything here is produced on site, without pesticides or chemical inputs, to supply our restaurant, shops and food baskets. Food autonomy at the *Domaine de la Vallée* is a reality, it is the very philosophy of the place" (Delmas 2025, translation F. J.). Fabienne Desravines believes that, recovering old varieties intertwines ecology and cultural memory: "I grow a wide range of varieties, and it also allows me to bring back fruits and vegetables that used to be part of our food culture, such as barbadine or soursop" (*Chambre d'Agriculture de Martinique* 2018, translation F. J.). Géraldine Babooterie, a nurse who retrained as a farmer, explains her motivation: "The hospital public service no longer suits me. We're less focused on the human and more on performance" (Séguéla 2024, translation F. J.). Her trajectory, from healthcare to land care illustrates the ethical continuum that many women farmers draw between caring for bodies and caring for soils.

Malika Theuria extends this: "We have lost many seeds compared to what we had in our grandparents' time. Finding peasant seeds, like the real malavoi cucumber, is complicated in Martinique. Elderly people have them and sometimes give you a few seeds that you have to try to maintain" (Popovic 2023, translation F. J.). This act of receiving, maintaining and reviving seeds condenses what this article seeks to analyse: simultaneously agronomic, memorial and political resistance.

Several factors motivate agroecological choices: the traumatic legacy of chlordane, economic pragmatism (locally available solutions become advantageous given transport costs and octroi de mer taxes), and intergenerational knowledge transmission.

However, the subsidy structure compounds structural disadvantage: the POSEI – the main European agricultural aid programme for outermost regions – allocates the majority of its funding to export monocultures, with the diversification sector receiving

the smallest share. Thus, women farmers are not only ideologically marginalised, but also structurally underfunded.

3.3 Territorial reappropriations, body-territory and political agency

These practices cannot be reduced to technical choices. They embody forms of resistance and reappropriation. As Silvia Federici (2004: 61–132) has demonstrated, women's bodies have historically functioned as sites of power inscription, with capitalism seeking to control not only social reproduction, but also knowledge related to care, food and health. In the Martiniquan context, dispossession has been twofold: the imposition of Western knowledge discrediting enslaved and Indigenous practices, and the specific marginalisation of women's labour and expertise.

It is within this framework that the concept of body-territory, developed in Latin American and Caribbean feminisms, takes on its full meaning: the inseparability between control over women's bodies and control over the lands they inhabit. In Martinique, chlordecone contamination exemplifies this dual violence, affecting both bodies (through endocrine disruption and cancer) and soils. Cultivating without pesticides, regenerating land and transmitting knowledge of medicinal plants: these are simultaneously agronomic acts and acts of corporeal and territorial resistance.

Women farmers thus stand at the intersection of multiple struggles: agro-industrial domination, patriarchy and environmental racism. The POSEI structure, favouring export monocultures over diversified practices, materially reinforces this marginalisation. Yet by rehabilitating ancestral knowledge, defending food sovereignty and combating pollution, they participate in a broader reappropriation of natural and cultural resources. In doing so, they participate – consciously or not – in what Vandana Shiva has theorised as earth feminism: the intersection of feminism and ecology through claims related to land and means of subsistence (Shiva 1993). In Martinique, this takes a specific form shaped by colonial legacies, environmental contamination and the struggle for collective food autonomy.

4 Towards a decolonial Caribbean ecofeminism: Potentials and limitations

Building on these empirical findings, this section discusses their theoretical implications. It highlights both the emancipatory potential of these practices and the tensions that accompany the development of a decolonial Caribbean ecofeminism.

4.1 Between emancipation and constraint: The ambivalence of returning to the land

Does returning to the land constitute a form of emancipation? The answer remains ambivalent. While some women farmers experience agriculture as a space of reappropriation and autonomy, others perceive it as an additional burden. Agricultural work continues to be marked by physical hardship, isolation and a lack of institutional recognition.

Mental and domestic labour is added to farm work without fundamentally challenging the sexual division of labour.

Women farmers do not share uniform strategies or objectives. A farmer selling through an AMAP⁶ and one supplying large-scale retail have different political projects, even if they both reject pesticides. Intergenerational transmission is further compromised by youth migration. These apparent contradictions should not be read as inconsistencies, rather they reflect navigation strategies within a constrained context. Gloria Anzaldúa's concept of *mestiza* consciousness offers a useful lens: agency does not lie in stable identities or ideological purity, but in the capacity to move between multiple positions, to articulate hybrid forms of knowledge and to contest fixed assignments while negotiating with existing structures (Anzaldúa 1987: 102–103).

4.2 Thinking a situated ecofeminism: Caribbean contributions

Ecofeminism, from d'Eaubonne (1974) to Mies and Shiva (1993), establishes a structural link between patriarchal domination, capitalist expansion and ecological destruction. While Mies and Shiva already gesture towards Southern perspectives, even this tradition fails to account for the specific historical conditions of Caribbean societies shaped by slavery and plantation economies. As both bell hooks (1984) and Patricia Mohammed (1998) have argued, the idea of emancipation through waged labour ignores the fact that many Black women have always worked under exploitative conditions. Therefore, Caribbean feminism must be grounded in the specific historical conditions of post-plantation societies.

The Martiniquan case reveals three key contributions to a decolonial Caribbean ecofeminism. First, it underscores holistic practices linking care for land, bodies and communities. The *jardin créole* is a paradigmatic example of this: the small plots of land allocated to enslaved populations by plantation owners ensured their subsistence and access to medicinal plants – gardening was a strategy of survival and resistance. Chlordecone has crystallised this holistic requirement. This memory is not merely historical; as Isis Labeau-Cabreria has shown in her counter-history of anti-colonial feminine resistance in Martinique, women's forms of knowledge preservation and territorial engagement have constituted a continuous – though largely invisible – thread of resistance from the post-abolition era to the present day: “To make the struggles of the past resonate with those of the present, I went to meet three women farmers [...] they stand against the complex of colonial, ecocidal capitalism and fight for sovereignty and collective healing” (Labeau-Cabreria 2026: 276). As the Brazilian ecofeminist Maria da Graça Costa argues, “the articulation between agroecology and feminisms from a decolonial perspective can help us build a politics of the commons and of *buen vivir* which, by decentering humanity, allows us to reimagine what it means to be human” (Costa 2022: 221, emphasis F. J.).

Second, Martiniquan women farmers do not always explicitly identify as racialised or systematically mobilise the language of decolonisation. They primarily emphasise difficulties they face as women. When colonial history is invoked, it is often through

6 Association pour le maintien d'une agriculture paysanne is a French community-supported agriculture scheme connecting consumers directly with local farmers.

a desire to recover marginalised knowledge or through an understanding of land as a space of symbolic repair. As Chaia Heller (1993) notes, these women do not respond to an abstract nature but to a threat to their families and the health of their children.

Third, new forms of collective action are emerging. In 2024, the Dømmen Lantik association⁷ launched a cocoa cultivation training programme for women registered with the French employment agency, led by Kora Bernabé. The *Rencontres du Matrimoine Ultramarin*⁸ in Paris (September 2024) screened Anne Pastor's documentary *Cultivons les solutions*. As Gabrielle Hosein and Lisa Outar have demonstrated, such initiatives develop political action outside representative democracy frameworks (Hosein/Outar 2016: 34–56). What makes this framework specifically Caribbean is its grounding in a unique historical conjuncture: the legacy of slavery, ongoing chemical contamination as a form of colonial violence, and Martinique's status as a non-independent overseas collectivity where decolonisation remains incomplete.

Thus, a decolonial Caribbean ecofeminism can be characterised by an epistemological critique of colonial modernity, the valorisation of holistic practices that link different forms of care, and the development of horizontal, community-based forms of action.

4.3 Limitations and risks: Between co-optation and essentialisation

It would be naive to idealise these practices. The risk of folklorisation persists: state actors may valorise these initiatives under the banner of sustainable development without addressing structural issues such as land concentration, unequal access to subsidies and exclusion from decision-making processes. Symbolic valorisation can function as neutralisation: celebrating women farmers as 'guardians of biodiversity' without changing land ownership structures is recognition without emancipation.

The risk of essentialising femininity is analytically significant. Ecofeminist frameworks that valorise care practices and women farmers' care for soils may inadvertently reproduce the very assignation they seek to challenge. Catherine Larrère (2023) reminds us that ecofeminism must avoid naturalising the relationship between women and nature and instead analyse the political structures that assign certain populations to the management of life and the environment. Power relations among women farmers themselves, across class, generation and proximity to activist networks, must also be analysed rather than being dissolved into an assumed female solidarity.

Finally, the democratic question remains central: who decides on agricultural policies in Martinique, and on what basis? While women farmers are becoming more represented in institutional decision-making processes, gender remains absent as a structuring axis in agricultural policy frameworks. The October 2024 protocol illustrates this: although women farmers were involved in its development, the transition it funds – largely driven by women in their daily practices – does not consider gender as a factor. Two million euros over three years raises the question of who benefits from a transition whose political definition excludes the gendered inequalities it is meant to address. Martiniquan strugg-

⁷ Martinican association that works to strengthen local food autonomy through agroecology, knowledge transmission, and support for small-scale agricultural initiatives rooted in the island's social and ecological contexts.

⁸ First edition event held in September 2025 to highlight women's histories and heritage in French overseas territories.

les resonate with those of other women in the Global South, who articulate territorial defence, knowledge preservation and critiques of extractivism. The question of how to build transnational alliances and translate these resistances into political power remains unanswered.

5 Conclusion

Martiniquan women farmers embody a profound reconfiguration of relationships with territory, knowledge and politics. Through the everyday practices of cultivating without pesticides, reintroducing heritage varieties, transmitting marginalised knowledge, and creating short supply chains, they articulate gender, race, ecology and colonial memory in novel configurations. These practices constitute situated, embodied and quotidian forms of resistance that do not necessarily pass through institutional channels.

What these women farmers demonstrate is the potential for decolonising inhabitation. Cultivating differently also means inhabiting the world differently: challenging the extractivist logics inherited from plantation economies, revaluing disqualified forms of knowledge and creating spaces of collective autonomy. Their actions align with the concept of decolonial Caribbean ecofeminism, which is characterised by a critique of colonial modernity, the valorisation of holistic practices that link care for land and bodies, and the development of horizontal forms of action.

However, material constraints, structural obstacles and identity tensions remain significant. The question remains whether these practices constitute the foundations for a genuine ecological and social transition in Martinique, or whether they remain symbolically celebrated but structurally constrained. The answer depends on the collective capacity to transform everyday resistance into a shared political project, to combine local autonomy with transnational solidarity, and to reimagine agriculture as a territory to be reinvented, rather than as a colonial inheritance to be endured.

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