

INDIAN INSTITUTE OF TECHNOLOGY GUWAHATI

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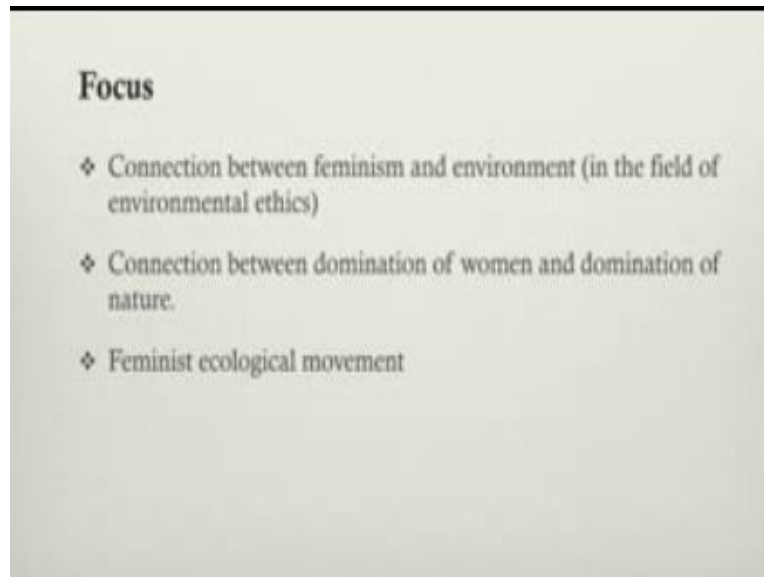
Ecology and Society

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Well in continuation to what we had discussed in the last lecture on social ecology, which is strongly espoused in the light of what the revolution has talked about and slightly in continuation to that we will be looking today is lecture on eco feminism or which I call as ecological feminist philosophy and in this lecture will try to see what eco feminism stands for and what are the kind of inherent problems which are being raised within the feminist perspective on the issue of equality.

And also in the later part we will try to bring in some insights from the Indian context by looking at the Chipko movement which of course is known to be the first eco feminist movement in the Indian subcontinent. Now what normally is being focused in this lecture or in general what eco feminism or equal ecological family are philosophies talks about.

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It tries to draw a connection between feminism and environment that is within the theme of environmental ethics and also a connection between the domination of women and domination of nature which in a way is operationalized simultaneously. Now in the last lecture as I said in social ecology we with that tries to look at how the inherent social problems or the kind of the structure of society in a way is responsible for the attitudes and actions towards nature the way we relate ourselves with nature.

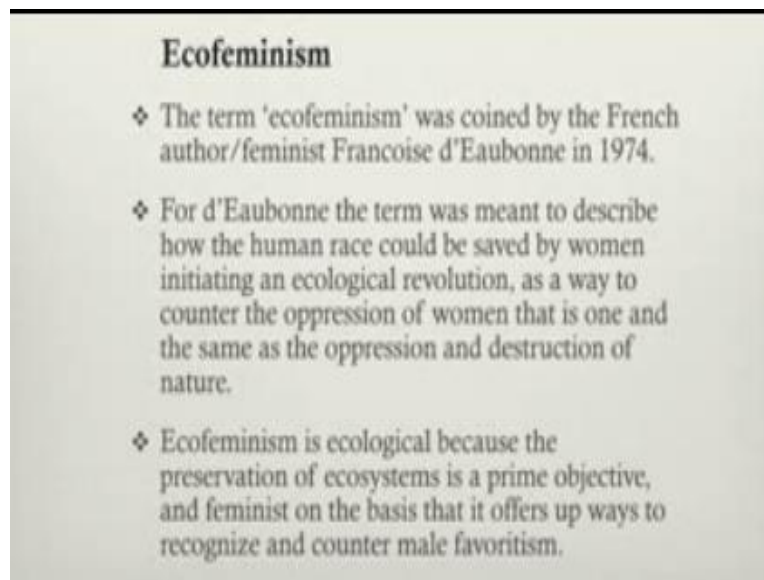
So that sort of the sense of dominating nature dominating perspective or notion of thinking over nature is to be sort of located in the social context, now similarly even in the context of this eco feminism it tries to draw how the idea of the potential mindset of domination of women in a way is also to some extent responsible for this idea of domination of nature. Now also perhaps this is one of the main discourses or thrust of the family is ecological movement which has of course started from the west.

And for those who were not really familiar about what feminism is it of course has started way back in the 19th century a way back in the US where there are different you know trends of feminist movement the earliest feminist movement of course was on the demand for political

rights that is voting rights in America and then similarly over the years this feminist movement has evolved and tries to address certain issues concerning women and ecological feminism or ecology has also perhaps being one of the main focus of feminist movement.

This particular term eco feminism was coined by a French feminist by the name called Françoise d'Eaubonne. Now this particular term was coined in 1974 in the 70s and.

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By coming up with this particular term what does Françoise try to talk about and try to emphasize upon it, now the term was sort of meaning to describe how humans risk could be safe by women. Now women in a way is sort of being the seem to be much less a producer but also Xavier that is with the kind of ecological problems and crisis we witness the only alter one alternative which the feminism perhaps come up it is to you know put the prefix eco before feminism and then eco family.

Which strongly advocated about how the human race is mud environment could be served by women by initiating an ecological revolution, so as a way to you know counter the operation of women that is one and at the same time the operation and destruction of nature on the other so

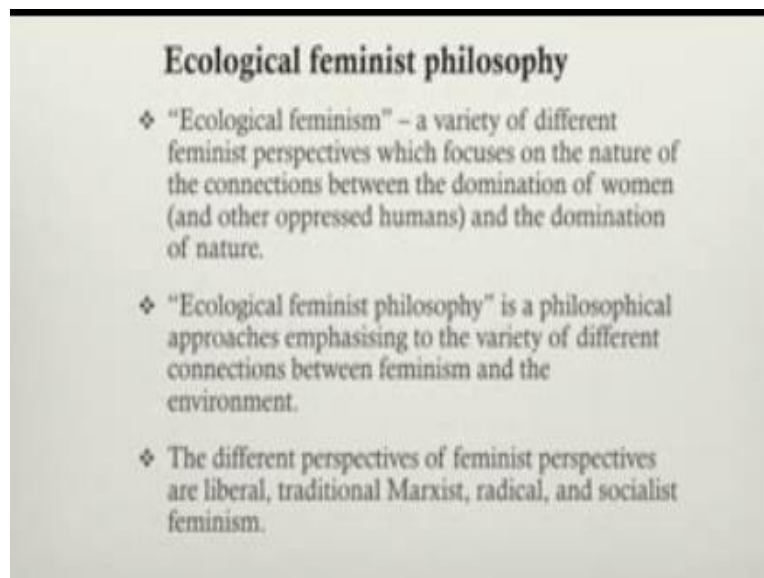
this tool that is the operation of women and the operation or destruction of nature in a way should be seen as a twin process and if the destruction of nature has to be stopped.

The operational on the other hand the operation of on women should be sort of stopped and uprooted, so only then there will be sort of a lasting solution. Now eco feminism is ecological because the reservations are the emphasis is on preservation of the ecosystem and also this perhaps is main focus and objective of eco family and also the feminism on the basis that it offers out ways to recognize and counter milk separatism. In the last lecture we also talked about why you know the technological advancement or technology is not the key to solving the ecological problems.

Because the more finer and finer or technology is being modernized it sort of give an upper edge to the man or the milk because it is more user friendly to them and in the process the space of women is being you know or narrowed down and they are being brushed aside and isolated in the whole process of this sort of evolutionary, process which we have built and located in the context of social ecology. Now similarly the sort of favoritism which is mainly being you know given to the milk in away be counter or vehemently opposed and in order to preserve the ecosystem is something which eco feminism strongly talked about.

Now what does this equal ecological feminist philosophy in a way tries to highlight and then what are the guiding principles of this philosophy.

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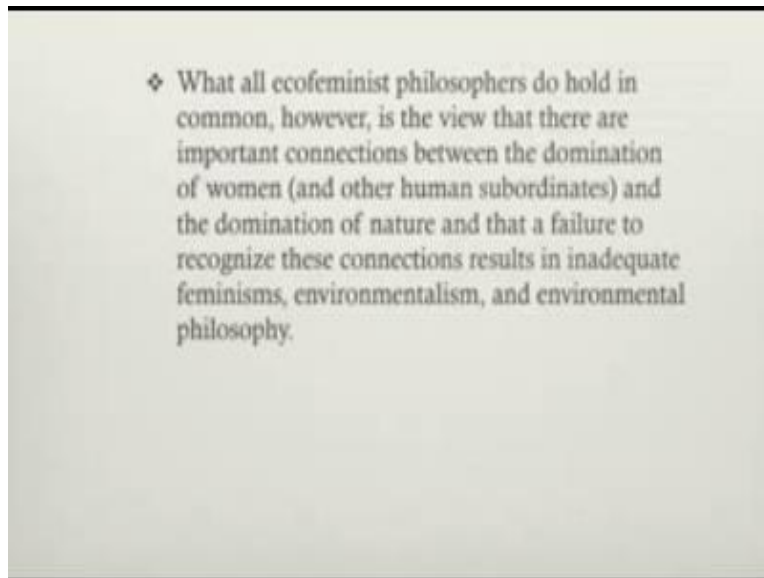
Now we call ecological feminism is a variety of all among those different feminist perspective which of course focuses on the nature of the connection between the feminism of women and the other oppress humans and the domination of nature. So it does not limit to the domestic space where women in a way is being oppressed. Rather it also tries to you know go beyond the boundaries of the domestic space that is how other humans are being oppressed or how they are being sort of exploited by other fellow humans and also the idea of domination of nature has to be you know addressed.

Here is something one ecological feminist feminism strongly espoused, now ecological feminist philosophy in a way is a philosophical approaches with emphasizes to the variety of different connections between feminism and environment and how does one tries to you know connect between feminism and environment is it simply the economic factors or certain other factors. So in some way the social is being expanded and then it tries to look behind the social structure and of course the starting point is socially constructed.

And then it moves on to other domains, now with different perspective of some of the feminist perspective can be you know divided into different ideology or so of thought that is the liberal it

can be the traditional Marxist can be radical and socialist feminism. Now the ecological feminist is philosophy in a way can be break down into different school of thought. Now what does the feminists in general have in common?

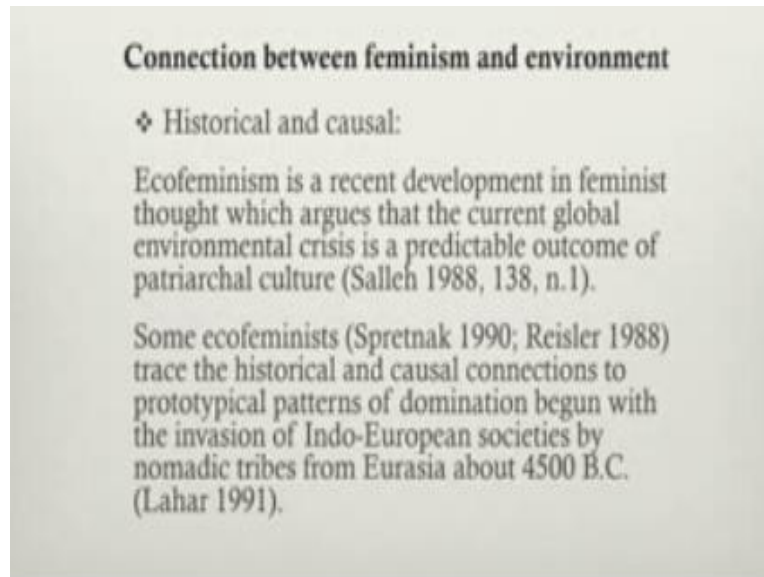
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That is what all eco-feminist philosophers you know tries to sort of question is the week that there are important connections between the domination of women and other human subordinates. The other human subordinates are those mostly the have-nots or we can talk about those the farmers is not the working class he does not have much of a say or aspect in terms of relating themselves to the nature or natural resources and the domination of nature and that a failure to recognize these connections in a way has immensely resulted in inadequate feminism environmentalism and environmental philosophy.

So therefore this all add together in a way is perhaps one of the main focus of feminist philosophers and.

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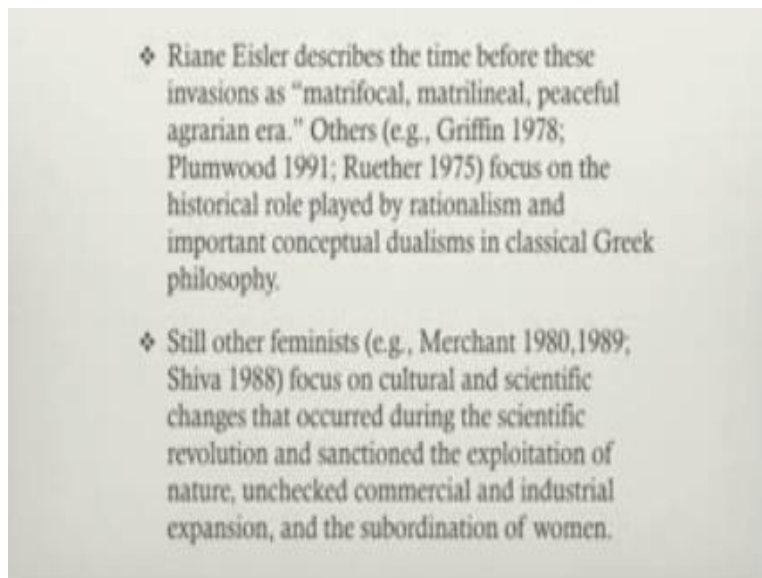


They have in a way contributed differently of how to counter this idea of operation of women ignored domination of women and alongside the domination of nature. Now as the ecological feminism or eco feminism talks about there is a deep connection between feminism and environment and how does one situate and locate this connection and of course one needs to look back at history and tries to link and find out the cause a relationship between these two. Now eco feminism is perhaps a recent development in the feminist art which strongly argues that the current global environmental crisis is a predictable outcome of the rhetorical culture.

So historical historically one needs to you know situate, how this environmental crisis begins and of course ideology is important and this potential cultural ideology is pretty much influenced by the dominating if North authoritarian character or how men perceive women. Now therefore this perhaps can be the starting point of how this idea of the crisis in a way has been witnessed an encounter at this recently time and then perhaps you can also look at some of the eco feminism like spur not and risk group who also tries to trace the historical and causal connections to the prototype a chill patterns of domination which begins right from the period.

When the Indo-European societies were invaded, mostly the culinary encounters with, of course, is being witnessed by many of the natives and Aboriginal in a way that has sort of tried to look at or if not the beginning of this idea of domination begins from the colonial period.

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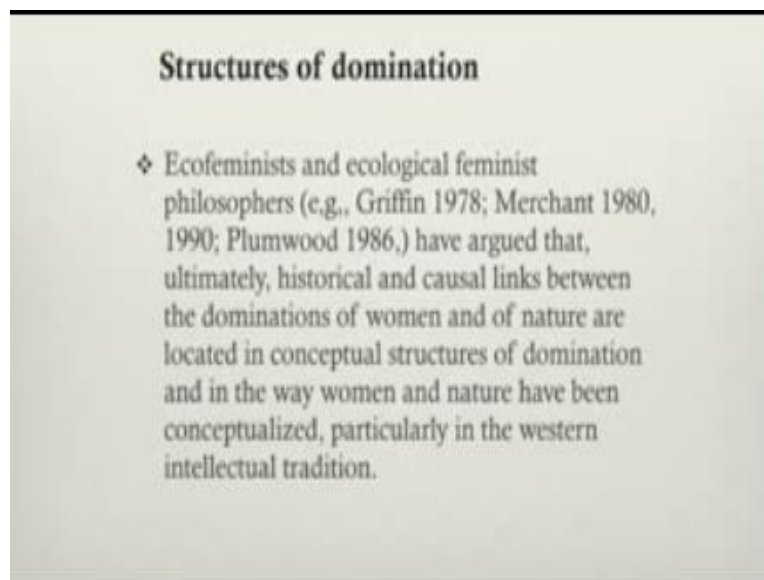
Now Riane Eisler you know describes the time before this invasion as sort of material local metal in our peaceful agrarian era. Now perhaps with the evolution of time that is the post invasion many of the eco feminism in a way tries to espouse that the boundary or the space of women are being in with it and it somehow had you know lead to a different way of looking at what family used to have been because earlier the kinship relations were being strong and when the sort of the simple agrarian community were seen to be much more peaceful.

And Riane Eisler focused on the historical roles played by rationalism an important conceptual dualism in the classical Greek philosophy. Now are still other feminists like Carolyn merchant and modernist Eva attempts to focus on the cultural and scientific changes which of course were responsible for the exploitation of nature and which of course with the scientific advancement has resulted to uncheck commercial and industrial expansions and also eventually to the subordination women.

Now therefore there are different you know trends which are being perspective which are being followed by the feminists themselves who tries to draw the connections by tracing the historicity and the causal relationship and on the other why this sort of domination is to be located and contextualized by focusing on the cultural and scientific development. Now and which all have in a way contributed to the you know subordination of women, now if you look at the way in which domination has or the idea of domination is being exercised or operational lines.

Now the eco-feminist and ecological feminist philosophers namely Griffin and merchants or plum would have categorically argued that ultimately this historical and causal link between the domination of women and of nature are to be located in conceptual structure of domination.

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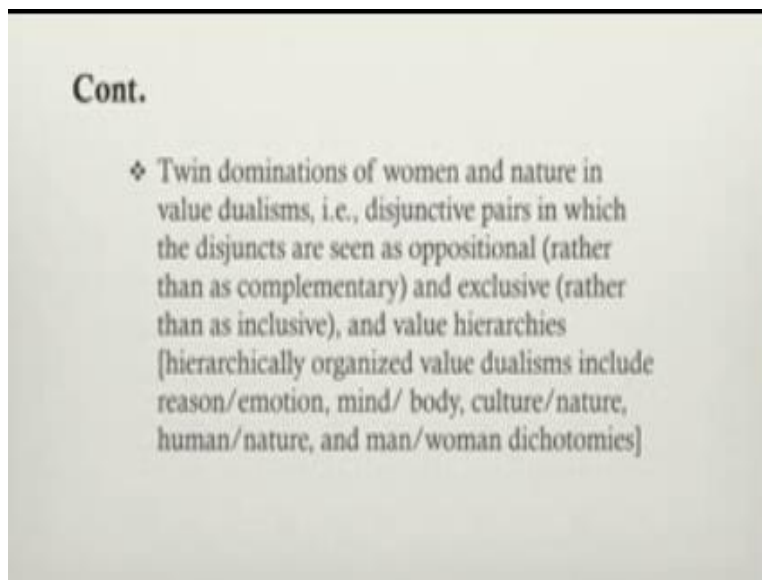


And also in the way how women and nature have been conceptualized particularly in the Western intellectual tradition. Now why this has to be in a way higher segregated and looks from the Western intellectual tradition and to what extent this idea is different in other parts of the world we will come to that in the later part of our discussion and to begin with since this sort of notion of thinking or this idea or the ideology is being guided or contextualized within this

Western intellectual tradition which in a way talks about rationality reasoned and how men are sort of supposed to be you know guided by rational action.

In a way has to be historically located, now as I said this domination of women and nature is a twin process and then therefore the screen domination of women in nature is to be seen in terms of a valued dualism that is disjointed peers in which this disjuncts are seen as oppositional rather than as complementary or complementarity and rather as exclusive.

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And opposite to what it is being to be seen as inclusive, so it is this sort of dwelling has been inherent and also the value hierarchies that is how this hierarchy is being organized and which in a way has input reasoned you know posit in opposed through emotions mind body culture nature human needs and men women dichotomies. So all these dwelling in away has to be sort of seen as a disjunctive distant appears the context of the history and.

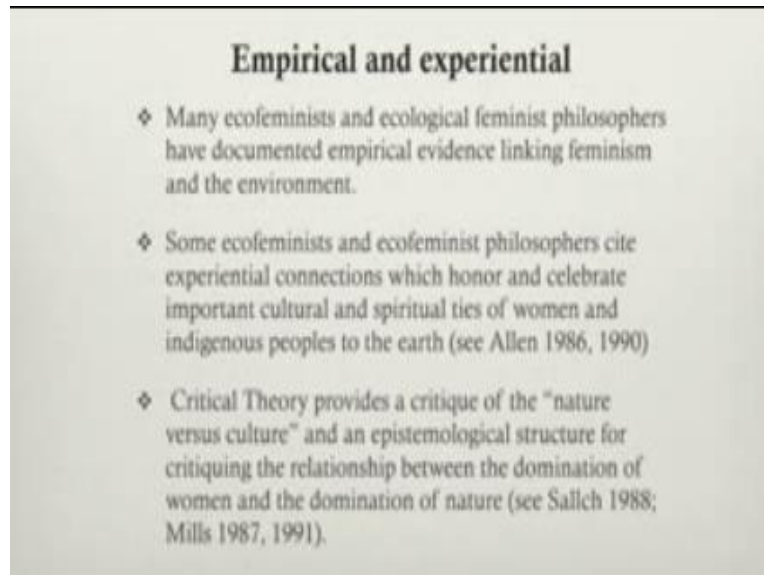
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- ❖ One role of feminism and environmental ethics, then, is to expose and dismantle these dualisms and to rethink and reconceive those mainstay philosophical notions (e.g., reason, rationality, knowledge, objectivity, the self as knower and moral agent) which rely on them.
- ❖ Oppressive patriarchal conceptual frameworks undergirding all social "isms of domination," e.g., racism, classism, heterosexism, sexism as well as "naturism," or the unjustified domination of nonhuman nature (see Warren 1987, 1988, 1990).

Causal connections between women and nature, one particular roles of feminism and environment of ethics in this context is to you know challenge and attempts to a and dismantle these dwellings that what we had discussed that rational emotions mind body, so on and so forth. So this dualism needs to be dismantled or be construct and all and in the process when it is treating and reconceived those mainstay of philosophy philosophical notions particularly regional rational in knowledge objectivity the self as novel and moral agents which perhaps rely on them.

Now within this conceptual framework one can look and talked about the oppressive the clerical mindset which has been operating right from the dawn of history and which of course has particularly sprang up in a volatile manner in the post-invasion period and within this conceptual framework if we look at there is all social easing of domination example racism talk about classicism talk about hetero sexism, as well as naturalism or the unjustified domination of non-human nature are to be you know clubbed together within the rubric of this operate oppressive potential framework.

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Now what is this idea of empirical and experiences empirical in a way is empirical and experiential is again based on rationality and many eco feminism and collision feminism philosophers have done an extensive research and document the empirical evidence by linking feminism and the environment. How because some of these eco feminism and eco feminist philosophers side their experience of connections which honor and celebrate important cultural and spiritual types of women and indigenous peoples in the in terms of the natural resource management or their relationship with the forest or the environment.

Now based on an extensive case studies in different cultural groups and societies they did they come up with an empirical data and tries to look at, how women in a way occupies an important positions in the relationship with the spirituality put status or positions. Now alongside the this critical theory in a way provides aesthetic of the nature versus culture, how because true and epistemological structure for quickly relationship between the domination of women and domination of nature.

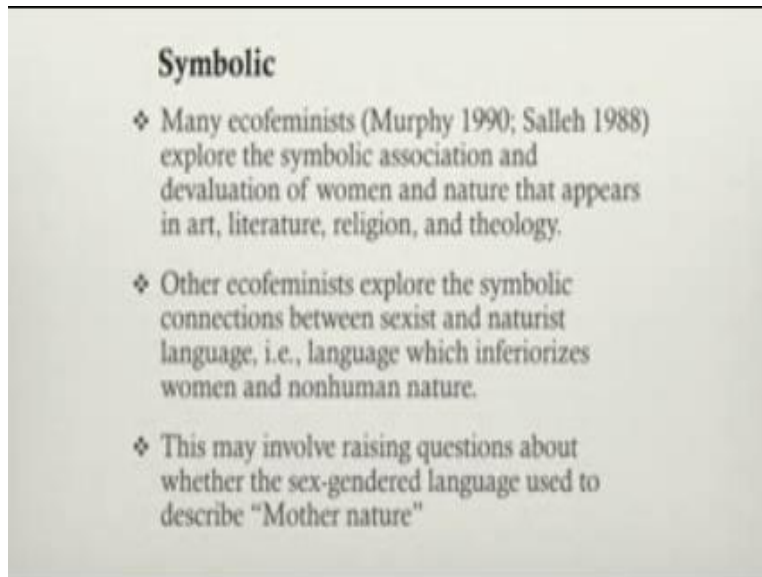
So critical theory in a way tries to you know challenge this dualism which exists between nature and culture and by clicking this dualism or dichotomy it also tries to you know look at in a more

critical manner the way how domination of women and domination of nature is related how this has to be perceived in a similar manner. Now much eco feminism like Murphy and Selah attempts to explore the symbolic associations and the belly devaluation of women and nature that appears in art literature relevant and theology.

So they tries to locate the symbolic importance or the symbolic meaning, which is inherent in comes to you know explore the positions of women how they are being sort of developed the relationship between women on nature or the personification of women as needs, how they are being personified in different you know aspects like art literature religion so and so forth. Now the other co feminism also explores the symbolic connections between the sexes and naturist language that is how language is inferior eyes women and non-human nature.

Now the manner in which vocabularies or language are being used in a way also to some extent relate or tends to, so an oppressive and you know dominating ideas on women. Now things which are soft or which are you know are much more seen to be needing a care it is often time being related with women consequence flowers or maybe constants you know even the idea of how we give meanings or relate to colors like, for example like pink and so and so forth are always you know since seem to be symbolizing this feminine character. So these are something how languages are also developed in a cultural group and then.

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Symbolic

- ❖ Many ecofeminists (Murphy 1990; Salleh 1988) explore the symbolic association and devaluation of women and nature that appears in art, literature, religion, and theology.
- ❖ Other ecofeminists explore the symbolic connections between sexist and naturist language, i.e., language which inferiorizes women and nonhuman nature.
- ❖ This may involve raising questions about whether the sex-gendered language used to describe "Mother nature"

This perhaps has tends to you know sort of communicate and relate women with the nonhuman needs. Now this may also involves perhaps the feminist tends to raise questions about whether this section the language used to describe mother nature, mother nature why because nature is seem to be something which as thin as a provider. Now and since nature is located in this domain of the provider it is to some extent seen as a mother figure, so perhaps maybe one idea or the main challenges with the feminists in away tries to equation is also about how sex gender language is being used.

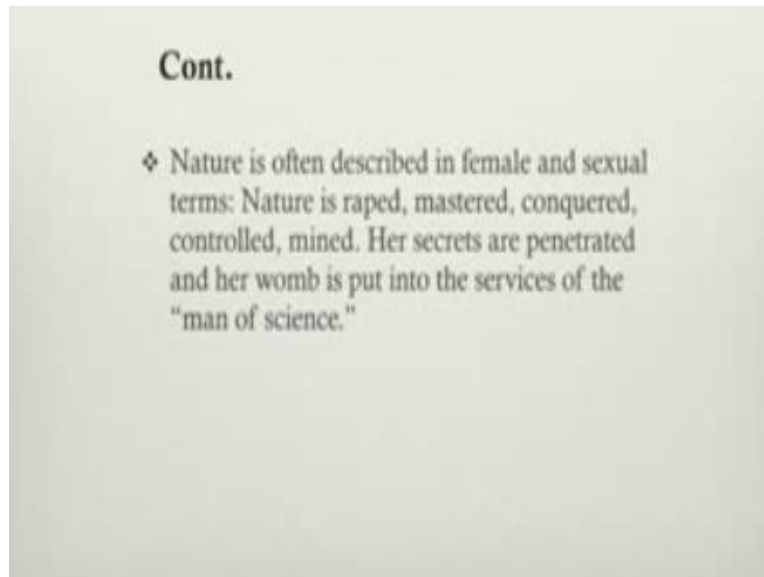
Nature is often described in female and sex for instance the nature is to be often times we use the term exploited, we can also use like nature spin mastered one queered controlled mind, on also team the word tip in a way is also being used in the social context because women mostly oftentimes are being seen to be you know suppressed and thing. And then maybe even Indian and Indian context you would come across how the judge community in a way treated their women and how this sort of idea of you know domesticating or maybe suppressing women has been sort of a cultural experience in different societies differently across time and across regions.

Now our secrets are in a way penetrated in heroines is put into the services of the man of science, now interestingly as I was talking about the different you know perspective on feminism like the liberal radical and the Marxist. Now the Marxist co-feminist or the Marxist feminist in a way tends to equate the kind of exploitation which is being meted out to women as something called doubly exploited. Now even if you forget about the modern industrial society even in the simple agriculture community or society when there is no much of gender discrimination or maybe until the realization came into being women were still being doubly exploited.

Because the feminist talks about how the amount of input and the amount of work or hours or number of hours with a women has to you know sort of talk about or in terms of the production how they involve. Now for instance a women in a way does a number of domestic course and maybe from dawn to you know maybe in the morning and then it continues and after a point maybe the husband and the wife was still filled and you know joined the whole day and come back again and women does not still have a lazy time because she has to engage hustle and we keep ourselves busy with the other cooking caring feeding show and so forth.

Now if you look at the number of hours or if not the amount of labor one has sort of exerted women in a way has been sort of exerted a lot numbers and at the end of the day when the husband comes ultimately the products that is the food crops is in a way owned by the man that is presumed to be you know the head of the family. Now even when the women has sort of labor so much the final product he does not have much of a say in upon fold, so in a way the Marxist feminist tends to see that as not from the perspective of alienation.

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But rather as women are being doubly exploited, now even in the modern contemporary period we can always look at the women which are you know seem to be the kind of terms and jargon speeds are amended usually use if their spouse is not an employee, for instance in a normal conversation you will come across that whether it is a wife do and then the husband would normally say that office is a housewife. Now this particular uses of this you know general set of sexually segregated gender language is something which the feminists if not eco-feminist tries to restructure and then reconsider.

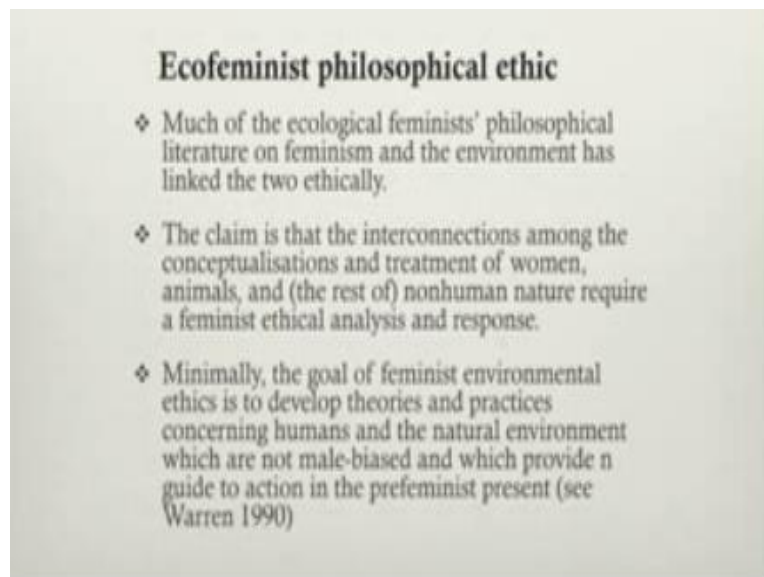
Because all this jargon in a way are impregnated with the psyche which is revolving around in the society and this perhaps, in a way is also how we relate to you know nature and such something rather as a provider and then which needs to be you know exploited, which has to be you know team and then when nature is seen to be you know the provider will and then when successively with the use of maybe science and technology you know have tends to and gives in exploiting or extracting all resources.

Now if you look at this the eco-feminist philosophical ethic mostly in the literature on feminism and environment has in a way lead is to articulate and then one needs to look at the moral and

spiritual dimension, and then how we may not be in positions or to be linked with in terms of the environment or maybe in other aspects, that is in art literature and soon and so forth. Perhaps one of the popular claims is that they include the interconnections with among these conceptualizations and treatment of women, we say with animals and non-human nature requires feminist ethical analysis and responses.

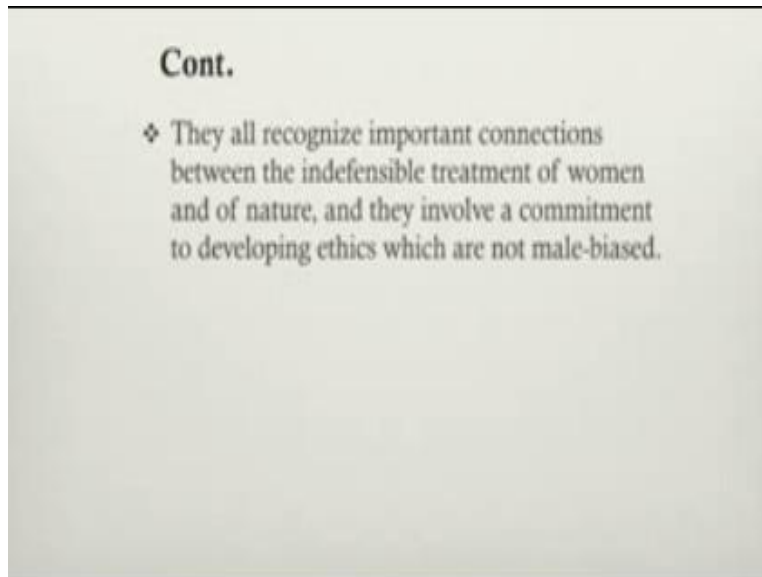
So maybe this can in a way perhaps tries to restructure or deconstruct the psyche which has been inherent in the French cultural groups and society. Now minimally the goal of the feminist environmental ethics is to develop theories and practices as we had talked about how the scholars and philosophers were amazing in collecting certain kind of experiences.

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And that the empirical data in order to look at how women the position of women is to be you know restructure the concerns regarding humans and natural environment which are again not simply based on the idea of Western rhetorical mind set or male bias and which provide a guide to the you know action in the pre firmness present.

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Now this environment attics or the philosophical ethics tends to recognize the significant relationships shared among the indefensible treatment of women and of nature and they involve a certain kind of commitment to developing ethics, which are not male bias or rather which is not purely guided by the science of scientific ideas which in a way is guided by the Cartesian principles.

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On the Domination of Nature

- ❖ These critiques, based on the domination of nature, go beyond the mere condemnation of the ecological crisis to reveal a connection between the domination of nonhuman nature, social domination, and psychological domination.
- ❖ They argue that as nature comes to be viewed as nothing more than the material for human domination, we develop an anthropocentric view in which we see ourselves as "the measure of all things".
- ❖ Nature becomes an external Other, merely the "stuff of domination".

Now if you tries to position or talk about how the domination of nature in a way is to be linked and related with the domination of women this critics based on the domination of nature in a way tends to support and both behind me the mere condemnation of the ecological crisis, to reveal a connection between the domination of non-human needs social dominance and psychological domination and this philosophers argue that, as nature comes to be mu as nothing more than the material for human domination.

We developed certain kind of an anthropocentric view that is meant above nature, in which we see ourselves as measure of all things. Now later then ultimately becomes an external other merely the stuff of domination, so that sort of boundary or demarcations oftentimes arises the moment when nature is being perceived as the other which does not have a connection or relation with human and old.

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- ❖ Marx's critique of capitalist exploitation is renewed and extended in a critique of the domination of nature that attempts to uncover the psychic and social basis of the solidification of repressive society.
- ❖ The domination of nature is shown to entail social and psychic consequences that result in ecological crises, patriarchal domination, and repressive political forms in both capitalist and socialist societies.
- ❖ Instrumental reason is revealed as the specific form of reason through which nature is mastered.

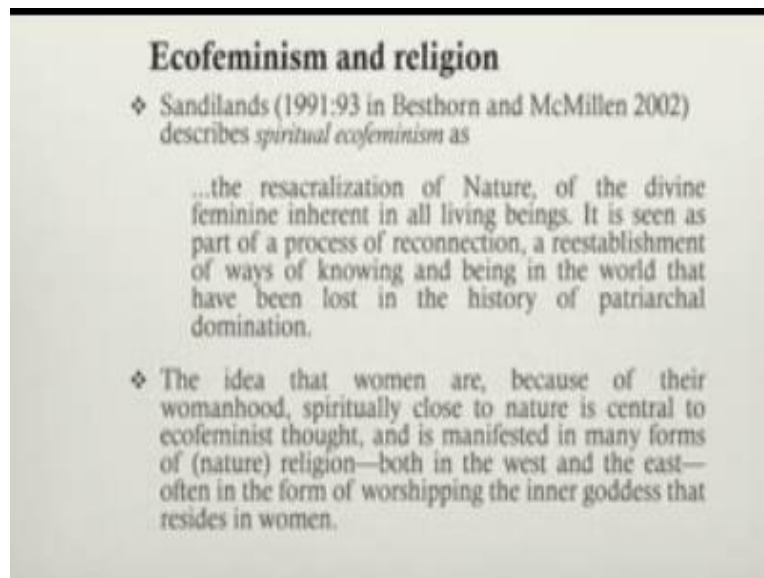
Now perhaps the masked critic of this capitalist exploitation is renewed and extended in a critique of the domination of nature that attempts to uncover the psychic and social basis of the solidification of this repressive society. Now the question is should we say that the modern industrial society is repressive or opposite, so one can you know critically look at or observe the manner in which how this idea of our domination or relationship with nature is you know being perceived the domination of nature in a way is shown to you know until the social and psychic consequences that result in the ecological crisis.

For example rhetorical domination and the repressive political forms in both the capitalist and socialist societies, now what then what then would be the best possible or best societies is it the capitalist or the socialist. Now in social ecology we also talk about how the property or resources are to be you know owned by the community or this commitment ownership should be inculcated, but to what extent will that you know affect or change the perhaps the psychological dimensions in terms of how we relate to nature.

So will that be you know a feasible or and lasting solution, now the instrumental region is revealed as the specific form of Reason through which nature is mastered. Now instrumental

reason again is guided by you know the accumulation or the idea of that the nature is to be wrapped came so on and so forth, in the basic interest of human to serve their own purpose.

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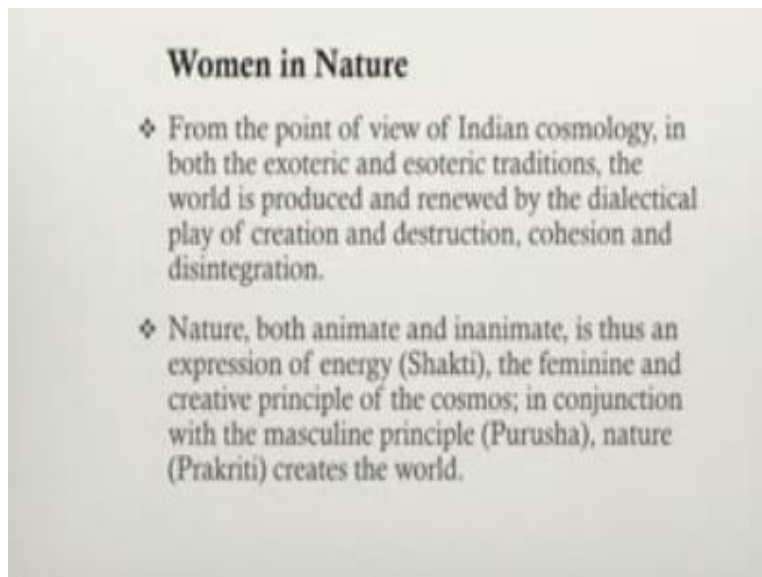


Now as I was talking we need to you know locate women in the of spiritual dimension semblance describe the spiritual eco feminism as where I caught the recirculation of nature of the Divine Feminine inherent in all living beings it is, it is seen as a part of a process of reconnection or reestablishment of ways of knowing and being in the world that have been lost in the history of cultural domination. Now what then is spiritual eco feminism, so in a way it tries to develop or reconnect women to nature and if you know look at the Google for more information or for you to have a basic idea of this.

You can look at the works of how they will rediscovery or reinvention of the Garden of Eden, so if you type reinvention or rediscovery of Eden you will come up you will come up with certain feminists, who tries to espouse by drawing the sanctity and to redraw the connection between women and nature which, perhaps is being destroyed or destructive as a result of the patriarchal domination. Now spiritual domination is nothing but it tries to you know bring in the sacredness or sensitive of women relationship with nature.

Now this idea that women are because of the womanhood spiritually close to nature is central to the Eco feminist thought and is in away manifested and shown in different forms over, how nature is related to religion maybe even the in the West or in the East often in forms of worshipping in the inner good goddess that resides in a women. Now we will try to best exemplify this in the context of India.

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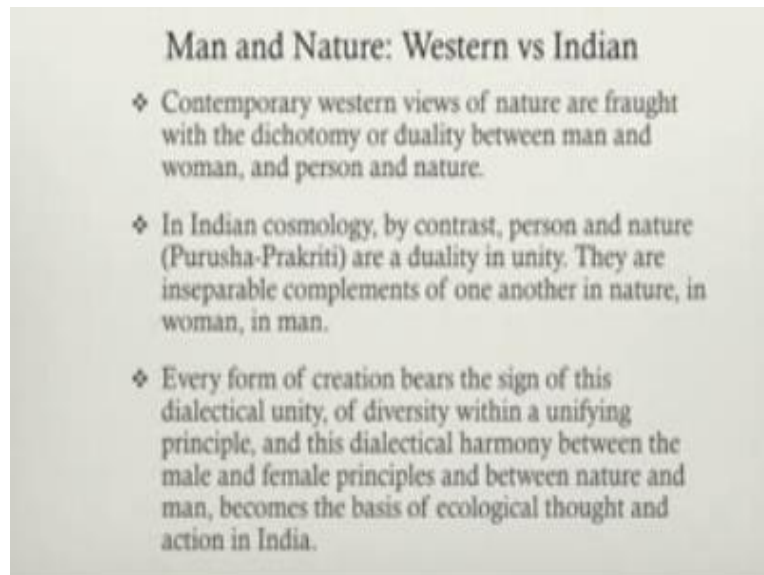
How in the Indian cost model, how women is being perceived with a with nature, now from the Indian point of the Indian point of view of, how cosmology is being situated in both the exoteric and esoteric traditions. The world in a way is being produced and renewed by the sort of the interplay of dialectical relations between the creation and destruction cohesion and being with integration. Now from this perspective that is the Indian cosmology women in away has sort of to be you know seen as an interplay of these exotic and esoteric traditions.

Neither respectable whether it is animate or inanimate is that an expression of energy that is the supreme and the feminine creative principles of the cosmos in conventions with the masculine principle that is the Purusha namely with nature that is prakriiti together you know creates the

world. So therefore from the wheel point of Indian cosmology is this idea of you know the interplay of the sappy Purusha and then prakriiti in a way is responsible for creating the world.

Now how does one try to locate the domination of nature or domination of women or if not mean versus nature from the perspective of the risk and India or the Indian context, now if you look at the different literature is or scholarly works the contemporary the Western views of nature are you know loaded with the dichotomy or duality between men and women or person and nature so in a way this dualism or dichotomy.

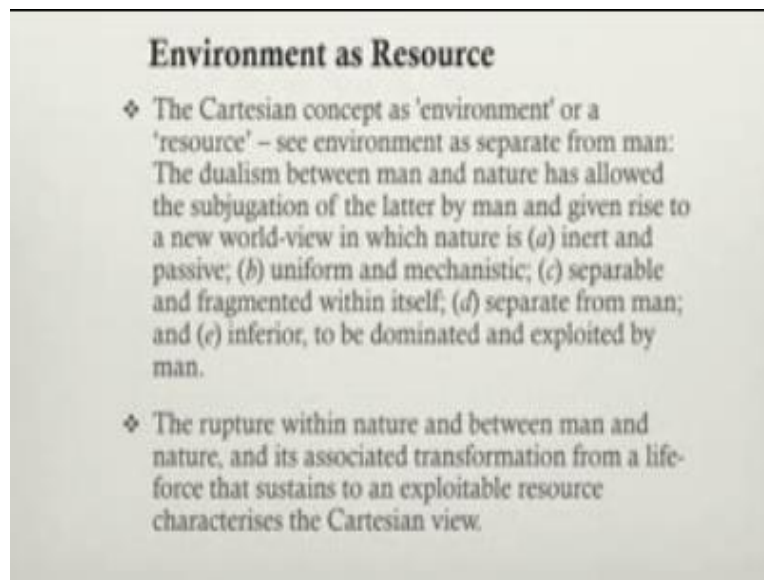
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Which exists between all these are sort of seen as how women are being you know perceived, now in Indian cosmology by contrast personal nature that is the person prakriiti are very in unity they are inseparable complements of one another in nature in women in man that is women and men are together and they are in center is in separable entirety. Now this idea of dualism which is finding the context of the Western world is something which is you know unknown and unacceptable from the Indian cosmological point of view.

Now every form of creation in obviously science of this dialectical unity that is unity of diversity within a unifying principles and this died elliptical are harmony between the male and female principals and between nature and manned becomes, the basis of the ecological thought and perspective in the Indian context. Now it is pretty much evident and clear that there is the sort of dualism and dichotomous dichotomy which exists between men and nature is not something which has which is present in the early.

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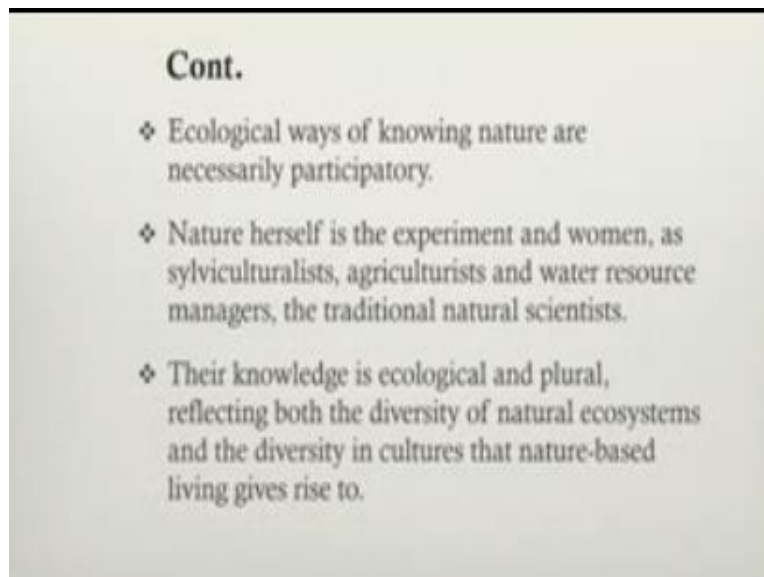


Classical texts of the Indian cosmology, now how is this environment then perceived as a resource, as I often talk about this Cartesian concept tends to you know perceive environment as are source of putting this dwelling that as environment as separate from man. Now this one is in between men and nature has in a way you know resulted into the subjugation if not domination of the later by man and given and it has resulted to you know the new world in which nature is seen as inert and passive and also uniform and mechanistic, also separable and fragmented within itself separate from man.

And also inferior to be dominated and exploited by man, now this code is in concept or the wizened notion of perceiving the environment in a way house you know lead to the rise of a new

world and then sort of give a new meaning to nature how it is being you know seem to be not modest anthropocentric but also to be seen as in from an instrumental point of view director within this nation between men and nature is in a way as an Associated transformation from a life force, that also sustains to exploit able resource characteristics from the Cartesian wheel point.

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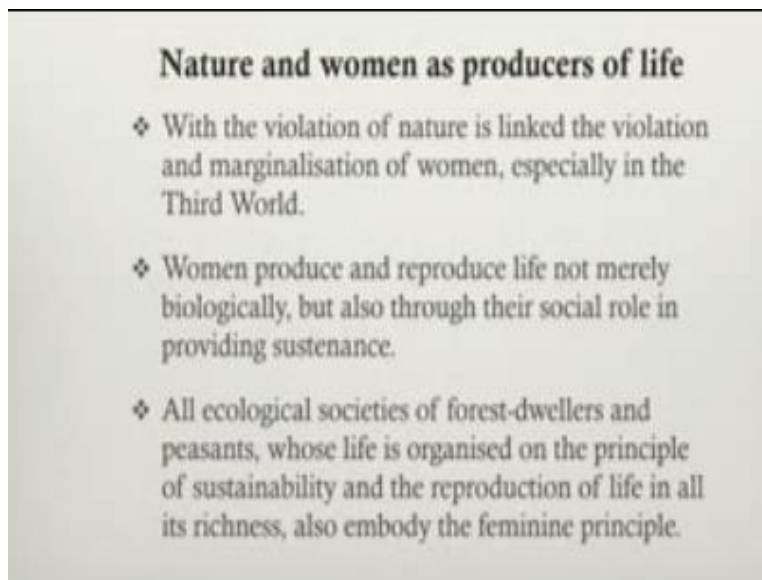
Now ecological ways of knowing nature are necessarily in a way participating, now Nature herself is the experiment and women as you know which is pretty much and this in Sylvie cultureless agriculturalists and water resources managers traditional natural scientists, are in a way you know to be linked that women is no nature as women are both basic in character their knowledge is ecological and cooler rural which also reflect both the diversity of natural ecosystems and the diversity in culture that nature based living right.

Now therefore this idea of how eco-feminist tries to lock it and espouses if the women have much more of a holistic knowledge and then their way or the way they handled nature is not just from the idea of or a notion of the art being a provider but in result women in a way or manned has a responsibility to you know take care of the earth. So therefore this mutually if not the

harmonious relationship can in a way being established, now with a violation or with the excessive exploitation of nature often time is linked with the violations or the oppressive stance which is being meted out to women especially in the pot world.

Women produce what was produced but also reproduce life by not merely to the biological forces but also through their social role in providing sustenance. Now only quality for societies are forest dwellers and pigeons, now I am talking about how this idea of nature or women.

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Is being perceived in the third-world countries, now whose life is organized on the principle of sustainability and reproduction of life in all its richness also embody the feminine principle. Now this idea of the produce and reproduce has to be you know located not just from the standpoint of a biological perspective but also in terms of the social rules in providing systems. Now Maria Mies has called women is work in producing sustenance that is the production of life and also view it as a truly productive relationship to nature because women not only you know engage themselves in gathering food or consume done grave in nature but they make things grow.

So this idea of reproducing is pretty much in it in the character of a women, so therefore they draw certain kind of a deep connections particularly in the third-world countries that they are pretty much dependent on the natural surroundings, because it did not just only provide you know a foot but also certain other requirements in the works of Vandana Shiva you can actually see how women in a way relies on the surrounding natural resources not just for the convincement, but also as providing an extra income by selling all those forest products to nearby market.

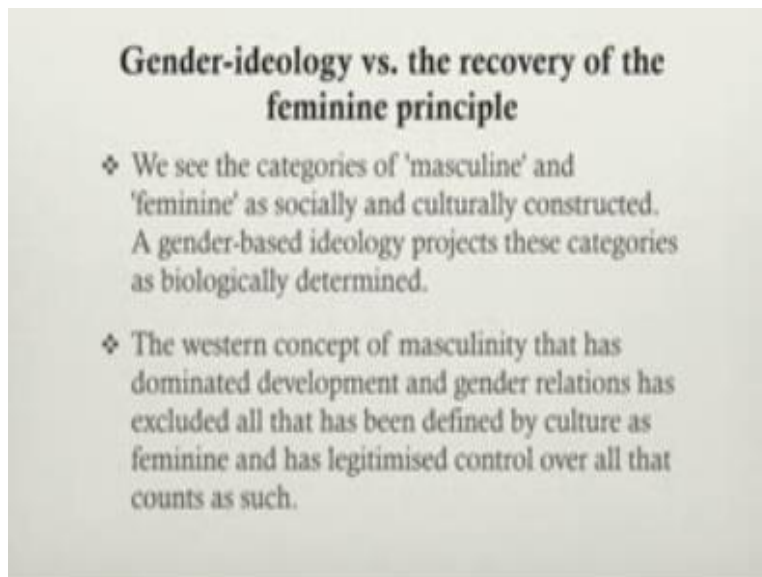
So in a way they have that kind of you know dependence on nature therefore this woman interaction with nature with their own nature as well as the external environment was sort of a reciprocal process and they daily danced upon lifts of their, own bodies as being productive in the same way as they conceive external nature as being so. So therefore when one sort of realizing or an ecological awareness is important in this context and perhaps the stand point or the perspective in the third-world countries in a way can perhaps be you know linked with the idea what the eco-feminist philosophies tries to you know strongly responds.

Now although women appropriate nature their appropriation in a way does not constitute a relationship of dominance or a property relations which means it is not you know catered to a harmful you know impact, on the environment like what others like for instance the corporate or if not the industrialists normally and get into. Now women are sort of not then you know sole owners or proprietors of their own bodies and then similarly of the art, but rather they tend to you know cooperate with their bodies and with art in order to let grow and to make growth.

Now this sort of produce and reproduce is to be you know seen it in the context of how women perceive themselves that is their body and then at the same time the earth that is the provider, now similarly if one have that kind of deep-rooted ecological awareness or sort of a realizations one might not possibly you know and get in harming if not the idea of domination or dominance might perhaps not prevent. Now as producers of new life they also became the first subsistence producers and also the invention of the first productive economy by implying from the beginning of social production and the creation of sell relations that is of society and history.

Now how does this then this gender ideology versus the recovery of this feminine principle to be you know contextualize we have seen the kind of the categories of this masculine and families as something which is you know are being learned as a result of socialization that is socially and culturally constructed that is which begins in the family. Now this gender-based ideology in a way projects these categories as biologically determined.

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Gender-ideology vs. the recovery of the feminine principle

- ❖ We see the categories of 'masculine' and 'feminine' as socially and culturally constructed. A gender-based ideology projects these categories as biologically determined.
- ❖ The western concept of masculinity that has dominated development and gender relations has excluded all that has been defined by culture as feminine and has legitimized control over all that counts as such.

Or which in away as I open this can be contextualized from the same essential zing this idea of the biological aspects of differences between men and women, now the Western concept of this masculinity that has dominated development and gender relations has excluded all that has been defined by culture as feminine and has legitimized controls over old count as such.

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- ❖ Simone de Beauvoir – feminine and masculine as biologically established.
- ❖ Women's liberation is prescribed as the masculinisation of the female – women's freedom consists in freedom from biology, from 'bondage to life's mysterious processes'.
- ❖ It consists of women 'battling against the elements', and becoming masculine.

Now other feminists who has extensively written on women it is Simone de Beauvoir, talks about how this feminine and masculine are you know biologically established and perhaps as a result of this women's liberation is prescribed as masculinisation of the female that is women's liberation is to be you know located or contextualized in the biology that is in the physical body from bondage to life is mysteries processes.

So therefore in a way to liberate is to you know masculinized the female it consists of women battling against the women's of becoming masculine, now you can perhaps also refer the works of Judith Butler where she talked about the gendered troubles, now there are a lot sort of you know our family philosopher which tries to depict and talk about how this gender which is socially and culturally constructed has also to some extent live to the kind of relationship with relation between men and nature or the sort of idea of this feminine principle.

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❖ As Mies points out, the patriarchal myth of man-the-hunter implies the following levels of violence in man's relationship with nature:

- 1) The hunters' main tools are not instruments with which to produce life but to destroy it. [This gives hunters a power over living beings, both animal and human, which does not arise out of their own productive work]
- 2) The objective relationship mediated through arms, therefore, is basically a predatory or exploitative one.

Now as Mies points out the patriarchal myth of these men which usually engage in hunting implies the following levels of violence in man's relationship with nature. Now usually as I was talking in the third world countries women usually engage in you know collecting the forest products like the food the fruits the roots and so on and so forth, which in a way is not you know hampering too much the biodiversity in the sense.

But the kind of profession which man usually is perceive for expected to engage as Mies pointed out here in away has conditioned the relationship of man with nature the hunters man means tools in a way are not instruments it needs to produce life, but destroyed it is thought it does not you know reflect the idea of reproducing but rather to destroy or destruction this gives hunters you know and overriding power over living beings both animals and humans which does not arise out of their own productive work.

And secondly this objective relationship which is mediated through the use of arms that is violent therefore it is basically a predatory or exploitative one, now therefore the kind of profession is not how men and gives by using modest the tools in a way has sort of research and conditioned their relationship with nature. Now the objective of relationship to nature mediated

by using this arms in a way consider a relationship of dominance and not of cooperation between human and nature and therefore this appropriation of natural substances because in a way talked about Marx, now also become a process of one-sided appropriation that is of establishing property relations not in the sense of humanization but all but in the context of exploitation of nature.

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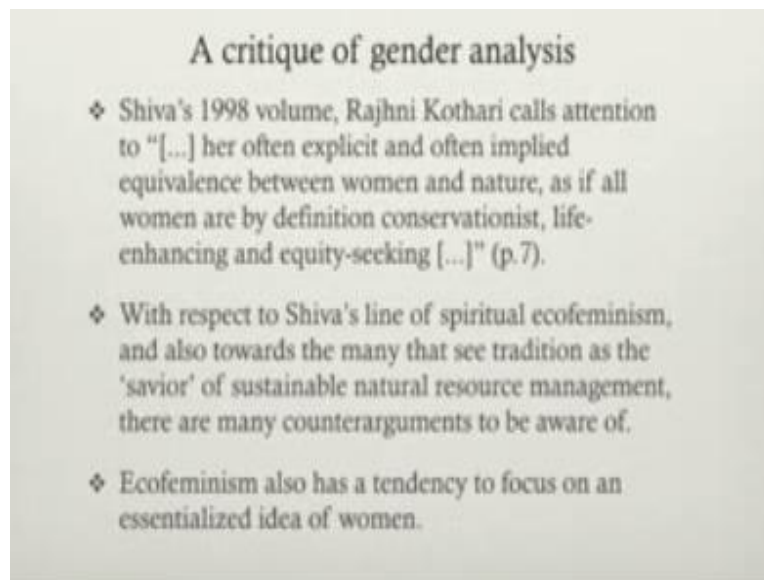
- The objective relationship to nature mediated through arms constitutes a relationship of dominance and not of co-operation between hunter and nature.
- 'Appropriation of natural substances' (Marx) now also becomes a process of one-sided appropriation, of establishing property relations, not in the sense of humanisation, but of exploitation of nature.
- ❖ Mies concludes that while the patriarchal paradigm has made man-the-hunter an exemplar of human productivity, he is 'basically a parasite - not a producer'.

So this idea of property is not the idea of sense of ownership where men in a way have excessive rights to control in a way is being developed through this appropriation of natural substances Mies concluded by saying that while this potential paradigm has made men the hunter an exemplar of human productivity, he is basically you know to be branded as a parasite and not a producer.

Now this sort of destructive personal which is pretty much embedded in man in a way has eventually need to you know and give in a more destructive nature, now women in the forest, forest has been for in the history of Indian civilization has been pretty much related with women and also primarily with the you know the source of life and fertility and the forest also is seen as a community which has been view as a model for society and civilization or evolution.

Now this is how the Indian civilization and race or perceived forest, and also they are seen as source of life and which is venerated as sacred which I have we have discussed at length when we talk about the relationship between religions ecology or maybe in the context of the different religion perspectives like Buddhism and the Hindu religion. The forest does in a way you know nurture and ecological civilization in the most fundamental sense of harmony in nature.

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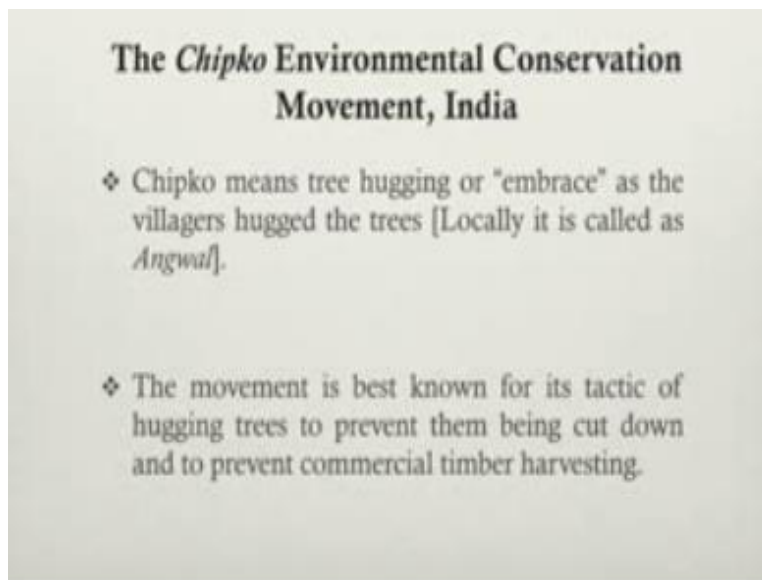
Which of course we do not have to you know ruin digital again presuming that you are familiar with how religion in a way you know it tends to you know conceive meter if not force now a critique of gender analysis with Shiva and Rajhni Kothari provided the browser attentions wearing and explicit and often implied equivalence between women and nature as if women are by definition sin as conservationists life and handling and equity seeking.

So therefore this idea of you know perception which is being sort of the language which is being use as a category of gender is you know strongly being criticized by Shiva and Kothari, now with respect to Shiva's Lind of spiritual co feminism and also towards the many dead she tradition as sort of the savior of our sustainable natural resource management there are many you know

counter arguments to be aware of therefore if a good feminism also has a tendency to focus on an essential eyes idea of women.

Now we do not want to do all this I am sure you are pretty much familiar with the ecological family's philosophies by now.

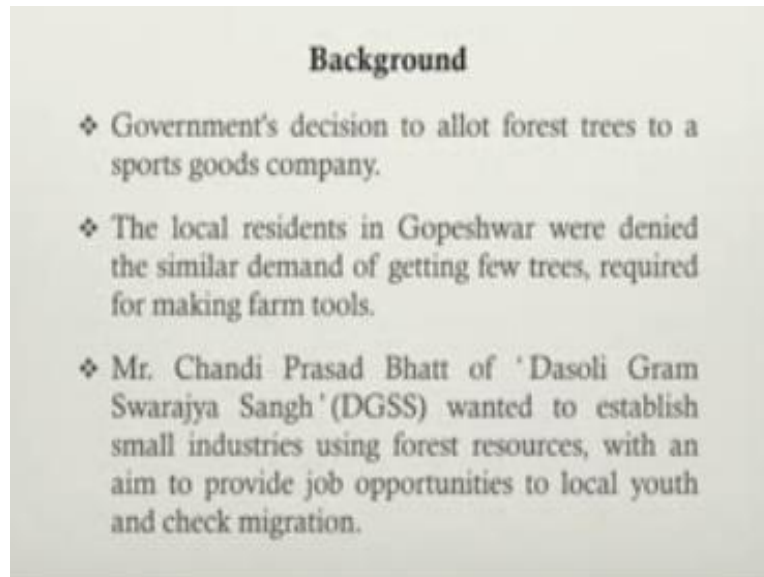
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And then sort of us I would like to present a case in the Indian context where the perhaps the first eco families or the environment or conservation movement has started, and I am pretty sure like many of you might be you know aware about the Chipko movement, Chipko in the literal meaning is you know, which means hugging a tree or embrace as the village where you know engagement hugging the trees locally known as Angwal.

The movement the steeple movement is best known for is its tactic of hugging trees to prevent them being cut down and to prevent commercial timber harvest and as we have discussed about the with my community in terms of conservation of biodiversity or forest.

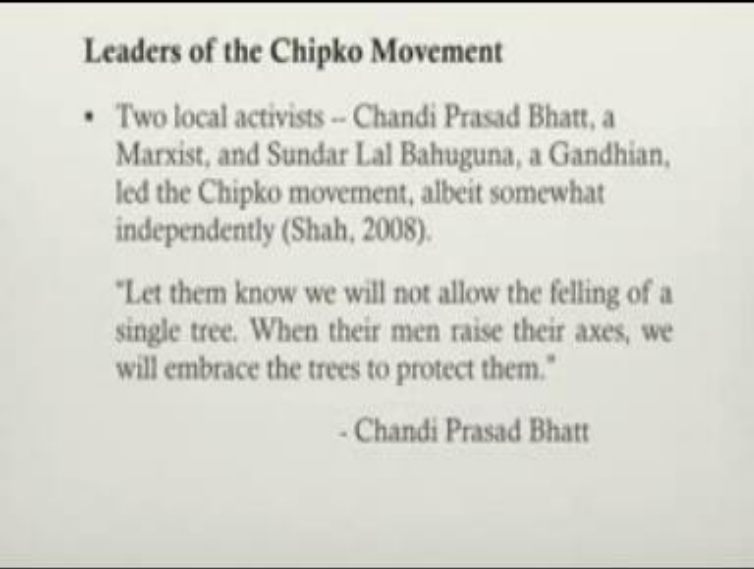
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In a way this is the Chipko movement is you know pretty much influenced by the display community in Rajasthan. Now this particular movement begins as a result of the government decision to you know lot the forest trees for the sports goods company, you know what the woods are useful for instance maybe making a cricket bat so and so forth. So and then different items of the sports goods in a way demands the use of the forest raw materials the local residents of this purpose were denied the similar demands of getting new fee trees required for making farm tools.

So that sort of you know in half indifference which are being meted out whereas the government severing the sports company and on the other hand denial of you know accessing the forests for making the agriculture tools, that sort of dichotomy in a way is being inherent. Now the first and foremost so began with this movement was Chandi Prasad Bhatt who in a way tries to you know begin this idea of movement by coming up with establishing a small industries to employ the roots.

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Leaders of the Chipko Movement

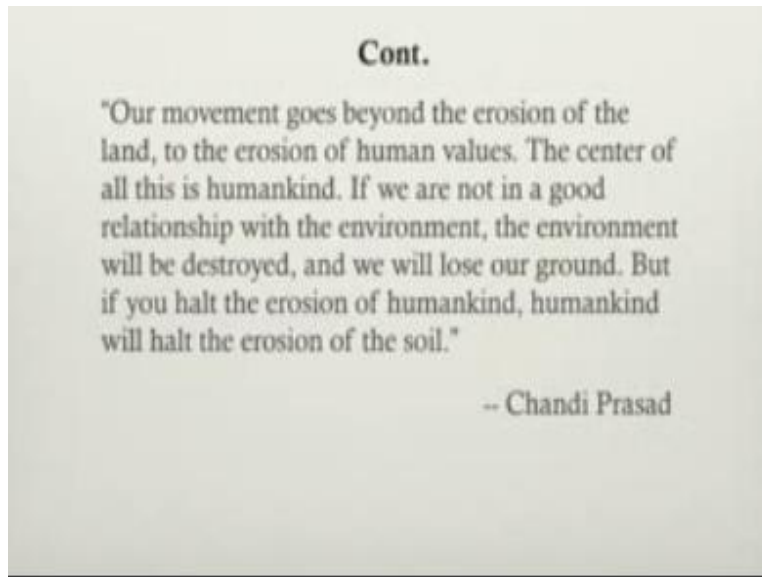
- Two local activists -- Chandi Prasad Bhatt, a Marxist, and Sundar Lal Bahuguna, a Gandhian, led the Chipko movement, albeit somewhat independently (Shah, 2008).

"Let them know we will not allow the felling of a single tree. When their men raise their axes, we will embrace the trees to protect them."

- Chandi Prasad Bhatt

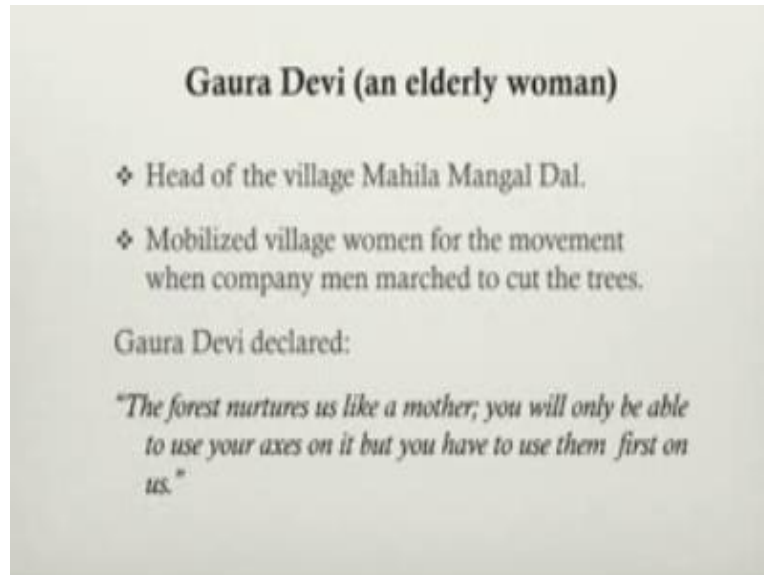
Now in one of the you know what Prasad has in away Express is let them know we will not allow the filling of a single tree when they are meant raises their access will embrace the trees to protect them. So with so much of commitment and dedication and with the realization that they cannot do a way without or they can survive without the force this sort of you know commitment is being seen in the context of the chipko movement.

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And in words Chandi Prasad, we can see that our movement goes behind the erosion of land to the erosion of human values the center of all this is humankind and if we are not in a good relationship with the environment the environment will be destroyed and we will lose our ground but if you have the erosion of humankind human kind will hold the erosion of the soil.

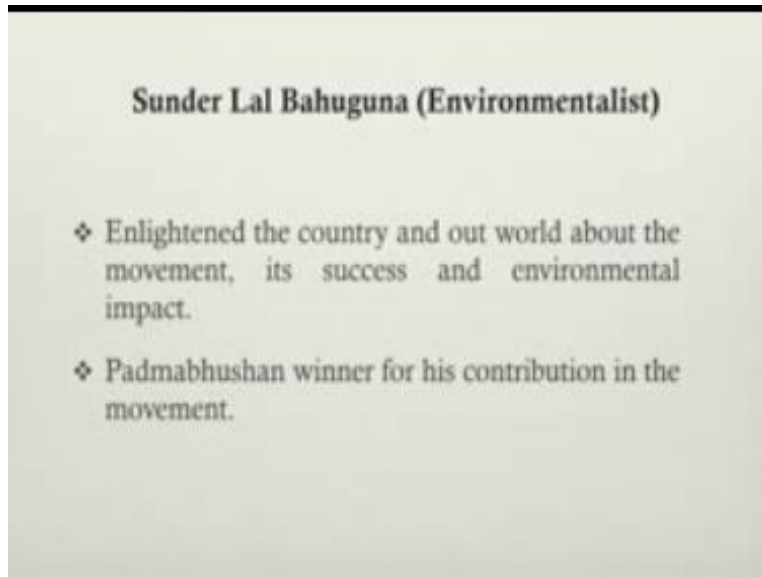
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So this perhaps is the you know guiding principle of the Chipko movement, and another air elderly woman by the name called Gaura Devi which is the head of the village of the Mahila Mangal Dal was also instrumental in mobilizing the village woman for the movement when the company are where you know the Lumberjacks were marching towards uprooting or filling the trees.

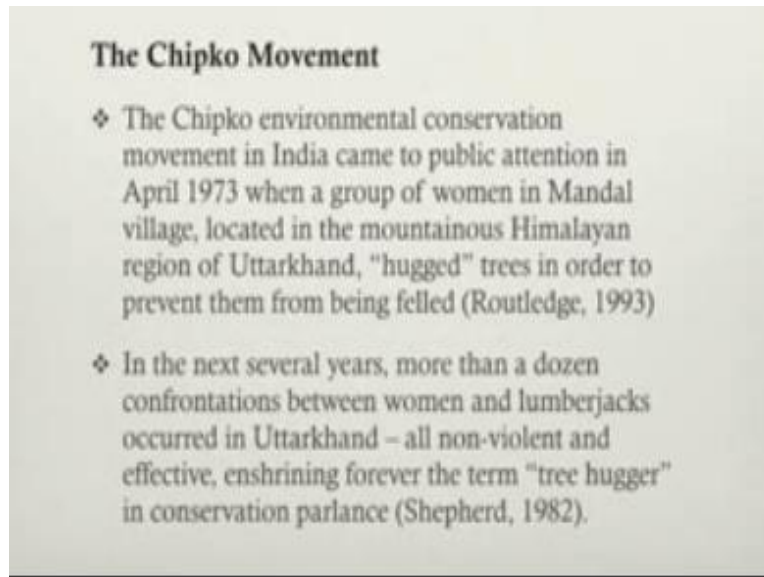
Now see in a we declare that the forest nurturers like a module, you will only be able to you know use your access on it but you have used them first on us.

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So that sort of dedication and sacrifices is pretty much Sind in the one of the leaders and of course Sunder Lal Bahuguna was also part of the movement, he is an environmentalist and also received this coveted award called the Padma bhushan for his contribution in the movement.

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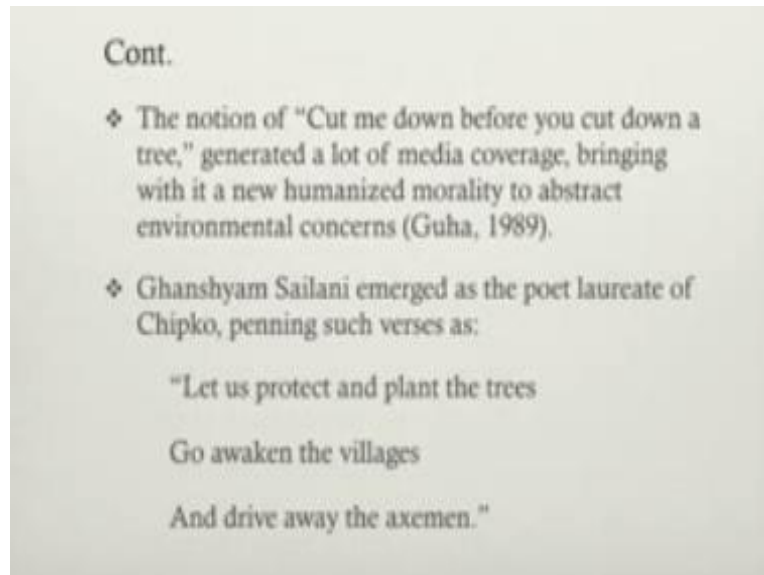


Now this movement in away is a environment conservation movement which come to the public attention way back in April 1973, when a group of women in Mandal village which was located in the mountainous Himalayan region of Uttarakhand house the trees in order to prevent them from being filled. Now in the next several years, more than a dozen of confrontation between women and Lumberjacks that is those companies or occurring Uttarakhand, and similarly all nonviolent and effective and straining that is by using the three harder in conservation problems.

Now in 1974 if you look at a remarkable confrontation occur in the very village of Uttraakand where a woman's group led by this is goal Debbie look an army of Lumberjacks by saying that this forest is our modest home and we will protect it with all our might. So through this they also you know admonish the Lumberjacks that if the forest is because the soil will be what is the way that is the erosion will eventually takes place and then this will result a landslide and soil erosion and in which will you know bring more floods and destroy our fields and homes our water sources will dry up and allow the benefits we get from the forests will do things.

So they have perhaps you need to be you know foresee all these you know calamities if the forests are being destroyed or the trees are being filled.

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So such kind of ecological awareness was pretty much inherent in dumped, and therefore this idea or commitment of you know fighting against the Lumberjacks was continued this notion of cut me down before you cut down a tree in a way you know gets a lot of media attention and which we also bring a new humanized morality to abstract environmental conscience. And one of the point also of the nation Sailani which talked about by painting some verses talked about let us protect and planted trees whoever came the villages and drive away the accident.

So this sort of the idea of the Chipko movement was first they had those leaders like environmentalists Sunder Lal Bahuguna and also in a way are being you know aroused if not motivated by their own ladies that is the women. Now the Chipko movement in a way gather this rapid momentum as it brought the wave of the spirituality and by trying to you know relate themselves with the forest and then by organizing certain kind of the square meetings which in a way tries to we can perhaps say that sort of a cultural politics is also being inherent and used in this particular movement.

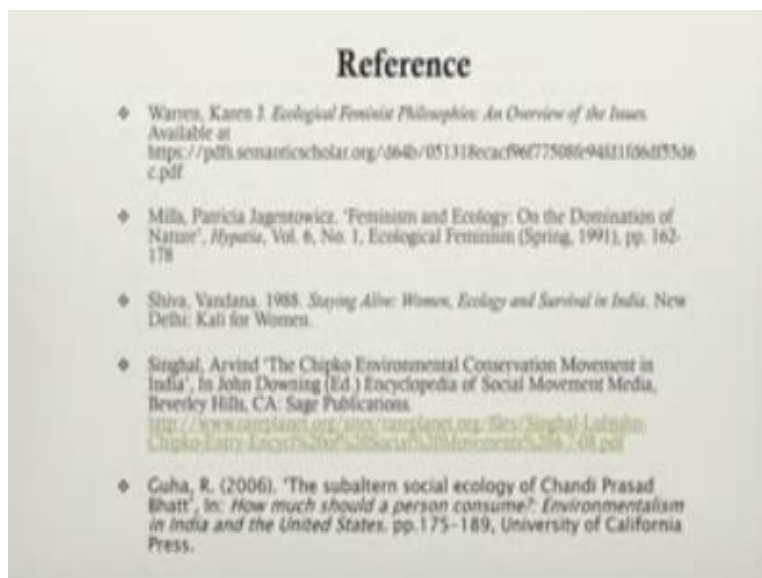
Now the baby tends to perceive themselves as a custodian of this forest because it is where the spirit is not about recites and then they have this sort of trying to draw or maintain certain kind of

spiritual connections between them and the forest. Now this particular movement in a way can be you know interpret differently from different families perspective or different ideals the families movement in a way popularized the Chipko by pointing out that the poor rural woman walk long distances to collect fuel and footer and those are the front line victims of forest destruction.

So for any kind of destruction of environment or resources the first and for foremost victims of the brand is feared by the women because they are the one who are directly dependent on this not just as fuel and food there, but also as I said a source of means of livelihood for them they are pretty much dependent. Therefore any kind of displacement or any kind of destruction of resources has strongly or the extent of effects in course of the women is pretty much maximal.

Or rather on the other hand the Guardians would interpret by saying that the Chipko movement through these symbolic quarters such as prayer and fasting and padee yatras that is ritual marches in a way can be you know equated with the sort of the nonviolent movement which is strongly spouse by you and me himself. So this sort of different interpretations is interesting to witness that how the Chipko is also to be sinned from a different perspective.

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Now I have begin talking about what the eco feminism is and the political families philosophies which guided, and then how the families themselves tends to interpret the relationship between women and nature and the idea of domination of nature in a way is as a result of something with this being the domination woman which is socially and culturally constructed. And for you to have a much more meaningful idea I just briefly talk about the Chipko movement which is partly seen as the first eco feminist movement in India, so to have a much wider understanding you can please three for these references, I will stop here.

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