

ECO- FEMINISM: CONCEPTUAL AND THEORETICAL PERSPECTIVE

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Most of the environmental problems are the result of human activities and even the burden of such problems is being borne by humans themselves. The long-lasting effects of environmental pollution, especially air and water, have caused concern and there is a serious debate that if peace, prosperity, stability and human welfare are to be ensured, climate change, global warming, addressing global issues such as melting snow glaciers, increasing sea level, depletion of ozone layer, emission of greenhouse gases, loss of biodiversity, clean development mechanisms, greenhouse effect etc. are to be ensured with appropriate approaches and strategies. An understanding of ecological principles is critical to developing strategies for sustainable use of resources and mitigation of environmental problems in local, regional and global regions. Ecologists are required to postulate various scenarios to explain human-induced environmental changes and alternate policy options for legislative and implementable administrative decisions. Thus, ecology has evolved by internalizing various disciplines of natural and social sciences. Against this backdrop, present paper examines the conceptual and theoretical perspective of eco-feminism.

INTRODUCTION

The scope of scientific understanding and technical skills in ecology and environmental science has expanded considerably over the years. Particular attention is being paid to global environmental change, biodiversity conservation, environmental poisons, ecological restoration and sustainable development with an emphasis on human welfare. Most of the global environmental problems fall within the scope of ecological studies and resolution requires an in-depth understanding of ecological principles. An understanding of ecological principles is critical to developing strategies for sustainable use of resources and mitigation of environmental problems in local,

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regional and global regions. Ecologists are required to postulate various scenarios to explain human-induced environmental changes and alternate policy options for legislative and implementable administrative decisions. Thus, ecology has evolved by internalizing various disciplines of natural and social sciences. India is facing challenges of sustainable economic development in the context of the growing threat of climate change. This danger arises through the emission of greenhouse gases accumulated in the atmosphere and anthropogenic intensive economic and industrial activities and high consumption of fossil fuels for the purpose of energy and electricity. The impact of climate change and global warming is visible in almost all areas ranging from social, economic, natural resources etc. India's development path is based on its resource settlement. The economy is mainly agriculture based on the monsoon.

CONCEPTUAL FRAMEWORK

The term ecology was coined by Earnest Haeckel in 1869. Ecology deals with the study of organism in their natural home interacting with their surroundings. The surroundings consist of other living organism (biotic) and physical components. It is study of relationship between living species, their physical and biotic surroundings through the exchange of calories, material and information. It is the concern with all property having a direct and measurable effect of demography, development, behavior and space temporal position of an organization. Both biologists and social scientists are concerned with the understanding and analysis of ecology. Geography was the first discipline in social science to produce ecological analysis. However, anthropology and sociology started working on it later on. In sociology, Chicago School of Urban Sociology produced ecological approach to the study of urban areas developed by Park and Burgess.

Today, environmental crisis has its effects on all societies in general and small scale societies in particular i.e. the tribals, hunters and wood gatherers, pastoralists, agriculturalists and craftsmen. Under such circumstances, the study of ecology and society assumes great significance. Radha Kamal Mukerjee(1930) developed an ecological approach to sociology. He focused on the interaction between human beings, their culture and nature population increase

leads to environmental problems in the sense natural resources are heavily plundered, He says that increasing population will bring in more significance of relationship between human beings and the entire range of ecological forces. In anthropology, ecological theories have been given by many like Julian Steward, Jeslie White, Edmund Leach, Roy Rappaport, Clifford Geertz, etc. Their major focus was on the inter-play between culture and environment. Steward analyzed 'culture core' which consisted of economic and subsistence activities. Clifford Geertz spoke about the ecosystem which is the logical conclusion to the idea of constant inter-play between culture, biology and environment. Rappaport also talked about interactions between human population and the environment. Edmund Leach talked about environment problem in his study of Kachin of Highland Burma. He explained it through socio-political condition.

Natural resource management is expected to play a key role in the development of the nation in the years to come. The government stands committed to bring about a new ethos of people's centered growth oriented governance. Natural resource, which is vital for food, livelihood and environmental security, are under intense pressure. Recognizing that land degradation, deforestation and pollution are major environmental concerns that are adversely affecting productivity and socio-economic conditions, suitable measures are needed to effectively addressing these problems. The challenge of conservations and sustainable use of natural resources remain enormous. Sustainable development involves not only the ecological practices that enable meeting the needs of the future generations, but also a change in production and consumption patterns so that resources are being wasted can be saved and re-channeled to meet a healthy environment and wealth.

Sustainable development is both a global and local challenge to managing change. It requires integrating social, ecological and economic objectives and system requirements. That are generally expressed in terms of maintaining some suitably defined aggregates of social, ecological and economic capital. Apart from global environment constraints, these aggregates are mainly determined at the local scale. International and national efforts to promote sustainable development cannot succeed without addressing questions of distributive justice and

responsible global citizenship our goal is to point towards unifying narratives about fairness and decency that way serve to unify social groups at international, if not global levels This is a particular importance for the development of rural areas that more directly depend on natural resources than urban economics, and that are characterized by semi-natural to natural landscape which provides amenity and recreational values to the urban and rural population. Yet, the threat to rural areas is that they are under pressure of urbanization. This goes along with land use change and socio-cultural change, and thus with alternations of the regional ecological and social capital. As an adequate method of research on sustainable development in rural areas, and to provide assistance to local actor and the political process, we propose a combination of formal analysis and participatory approaches. First, to access the boundaries of the above opportunity space, within which sustainable development is feasible, a formal analysis is required. It must integrated scientific and local knowledge, cultural values, along with local and national goals of economic and social development. Second, to create new development potential the opportunity space must be expanded. The standard of living in India shows large disparity. For example, rural areas of India exist with very basic medical facilities, infrastructure (Electricity, Road, Internet facility etc), while cities boast of world class medical establishments and infrastructure. Finally the local areas are the key players in implementing measures at their respective level of actively in order to manage change within the boundaries of the opportunity space of sustainable development. Sustainable development encompasses the economic, environmental and social dimensions of the development process. Development is a multi dimensional undertaking to achieve a higher Quality of life for all people. Economic development, social development and environmental protection are interdependent and mutually reinforcing components of sustainable development.” It is noticed from Principle 4 of the Rio Declaration (Agenda 21) that, “environment protection shall constitute an integral part of development process and cannot be considered in isolation from it”. It outlined that the programmes should go beyond ecological sustainability to include other dimensions of sustainable development such as equity, economic growth and popular participation.

There has been rapid rise awareness regarding environment

issues in India. The Chipko movement to Narmada Bachao Andolan and other ecological movements have led to the new thinking. The schools, colleges, corporate houses and of course government and non-government organizations are well realizing the need to introduce the green courses in their development discourse. Modern environmental problems hit the global agenda in 1972 when the Stockholm Conference on Environment was held to discuss the emerging problems. Between 1972 and 1992, the problems of water pollution, extinction of species, deforestation, desertification, depletion of the ozone layer and climate change become increasingly evident. United Nations Conference on Environment and Development (UNCED) was held in Rio in Brazil in 1992 to review the status of environment and to develop an agenda for the 21st century. Following UNCED, the UN Commission of Sustainable Development was created the implementation of Agenda 21. The international agencies such as World Bank, UNEP, UNDP and Global Environmental Facilities supported environmental measures in developing countries. These measures include the issues of climate change, biological diversity, international waters and depletion of ozone layer. The IPPC, a group of experts has raised the issues of global warming and climatic change at the global level. The reports have created a sensitization towards clean development mechanism by the different countries.

Eco-feminism has emerged as new perspective of environment and ecology in gender context. Eco-feminism has a chequered history in terms of its popularity and its perceived value in conceptualizing the relationship between gender and nature as well as feeding forms of activism that aim to confront the environmental challenges of the moment. Recognizing the rich diversity of eco-feminist thinking, Karen Warren (1987) referred to it as a quilt. A history and genealogy of eco-feminism has been addressed elsewhere (Gaard, 2011; Moore, 2008; Sturgeon, 1997; Thompson, 2006). It is generally agreed that eco-feminism arose in the late 1970s to early 1980s from roots in activists social movements, the anti-nuclear and peace movement in particular, and from a growing sense of discontent with what was perceived as gender blindness and sexism in other environmental groups. The degradation of environment

was highlighted a report issued by World Wild Life Fund (2014). There is an overwhelming scientific consensus that human activity is causing climate change that will have serious negative impact (Cook, et.al., 2013; Maibach, et.al., 2014). IPCC (2014) pointed out the effect of global warming in the melting of polar ice and glaciers, leading to rising sea levels, to increasing salination and scarcity of water supply, and to desertification even in what are now temperate zones of the planet. Eco-feminism in India has been popularized by the ecological movement led by Vandana Shiva. She is of the view that ecological sustainability and cultural diversity eroded and thus, human life is rendered disposable. Through the forces of neo liberal globalization, economic and social exclusion ignite violence across lines of difference, threatening the lives of millions. Vandana Shiva contributed significantly in the literature of eco-feminism in Indian perspective. Her books entitled *Violence of the Green Revolution*, *Mono Cultures of the Mind*, *Cultivating Diversity*, and *Biodiversity Conservation*, *Earth Democracy*, etc. are the pioneer works in the field. She was also felicitated as right livelihood award in 2009 and she won the Save the World Award and Sydney Peace Prize in 2010. Vandana Shiva also wrote, among other things, *Staying Alive: Women, Ecology and Development*, *Third World Agriculture*, *Water Wars* and others. Shiva focuses on the socio-economic relationship between women and the domination of nature (Shiva, 1988).

ECO-FEMINIST MOVEMENT

Ecological feminism or ecofeminism is an umbrella term for various terms related to the connection between unjust domination of women, people of color, traditional people, poor people, and unjust domination of nature (Warren 2000: 1). Cultural ecumenism consists of separating and controlling masculinity from both women and nature. The dominance of male values in patriarchy is creating a society that suffers from domination and control. This remedy is creating an alternative 'women's culture', which is based on the devaluation and repetition of patriarchy, including gender, nature, body and emotions. It seeks to re-empower women and create a society that is less aggressive and free from natural destruction. Cultural ecologists seek a new spiritual connection to

nature. Women are seen as having a better relationship with nature, which is sometimes determined biologically. Many perspectives include the celebration of fertility and creativity through feminist paganism, a religion that sees the community with the Earth as the mother goddess. Many cultural ecologists mix spiritual and political activities (Plumwood 1992: 10; Des Jardins 2001: 251). In place of cultural ecologicalism, with its roots in radical and cultural feminism, a third wave of feminism is sought. It goes beyond the debate of major versions of feminism and makes an ecological perspective central to feminist theory and practice. Since the domination of nature and women is unbreakable, interlinked, environmental philosophy and feminism must develop together. The goal is to resolve dualism and develop non-dualistic theories and practices. No previous feminism has addressed this problem adequately, hence the need for ecology (King 1990: 116; des Jardin 2001: 254). In this third wave, ecotourism takes many forms.

Francois d'Eaubonne was radical French feminist, who first used the term 'ecofeminist' in her *Le féminisme ou la mort* (Feminism or Death) in 1974. She initially used the term to describe the similarities between man's degradation of the environment and its degradation/oppression of women. As the founder of the Ecology and Feminism movement, ecofeminism as a portmanteau essentially became the marriage of the two movements (Roth-Johnson, 2013). The problem in defining ecofeminism with any level of complexity relates to the complexity of the theory itself, in both its roots in feminism and the environmental movement. "All ecofeminists agree that there are important connections between the unjustified dominations of women and nature, but they disagree about... the nature of those connections". Ecofeminism arose in the midst of a range of environmental and social movements. Whilst Mellor's (1997) aforementioned introduction acknowledges its roots as simply being in the green and feminist movements, Greta Gaard's first words in *Ecofeminism: Women, Animals, Nature* surmise ecofeminism as having risen from 'peace movements, labour movements, women's health care, and the anti-nuclear, environmental, and animal liberation movements'.

Ecofeminism has its roots in both the ecocentric environmental movements and in certain strands of second wave feminism in the 1970's (Jackson, 1995), in which the concept of 'sisterhood' became dominant, with the common oppression of women by patriarchy emphasized (Naghibi, 2007). The 1970's also saw a turn towards spiritualism and the revalorization of the feminine, with motherhood and a return to Goddess worship being advocated by some writers (Rich, 1976). These trends in Western feminism emphasized not only women's shared oppression, but also women's apparent shared nature, which comprised traits such as women being more peaceful, caring and nurturing than men (Braidotti et al., 1994). The emphasis on sisterhood has been criticized for emphasizing commonalities amongst women, but disregarding difference (Naghibi, 2007). Ecocentrics favour small-scale communities and indigenous life styles using local environmental knowledge (Mathews, 1992). Consequently, deep ecologists homogenise the local, disregarding the potential for conflict in small-scale societies (Jackson, 1993). These themes of deep ecology are again present in ecofeminist writings, finding resonance in the work of Mies and Shiva (1990) who call for a turn away from Western capitalism and a return to the subsistence principle. Living according to this principle involves a small scale, democratic, non-patriarchal and self-sufficient society (Twine, 2001). The Women, Environment and Development Framework (WED approach) popularized in the 1980's, emphasized the connections between environmental problems and the role of women in development (Nhanenge, 2011). When evaluating the rise of the WED perspective using the lens of coproduction, it becomes evident that the rise of WED was a product of a specific social context. The WID approach acknowledges women's significant contribution in production, specifically regarding agriculture (Razavi and Miller, 1995). This legacy resulted in women being increasingly targeted in programmes regarding the environment, as the WID paradigm had instigated extensive fieldwork that had revealed women's role in natural resource management and subsistence agriculture. Women were targeted in their roles as providers of sustenance, and the WED framework represented women as resourceful actors with extensive knowledge of environmental systems (Sturgeon, 1997). The late 1980's saw the term 'sustainable development', commonly understood as development that meets the needs of the present without compromising

the needs of the future (Lele, 1991), come to prominence and was seen as a form of development a variety of actors could be involved in, from states to NGO's to grassroots movements (Sturgeon, 1997). The rise of the term sustainable development represented mounting criticism of the dominant development discourses, specifically ecological modernization (Braidotti et al., 1994) and at a time of increasing criticism of global solutions to environmental problems, with growing calls for the 'local' and grassroots movements to be integrated into solutions to environmental problems (Taylor and Buttel, 1992). The perspective that has been one of the foremost critics of ecofeminism is the Gender, Environment and Development (GED) perspective, which is the application of the Gender and Development perspective to the environment (Leach, 2007). By the early to mid 1990's, the 'Gender and Development' perspective rose in prominence, and represented alternatives to the widely criticized perspectives that focussed solely on women (Razavi and Miller, 1995). GED perspectives, expressed in the work of theorists such as Leach (1992), interprets gender as a social construction and recognises the intersections between gender and other social categories including race and class in determining social positions and access to natural resources (Visvanathan, 1997). GED perspectives acknowledge the relationship men have with the environment, not divorcing them from nature as some ecofeminists do, (Buckingham-Hatfield, 2000) and acknowledge that men may have knowledge of natural resources, as evidence from South Africa demonstrates, men may partake in activities such as animal rearing which link them to natural resources such as water (Babugura, 2010).

Socialist ecofeminism sees environmental problems as the rise of capitalist patriarchy and ideology that nature can be exploited for human progress through technology. Capitalism destroyed the subsistence base where production was used for values and men and women were economic partners. The result was a capitalist economy dominated by men. Women's labor in the domestic sector was unpaid and subordinate to men's labor in the market. Both women and nature are exploited by men as progress in liberating mankind from the obstacles brought by nature. The result is both the separation of men from women and from nature.

Socialist ecologists consider nature and humans to be historically and socially constructed. The analysis is based on an understanding of male dominated power structures in both the public and personal spheres. They are important for the treatment of mechanical science and nature. They reflect a lack of gender analysis in history and a lack of women's roles. Socialist ecofeminists are very inconsistent with cultural ecofeminists. He accused them of being historical, necessary and hostile. Materialism, and not spirituality, is the driving force of social change (Merchant 1990: 103; Raja 1990: 115). Social ecofeminism also focuses on the social and political aspects of ecofeminism. They do not define sex biologically. Biology also does not determine nature and their relation to each other. Thus, women are not a model for a better relationship with nature. They reject the idea that men and women are immutable. Patriarchal culture has been formed by a variety of dominions often expressed in dual forms. Men are shown as being rational, related to culture while women are emotional, related to the realm of nature. The task is to build a less opposition culture. In opposition to cultural ecumenism, social ecumenism does not find that all oppression is oppression of women. Female harassment is only one of many forms of harassment. Gender domination is associated with class, race, species and nature. Thus the domination of women, others, and nature comes from the same world-view. Therefore, a movement to prevent the exploitation of nature, with demands for stability, must include a movement against the domination of women and others. Consequently, environmental concerns need to be incorporated from a feminist perspective and vice versa. When we simultaneously look at explicit heterogeneous forms of oppression as a system, it can increase our understanding of domination. Adding multiple forms of domination may reduce discussion. The reason is that from this point of view most of us are sometimes oppressors and sometimes oppressed (Plumwood 1992: 10; Dawion 1994: 10). Ecofeminist practice is a worldwide phenomenon. Anti-ecological actions are taking place in many countries arising out of awareness arising from specific experiences. Many of these movements are conducted by women whose cultures and economies are neither modern, nor post-modern, but the best can be called para-modern. They come from indigenous, situated

lifestyles to counter the intrusion of multinational capitalism, which is overbearing towards the people, exploitative towards nature and culturally destructive. Thus, ecofeminism is first and foremost a pragmatic movement for social change that arises from women's struggles to maintain their families, communities, and themselves in a state of development and environmental degradation.

Ecological actions consequently consciousness is not initiated by a theory. Those who articulate the philosophy of this movement do so in the belief that such theories will aid the movement by increasing the self-consciousness of its participants. Ecofeminist theorists also seek to present their beliefs to those who are open to considering the feasibility of its message. Maria Nazomo Murphy (1997: 43) finds that post-modernism needs to adapt to feminism and third world knowledge if it is to achieve significant and practical relevance for women, especially in an African context. This means adopting a situation that is largely absent from post-modern critiques from mercury-modern cultures (Murphy 1997: 48–49,; Longenecker 2001: 6). According to Simmons (1997: 251) the development of the Third World is the bastion of patriarchal traditions. Only small elite benefits from its effects, while it destroys the environment and strengthens the marginal status of women, children, the poor, and traditional people. Ecofeminism seeks to end this unjust domination of women, others and nature in development. Domination in development lies in its economic system, which increases the power of patriarchy and its inequalities. Sustainable economic development is a vicious cycle. This increases exploitation of limited resources, resulting in more marginalization of indigenous people living from natural resources, with war and violence, poverty and inequality, environmental destruction and worsening of the four crises of human rights There is a more oppressive system. Abuse. Consequently those who support economic development, by default, protect patriarchal privileges and their oppressive systems (Simmons, 1997: 250). Due to the development, the resources of fuel, water and food in the South are constantly getting reduced. Women in the subsistence economy feel the immediate effects of a natural decline as they are responsible for the daily livelihood of the family. Research shows that when environmental pollution increases, women's

health declines. In this way, the health of women and nature is interrelated. Both children affect female bears and the well-being of families takes care of women. As women's livelihoods are resource based, they seek natural conservation and sustainable development rather than economic development. These issues are essential for the livelihood of women. Consequently, it is imperative to explore alternatives to the current major development paradigm. The final chapter therefore shows in a limited way that distinct, non-dual perceptions of reality can produce anthropology and epistemology that help promote sustainable ways of living, which all men, women, non- Includes human beings and nature. Mother Earth (Heiser 1995: 10–11).

Many development authors have studied development and its activities critically. Thus, previous literature has described in various ways how economic development cannot help poor people that how it has marginalized women due to their male partisanship; and how its activities are destroying the uncertain southern natural environment. Most of this critique is informative and of high quality. However, only a few of them are based on an ecofeminist approach. An ecologist view is unique. Due to its overall perception, it can combine and integrate all of the above important issues in development. This approach comes from the ecofeminist conviction that an interrelationship exists between women, poor people, traditional people, and the domination of nature or put differently, ecologicalism finds that whenever women and poor are dominated in development, by definition nature also dominates and vice versa. Thus, exploitation of women, poor people and nature is linked. This link is important, as its finding suggests that development is reductionist because it is founded on a Western, patriarchal, dual structure. This structure dominates consistently, consistently and improperly which defines it as belonging to the subordinate category here referred to as "other". These dual "others" include women, children, poor people, traditional people, black people, and nature. However, any element such as emotion, care, intuition, and cooperation in a pile of "others" is considered feminine; As well as all qualitative issues such as ethics, aesthetics and spirituality. Critical development for a reductionist and dialectical approach is

limited to that of the literature. The most widespread criticism has come from Vandana Shiva and Meera Mees (1989, 1990, 1993, 1994). However, the link between women and nature in development has been analyzed by more authors, most prominently Irene Dunkelman and Joan Davidson (1988). Such ecological engagement is commonly included in the development debate under the title "Women, Environment and Development". Several authors have contributed to this perspective. These and their views have been observed by Rose Bridotti, Eva Charkiewicz, Sabine Hessler, and Saskia Wieringa (1994). Much of this literature focuses on debates and concentrations, which necessarily give feminine discourses, which are allegedly used in the notion of the link between women and nature.

In contrast, ecologicalism is seldom evaluated in its ability to incorporate the concerns of women, poor people, and nature into the discourse of development (Noel Sturgeon, 1997, 1999). The criticism of Zoroastrianism, which came mainly from academics, was specifically directed to the ideas of Shiva. According to Terre Blanche and Durheim (1999: 440), feminist research emerged during the 1980s as feminist thinking became established in the academic community. This was missed because feminist theorists were concerned with the lack of research on understanding women's experience. By the 1980s, much social science theory was developed from research with male subjects conducted by male researchers. In this way, universal social theories were derived from men and their research. Feminist researchers reject such theory formation as discrimination. Therefore they aim to put women's issues on the agenda and deal with the oppression of women. The method relates to the feminist belief that theory should be linked to action, thus, they design research with this end in mind. Recent feminist studies have focused on differences in the experience of oppression by sub-groups of women, such as homosexuals, black women, working-class women, and rural women.

The South African feminist magazine *Agenda* has featured special issues, reflecting work-concerns related to feminist research. Developed knowledge is used to advocate and inform policy changes (Terre Blanche and Durheim 1999: 441). Hence feminist research is concerned with the content and process of research or

differently, it reflects on ecological and epistemological concerns. It is the relationship between being and knowing that defines feminine research. Therefore, it is important. It depends on what should be researched and how it should be called knowledge. Feminist researchers conclusively find that women's direct experience is a valid basis of reality from which an epistemological theory develops (Terre Blanche and Durheim 1999: 442–443). The biosphere's ability to support and sustain human, animal and plant life is being severely eroded by the number of people on the planet and the impact of their economic activities. Environmental economic analysis assumes that the environment contributes to human life in three fundamental ways. Some consequences for the environment include global warming due to the action of carbon dioxide, methane, nitrous oxide and greenhouse gases such as chlorofluorocarbons or CFCs Acidification of lakes and forest die-backs due to emission of sulfur dioxide, nitrogen oxide and ozone; Ozone layer depletion by emitted CFCs. Global destruction of biological resources manifested as deforestation, desertification, extinction of species, water degradation; and pollution from the increase of industrial hazardous chemical and radioactive waste. Due to their high level of industrialization, production and resources use the most waste and pollution comes from the north. The warming of the atmosphere, known as the "greenhouse effect", is caused by the increase of greenhouse gases. Greenhouse gases are called because they act like glass in the greenhouse. Radiation from the sun is allowed inside the greenhouse. Thermal radiation inside plants and soil has to exclude radiation. However, some of this thermal radiation is switched off by the glass and re-emitted inside. This increases heat inside. The process is called the greenhouse effect. Greenhouse gases function in a similar way. They are like a blanket that holds a certain temperature on the surface of the Earth. There is a heavy blanket, high temperatures on the surface (Hotan 1994: 21). Climate change will affect agriculture and food supplies. The crop depends on temperature and rainfall, thus a change in these changes the choice of crop. The increase of carbon dioxide in the atmosphere increases the fertility of plants in general, especially wheat, rice and soy beans. However, weeding also seems efficient in using carbon dioxide.

It can quickly become a little troublesome for most people in the world to match crops under new climatic conditions, however, high temperatures may force a large redistribution of cropped areas and thus change farming practices is. Estimates suggest that the North will be able to produce more food, while the South will be negatively affected with a decrease in agricultural production. Low yields for a growing population mean a shortage of food, an increase in food prices, an increase in poverty, and possibly hunger for those who cannot make food on their own (Houghton 1994: 103–107; Krause et al 1995: 74–75) . Forests will be more severely affected by climate change than crops due to their slow maturation and reproduction. Forests in latitude will rise in elevation and pole wards.

Forests are essential ecosystems for life on Earth. They are home to millions of diverse plant and animal species. They balance rainfall, prevent floods, soil erosion, and drought. They provide livelihood to millions of traditional people; and they are absorbing carbon dioxide, thus cleaning out the threatening greenhouse gases. Tropical rainforests in particular are life-giving ecosystems. There are a variety of systemic environmental impacts from deforestation. Primarily deforestation increases global warming. It occurs in two ways. Deforestation prevents trees from absorbing greenhouse gases, and pruning itself, which normally involves burning wood, even increases carbon dioxide in the atmosphere. In addition, deforestation reduces water supply. When vegetation is deficient, there is a decrease in evaporation and a tendency for less precipitation, which again reduces vegetation. Thus, deforestation may increase drought, which contributes to desertification (Houghton 1994: 100–101, 146). All types of life on Earth require fresh water. However, population growth and modern standards of living mean increased water demand. Therefore, water usage has increased 4-fold during the last 50 years (1934–1994) (Houghton 1994: 97).

The high level of water use is mainly related to agriculture, which accounts for 2/3 of global water use due to its method of irrigation. Large water schemes are proposed and water dams are built to directly use water for agriculture. Due to its size, the construction of dams will automatically disrupt large natural areas. This normally leads to the destruction of essential ecosystems such as forests and

fertile agricultural lands, resulting in a decrease in both rainfall and food production. As the construction of dams already mentioned in the South, they are displacing thousands of indigenous people, which have deep negative social consequences. Furthermore, away from the use of subsistence farmers, the elite are redirecting natural water flow towards economic activities. This reduces the food security of indigenous people, leading to increased hunger and poverty. Furthermore, paradoxically, damage in itself normally reduces water availability, partly due to the interruption of natural water flow and partly due to flooding of virgin forests for catchments (Ekins et al. . 1992: 17). Lack of water can increase human stress and violence. For example, Nile passes through nine countries. Failure to agree on water management can bring conflict. Hence scarce water supply increases global insecurity.

A large content of literature on ecofeminism in the West is primarily concerned with gender and the environment in ideological terms. However, in India, the growing protest against environmental destruction and the struggle for survival and subsistence highlighted that issues of caste, class and gender are intimately connected. Movements around the world that are dedicated to the continuation of life on Earth, such as the Chipko Movement in India, the Anti-Military Movement in Europe and America, the Movement against dumping hazardous waste in America, and the Green Belt Movement in Kenya. All are labeled as “ecofeminist” movements. These movements attempt to demonstrate the “politics of resistance” (Quinby 1990) operating at subtle levels of power and point to the relationship between women and nature. They also claim to contribute to understanding the interrelationships between the domination of individuals and nature by sex, race and class. Ecofeminism emerged in the West as a product of the peace, feminist, and ecological movements of the late 1970s and early 1980s. The term “” was coined by the French writer Françoise d’Eaubonne in 1974. It was developed by Ynestra King in 1976 and became a movement in 1980, with the organization, while the first in “Women and Life on Earth” . The Ecofeminist Conference was held. 1980: Ecofeminism in Amofert, Massachusetts, US (Spretnak 1990). Ynestra King states that “Zoroastrianism is about the connectivity

and perfection of theory and practice, the destruction of the Earth and its creatures by corporate warriors, and the threat of nuclear annihilation as feminist concerns by military rebels. It's the same masculine mentality which will deprive us of our authority for our bodies and our own sexuality, and which will affect the power of domination and state Depending on the systems "(King 1983). Karen Warren (1987) stated that "Ecofeminism builds on the multiple perspectives of those whose attitudes are generally left out or underdeveloped in key discourses, for example - Chipko women - of male supremacy in the exploitation of women Nature (Datar 2011) in developing a global perspective on role. An ecological approach is as follows... structurally pluralistic, inclusive and contextualist, emphasizing through concrete example plays an important role in understanding sexist and naturist practice".

Recent works by feminists Susan Griffin (1978) and Mary Daly (1978), Caroline Merchant (1980), Yenstra King (1981), Ariel Kay Saleh (1984), Karen Warren (1987, 1990), Val Plumwood (1993) and others highlighting that ecology is a feminist issue. Ecofeminism is based on some fundamental claims that point to the existence of a significant relationship between oppression of women and oppression of nature. It is necessary to understand the nature of these connections so that oppression of women and nature can be understood, and finally, every feminist theory must include an ecological perspective and vice versa (Warren 1987). Eco-feminism can be defined as a "value system, a social movement and a practice." It also provides a political analysis that explores the relationship between oppression of women and oppression of nature. It is an "awareness" that begins with the realization that the exploitation of nature is linked to Western man's attitude towards women and tribal cultures "(Birkland 1993, p. 18).

Ecofeminist theory has focused on the link between development and gender. The fact is highlighted that violence against nature and against women is built into the dominant development model. Ecofeminist literature portrays the historical exploitation and domination of women and nature as going hand-in-hand, and both are seen as victims of development. It mainly underlines the

domination of women and nature in ideology, thereby “distributing interrelated material sources of dominance based on economic gain and political power” (Agarwal 1992, p. 122) as well as the distribution of labor and opportunity Gender division is neglected. Susan Prentice (1998) argued that the emphasis on women’s special relationship with nature and politics means that what women do to men on earth is bad, ignoring the fact that men also take care of nature. It also fails to analyze its domination of capitalism and nature. Therefore, it cannot develop an effective strategy for change, as it culminates in the polarization of the world of men and women, mandating two categories. On the other hand, ecologists working within a socialist framework view nature and human nature as “socially constructed, rooted in the analysis of race, class, and gender” (Merchant 1992, p. 194).

In India, the most visible advocate of ecotourism is Vandana Shiva. Vandana Siva (1988) assimilates modern science and technology as a Western, patriarchal and colonial project, making this violence against women and nature inherently violent. This model of development aims to break away from traditional Indian philosophy, which sees Prakrit as a living and creative process, the “feminine principle”, from which all life arises. Under the guise of development, nature has been mercilessly exploited and feminine theory was no longer associated with activity, creativity and purity of life, but was regarded as passive and “resourceful”. This has led to marginalization, devaluation, displacement and ultimately to the delivery capacity of women. She points to the experiences of women in the 1970s Chipko movement in the Garhwal Himalayas - where women fought for the protection and revival of forests. Shiva points out the important link between different development approaches, the process of development and its impact on the environment and the changes brought about by people dependent on it for its sustenance. Shiva attributes the decline of nature and mainly the subjugation of women to applying the country’s colonial history and western model of development. However, she ignores the already existing inequalities of caste, class, power, privilege and property relations that gave rise to colonialism. Nature, connectedness, perfection and so on, in their study of the Jharkhand region in central India with Govind

Kelkar and Dev Nathan (1991), advocating ecological principles of women's special relations, suggests that the division of labor between men and women . Biologically influenced sex roles are determined by culturally influenced gender roles. They reveal that the women took part in the hunt apart from the gathering. Men also participate in gathering food to force societies. As Bina Agarwal points out (1992), women's relationship to the environment is socially and historically variable. Women, especially in poor rural families, are both victims of environmental degradation and agents' active in movements for the protection and regeneration of the environment. They work with the environment in both positive and negative ways. The increasing degradation of natural resources qualitatively and quantitatively, the increased appropriation by state and private individuals, as well as the decline in communally owned property, is mainly attributed to the class-gender effect of environmental degradation. Furthermore, "community resource management systems, increased population and declining agricultural mechanization, resulting in erosion of local knowledge systems, have increased the class-gender implications of environmental degradation" (Agarwal 1992). Krishna (2009) points out that gender issues involve more than "women's angles" on environmental issues. She argues that if women gain more control over their labor as well as the physical basis and processes of production, they will be well prepared for change under India's new economic policies. She believes that women's participation in environmental movements and activities will empower them.

The emergence of the Indian environmental movement may date back to 1973, when the famous Chipko movement started in the Central Himalayas. The Chipko movement emerged as a protest against allowing forests access to commercial timber operators, while locals were denied access to the forests to make agricultural tools. The movement which spread rapidly to other villages saw active participation of women. Much has been written about the Chipko movement (Bandyopadhyay and Shiva, 1987), and women's participation in it is celebrated by some feminist scholars (Shiva 1988) as an expression of women's special connection to nature. However, scholars such as Sobhita Jain (1984), Ramchandra Guha (1989), Madhav Gadgil and Ramachandra Guha (1992) have argued

that this should be seen in the context of the peasant struggle of the region. The 1970s saw several forest-based conflicts in tribal areas of Bihar, Orissa, M.P. , Maharashtra and A. P. Conflicts have also taken place at the local level by village artisans facing the dwindling resources of the forest. But they are not yet politically organized (Gadgil and Guha 1995). With the use of Cauvery water between Karnataka and Tamil Nadu, there has been a conflict between the rich and the sharing of water resources, except the rich. The overuse of groundwater resources has led to the upper castes and classes being piled up in Gujarat and Karnataka (Gadgil and Guha , 1995). More recently, popular opposition to the construction of the Sardar Sarovar Dam on the Narmada River has intensified. Considering the world's largest planned environmental disaster, it involves the construction of more than 3000 large and small dams at a cost of more than Rs 25,000 crore (Sethi 1993). While the major beneficiaries of the dam are in Gujarat, the largest displacement will be in Madhya Pradesh, where 193 out of 243 villages lie submerged. Sixty percent of those displaced are tribal (Baviskar 1995). The debate of women-and-development has highlighted the adverse effects of modernization and technological innovations on women's work and income, the effects of migration, growth in female-dominated households, exploitative conditions in the unorganized sector, and free-trade sector industries (Banerje ,1991; Kalpagam, 1994), impact of environmental degradation, etc. Issues of peripheral groups of tribal, poor, landless, rural and urban women were also recognized. Sharma and Kaushik (2011) highlighted that the woman played a leadership role for the protection and promotion of the environment. He has made great sacrifices for conservation of environment in Chipko movement. Similarly, now-a-day Medha Patekar, a social activist, Maneka Gandhi, an environmentalist and politician is playing an important role for the conservation and promotion of the environment. Therefore, conservation of natural resources and the environment can be promoted without involving women in planning and training to promote values for the protection and promotion of the environment.

An anthropologist was one of the organizers who raised questions about the connection between women and nature. Ortner argues that

women seem closer to nature “as a creature”, because of their biology, namely their reproductive work. On the other hand, Simone de Bevoire (1988) argues that female biology “actually” provides women with “greater nemesis of the species”: “The female, to a greater extent than the male, is a prey to the species; and mankind has always had its own have tried to avoid specific fate. Life support became an activity and a project for humans through the invention of the instrument, but in motherhood the woman remained closely tied to her body, like an animal It is the male activity that creates values. This activity has overcome the confusing powers of life, it has subdued nature and woman. ” (Jackson 1993: 391). Vandana Shiva (1989) identifies colonialism as the starting point for the exploitation and control of women and nature in the Indian context. He argues that the model of development imposed by imperialism marked a revolutionary shift from the traditional Indian cosmological view of nature as a living and creative process based on the feminine principle of “Shakti”, “Shakti” (feminine energy). “Purusartha”, together with the Pullinga theory, created the world. Thus, for women “... the death of Prakrit is the beginning of their marginalization, devaluation, displacement and ultimate remittance The ecological crisis is, at its root, the death of the feminine principle,” (Shiva , 1989: 42).

CONCLUSION

India is facing challenges of sustainable economic development in the context of the growing threat of climate change. This threat arises through intensive economic and industrial activities from emissions of greenhouse gases accumulated in the atmosphere and from anthropogenic allies, and emanates from high consumption of fossil fuels for energy and electricity purposes. The impact of climate change and global warming is visible in almost all areas ranging from social, economic, natural resources etc. India’s development path is based on its resource settlement. The economy is mainly agriculture based on the monsoon. Potential changes in rainfall and monsoon will affect agricultural productivity and livelihoods for the general public. Increasing global warming due to the emission of greenhouse gases is likely to adversely affect the sustainability of water resources as the glacial region has an increasing incidence and intensity of

melting of ice, and also drought and flood conditions. Thus, it is imperative to develop strategies and measures that promote our developmental objectives while addressing the challenges of climate change.

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