
ROLE OF WOMEN IN PROTECTION OF ENVIRONMENT WITH SPECIAL REFERENCE TO INDIA

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ABSTRACT

Ecofeminism develops from the possibility that a women are closer to nature than man and it revalues women qualities. Women are seen in a state of harmony with nature, working in association with it, while male have a progressive relationship with nature wherein their activities attempt to overwhelm it. This view represents the possibility that male authority over nature has made a biological emergency in a significant part of the present reality. Ecofeminists search for peaceful answers for world issues. They consider women qualities vital for endurance in the states of the world's male centric society. Ecofeminism has contributed an extraordinary arrangement both to extremist battle and to hypothesizing joins between women's abuse and the control of nature throughout the most recent twenty years. With the increase in women's access to land and their rights on productive resources is an important issue for gender responses and for sustainable development. Biology and women's liberation have an interrelated lexis, and thus comparative strategy objectives. Scientists and women's activists allot equivalent incentive to all pieces of the human instinct framework and takes care to inspect the long and short reach outcomes of choices influencing an individual, gathering or species.

In communities around the world women have been seen as multitasking from managing water, food, agriculture, waste management, fuel, forest, plain both the terrain. Since times immemorial, women have been actively working at the grassroots to the highest level in the system. Women Participated in India's Chipko Movement to UN Summit conference, were they have been recognised internationally. This paper proposes to discuss different movement led by warriors in India from ancient to recent. Social worker, Environmentalist, Politician are playing major key role in protection and conservation of nature and natural resources. The movements in India especially to tackle the problem with our nature, the very first step was taken by Women. They came as warrior as lion to save their home, the greens. Will also talk about different theories and the balance between

ecology and women. This cannot be done without the help of women who are knowers and healers of mother Earth and health.

INTRODUCTION

Biological woman's rights disclose to us that it is no mishap that this world is overwhelmed by men. Women as a gathering have a typical interest to get away from this old mastery, however woman's rights is more than the association of women who end up being green. There is a sentimental origination in the manner women and nature is seen. Women's have uncommon forces and the limits of nurturance, compassion furthermore, closeness to nature which are un-sharable by men and which legitimize their uncommon treatment, which obviously almost consistently goes to be a sub-par treatment.

Ecofeminism combines two words ecology and feminism.

Ecology means the study of environment and the inter-dependence between different organisms that balance the chain of life within the planet, including life forms of all kinds. It recognizes the inter-dependence among all life forms, between human groups and their physical and social environment.

All organisms on our planet rely on the complex web of life for physical resources essential to survival. Ecology is by its very nature is inter-disciplinary. Whereas feminism is political and ideological struggle for equal rights and opportunities for women and against their subjugation and exploitation under patriarchy.

The term encompasses movement and activism in different domains that gained momentum from late 18th century to ensure opportunities for women in every field of knowledge activity free from discrimination.

Feminism means to give expression to the power within every woman to fulfill her aspirations and feminism also distinguishes biological difference between men and women and social construction of 'gender' that dictates the role for women to perform.

“COLONIZATION AND WOMEN”

The sense of commercialisation came in British era. Radical and exploitative shift came during British occupation of India. Women define themselves with nature, in creativity But the passivity there has been imposed on nature and on women as second sex.

Colonizers began commercialization of forestry and forest produce, maximized timber output for a cash economy, and restricted access of 'natives' to forests. Initially they used the services of the Varanasi (tribal) to extract forest produce to be exported for their own benefit.

Disruption of our ancient wisdom where we regarded our forest as secret groves to be protected this was disruption brought by Colonial times when commercialisation became primary.

HISTORICAL BACKGROUND

The term was coined by the French writer "Françoise d'Eaubonne" in her book "Le Féminisme ou la Mort" (1974).

Ecofeminist theory asserts a feminist perspective of Green politics that calls for an egalitarian, collaborative society in which there is no one dominant group. A 'new term for an ancient wisdom' grew out of various social movements in 1970 and 1980s combining feminist, peace and ecology movement and emphasizes the integral relationship of ecology and environment with society and economy. Just as there is not one feminism, there is not one ecofeminism.

Conference held at Amherst (1980) 'women and life on Earth: Ecofeminism in the 80s' - "the first in a series of ecofeminist conferences, inspiring the growth of ecofeminist organizations and actions"...

A "new term for an ancient wisdom" grew out of various social movements in 1970 and 1980s combining feminist, peace and ecology movement and emphasizes the integral relationship of ecology and environment with society and economy. Ecofeminism is a discourse that allows variety of voice of 'positioned subject' to speak their political and ethical concerns and desire to foster resistance, human liberation and planetary survival.

Women and nature are somewhere subjugated by men (patriarchy). Therefore there should be affinity. Which is women and nature, usually it is men who are associated with reason and culture to be more rational and they always subjugate women and they try to bring them side by side and will be associated with reason while women with nature. It's not fair because men can be as emotional as women and women can have as much as reason, reasonableness as men. So need to have equitable distribution.

"ECOCRITICISM AND ECOFEMINISM"

Ecofeminism tries to bring forth the feminist reaction to the way ecology can be conserved and

how this is kind for synergy to be created which will bring environment, society, economy and ecology. There can be a question what this thing has to do with women, such environmental issues with women??

“ECOFEMINISM”

Gender is the lens of exploring women – nature interconnection linked with environmental sustainability to explore the way women / feminist Interest have helped to shape the environmental debate in the world. Which is now considered what different theories have to say as I must say that these theories have invoked the west. And as far as the theories are concerned they have slowly inflated in our part of World here means India. But it's interesting to know what are the views that has been expressed, from the earliest views as ecofeminism began as movement and how it is concerned today in India. Some theories are as follows:

“MERRY MELLOR”

“Ecofeminism is a movement that sees a connection between the exploitation and degradation of the natural world and the subordination and oppression of women.¹ It emerged in the mid 1970s alongside second- wave feminism and green movement. Ecofeminism brings together the elements of the feminist and green movement, while at the same time offering a challenge to both. It takes from the green movement a concern about the impact of human activities on the non-human world and from feminism the view of humanity as gendered in ways that subordinate, exploit and oppress women”²

“LOIS ANN LORENTZEN AND HEARTH EATON”

“Ecofeminism is an activist and academic movement that sees critical connections between the domination of nature and exploitation of women. Ecofeminism activism during the 1980s and 1990s among women from the anti – nuclear, environmental and lesbian – feminist movements” to assess critical links that were thought to exist between militarism, sexism, classism, racism, and environmental destruction”.³

¹Bustle, <https://www.bustle.com/articles/155515-what-exactly-is-ecofeminism> (last visited Jan 29, 2022).

²Wloe, <http://www.wloe.org/what-is-ecofeminism.76.0.html> (last visited Jan 29, 2022).

³ *Id.*

There was conference held and it was very first conference on this subject in 1980s which was called women and life on earth. It discussed different aspects of ecology and healing and feminist concerns about militarization wars and etc. one of the conference organizers.

“YNESTRA KING”

*“The hatred of women and the hatred of nature are intimately connected and mutually reinforcing”*⁴. “ecofeminism is about connections and wholeness of theory and practice. It asserts special strength and integrity of every living thing. We are women – identified movement and we believe we have a special work to do in these imperilled times. We see the devastation of the Earth and her beings by the corporate warriors and the threat of nuclear annihilation by the military warriors, as feminist concerns. It is the masculinist mentality which would deny us our right to our own bodies and our own sexuality and which depends on multiple systems of dominance and state power to have it way”.

We have very powerful activists in India **Vandana Shiva**⁵ in her book on Ecofeminism she and her co-writer say “wherever women acted against ecology destruction or/and the threat of atomic annihilation, they immediately became aware of the connection between patriarchal violence against women, other people and nature and that : it defying this patriarchy we are loyal to future generations and to Life and this planet itself. We have a deep and particular understanding of this both through our natures and our experience as women”.

Ecofeminism combining two words ecology and feminism concerns Human behaviour and it's response to environment which finally leads to the quality of life which is available to all human beings. These two words the combination of them also makes us aware that the idea of oppression of women and the destruction of nature are closely connected relating feminist movement, peace movement, environmentalists and green movement are basic features of Ecofeminism.

The component of environment (natural component) (human component) and (human made component). The area of trouble the unease we might feel is about the human made component. Are we alert to this that our activities least it might lead to the man made devastation of deforestation the obliteration of flora and fauna of toxic waste water loss and so on.

⁴ Orgrad, <https://orgrad.wordpress.com/a-z-of-thinkers/ynestra-king/> (last visited Feb 2, 2022).

⁵ Kanhiya Mahour, Role of Women in Environment Conservation, Journal of Advanced Laboratory Research in Biology, 17, 22(2016).

This relates to feminist concern the movement to preserve the ecology for our family and our future generations to come and therefore restore health and well-being to the planet itself. It's noteworthy that in many places women were the first to protest against environmental destruction activists in the ecology movements soon realized that science and the technology were not gender neutral. And the relationship of exploitative dominance between men and women that prevails in most patriarchal societies.

The present World system faces a general threat of life on planet earth and it is crucial to resuscitate and nurture the impulse and determination to survive which is inherent in all living things. As said before, there are different positions taken by feminists and other theorists on Ecofeminism. However, there are two major trends. The first trend is called essentialist or cultural and historical position and the second theoretical is called constructivist or social and materialist position.

“Evelyn Fox Keller” acculates the tension as follows: “Discussions of gender Trend to lean towards one of the two poles- either toward biological determinism or toward infinite plasticity, a kind of generic anarchy!”

BRANCHES OF ECOFEMINISM: LIBERAL ECOFEMINISM

Liberal ecofeminism believes that environmental degradation and problems are the consequences of women's exclusion from environmental management. Liberal ecofeminist hold the view that environmental problems result from the over utilization, control, and manipulation of natural resources for the self-interest of men. Women, being connected with nature, can contribute a great deal to the environmental solutions.

“SOCIALIST ECOFEMINISM”

Socialist ecofeminism is based on the analyses of capitalist patriarchy. Socialist ecofeminist believe that the patriarchal relations are the reasons of women's oppression by men and capitalist relations of production are the reasons for nature's oppression by men. Social ecofeminism suggests social ways which can help towards ecological transformation. it argues that production in a capitalist society must be regulated for protection and conservation of earth resources. sustainable production and consumption is an answer to the growing problem of capitalist and globalisation. within the capitalist economy, both nature and women are treated as commodities and exploited for profit maximization. Therefore, the socialist ecofeminism argues that there is a need to maintain a balance between human and production and

reproduction. The main aim of the socialist ecofeminist is to advocate for making production (industrial capitalism) subordinate to reproduction and ecology (justice for women and nature).⁶

“RADICAL ECOFEMINISM”

Radical ecofeminism supports the viewpoint that the within a patriarchal society. Women and nature are seen as objects and oppressed by men for benefits of cheap labour and resources. it advocates that patriarchy is central to women’s exploitation due to the believed associations of nature and women.⁷

“CULTURAL ECOFEMINISM”

Based on the view that men and women are mutually connected and that this relationship has been ignored for long in western culture. Cultural ecofeminists support the association of nature and women they believe that women have more close relationship with the nature due to their gender-based roles (motherhood, nurturing, caring, cooking, etc.) and biological characteristic (menstruation, pregnancy, childbirth, and lactation).⁸

THE ESSENTIALIST ARGUMENT OR CULTURAL-HISTORICAL POSITION

“Nature has always been regarded as ‘feminine’ its qualities being the creation of life and nurture. This is found analogous with women by virtue of their biology and their role of child-bearing, rearing and nature. Thus woman is constituted by pre-social, innate, unchanging qualities – sort of biological determinism. This perspective is used to qualify women to speak for nature and mobilize movements against oppression and exploitation of natural resources for safeguarding ecology and environment”. Ex- **Mary Daly**

One of the first writer on this concept Celebrates and also deliberates upon women’s power and it’s rejection by patriarchy. Daly traces a ' journey ' for every women plays different role and gives names like “Hage /Crone/ spinster in every living woman”... It is for each individual to decide/expand the scope for her imagination and can determine how far and in what say she

⁶ Laura Minton Gonzales, What is Ecofeminism? The Connection Between Women and the Environment, public goods (Aug 26, 2020).

⁷ *Id.*

⁸ *Id.*

can/will travel. “she and she alone can discover the mystery for her own history and find how it is interwoven with the lives of other women”.

“CHARLENE SPRETNAK”

“The earth – body and the womb – body run on cosmological time. just as the flow of Earth’s life -giving waters follows lunar rhythms, so too follow the tides of a woman’s womb. No culture has failed to notice these connections...”⁹

Women are supposed to be closer to nature because of their biological nature and because of their biological nature men are separated by nature this is dangerous there cannot be such binary.

“ANTHROPOLOGICAL STUDIES”

It suggests that the identification of females with nature, and males with culture is ancient and widespread. This pattern monopolizes the definition of culture for males. ‘Nature in this formula is defined as a reality separated from male, as though it is a receiver of man’s valorisation of ‘culture’.

Thus the Material World is seen as separated from males and symbolically linked with women. This notion is extremely harmful as no human being can live apart from nature -flora and fauna – which is its life – sustaining context, whereas plants and animals can have existed without humans for billions of years.

The earth, as the place from which plant and animal arises, become linked with the bodies of women from which babies emerge. The development of plant, agriculture and human slavery very likely took this connection of woman and nature another step. Both are seen as a realm, not on which men depend but which men dominate and rule over with coercive power.

THE CONSTRUCTIVE ARGUMENT OR SOCIAL /MATERIALISTIC POSITION

Usually refers to the assumption that a subject is constituted by social, historical, and cultural context that are complex and variable. This position wants to transcend traditional stereotypes of women that naturalize their nature in terms of biology.

⁹ Sonalini sapra, Feminist Perspectives on the Environment, International studies, (Nov 30, 2017), <https://oxfordre.com/internationalstudies/view/10.1093/acrefore/9780190846626.001.0001/acrefore-9780190846626-e-49>.

Ex_ **Carolyn merchant** “the dialectical relationship between production and reproduction became for me the basis for a socialist Ecofeminism grounded in material change. I also addressed the related problem of the depiction of nature as female, and it’s conflation with women, by advocating the removal of gendered terminology from the description of nature and the substitution of the gender- neutral term “ pattern”.

“This led me to articulate an ethic of partnership with nature in which nature was no longer symbolised as mother, virgin, or witch but instead as an active partner with humanity”.

Ecofeminism believes the oppression of women in form of social domination and identify this practice in relationship with the oppression of nature they believe they both have been systemically oppressed hence Ecofeminism movements are geared towards developing alternatives non dominating solutions that will value celebrate and defend both women and nature.

Now will see those movements that have been initiated in India our country to save the environment and these movements have also been initiated by women so this is our Interest. What are these political and social and cultural issues that have been taken up by women in their attempt in their efforts to safeguard ecology and environment.

We know that forests have been integral to the evolution of Indian civilization and India in ancient times as “**Aranya sanskriti**” or a forest culture. Ancient texts like the “**Vedas**” “**Satapatha**” “**Manusmriti**” “**Brihat Samhita**” Mahabharata very familiar with **Arthshastra**, **Rajatarangini** have rich descriptions of forest ecology and it’s conservation in a sustainable manner.

Classical narratives talks of the sacred groves or Tapovana which were carefully tended and we’re rich in biodiversity they had flora and fauna, herbs very well maintained sustained and that gave the country it’s ecological wealth.

Unfortunately in recent times of modernization this ancient wisdom seems to be lost to us and this is what eco-feminist movements are geared towards of developing alternative non dominating solutions that will value bring back our own wisdom for our use today to value celebrate and defend women and nature. Ecofeminism believes the oppression of women is a form of social domination and they identify this practice in relationship with the oppression of nature as both have been systemically oppressed.

“CHIPKO MOVEMENT”(1974)

This movement was landmark in India as women for the first time stood in solidarity and took bold step for environmental protection. It was based on Gandhian philosophy of ‘satyagrah’ and Non violent resistance.¹⁰

In 1974 twenty seven women of Reni in northern India took simple but effective action to stop tree felling. They threatened to hug the trees if the lumberjacks attempted to cut them down. The women’s protest, known as Chipko movement (“chipko” in hindi means to embrace or “hug”), saved 12, 000 square kilometres of sensitive watershed.

This movement gave visibility to two complaints of the local people : commercial felling by contractors damages a large number of other trees and teak and eucalyptus monoculture plantations are replacing valuable indigenous forest the poet “**Ghanshyam Raturi**” The Chipko poet, whose song echo throughout the Himalayas of Uttar Pradesh, wrote a poem describing the method of embracing to save trees to save them from felling.

“Embrace the trees and
save them from being felled;
the property of our hills,
save them from being looted¹¹”.

Not many people know this was not the first movement where women participated to save ecology. Two hundred year back (200) a Bishnoi community¹² of Khejrili village of Rajasthan they began this Chipko movement. There was order from king of Jodhpur to cut down trees, lady called “**Amrita Devi**” along with 84 others Amrita Devi said “**seir santhe runkh rehab to bhee sastojan**” (it is still negligible price to pay if at the cost of my head the tree is saved). this became so powerful movement so, intense movement that finally Maharaja said trees will not be cut down anymore. The movement was later revived by “**Bachni Devi**” and “**Gaura Devi**” of Uttar Pradesh in 1974. and in 20th century we need to realise forest are main source of livelihood for many people, agricultural activities are not carried out easily. The first chipko

¹⁰ Shobhita jain, Women and Peoples Ecological Movement A Case Study of Women's Role in the Chipko Movement in Uttar Pradesh, Economic and Political Weekly, Vol. 19, pp. 1788-1794, No. 41 (Oct. 13, 1984).

¹¹ Bharath Academy, <https://www.bharathacademy.org/general-knowledge/chipko-movement/> (last visited Feb 8, 2022).

¹² Byju’s, <https://byjus.com/free-ias-prep/bishnoi-movement/> (last visited Feb 8, 2022).

movement was spontaneous kind of echo of earlier movement that happened and this was along the “**Alaknanda**” valley and the women protested and save their trees.

The leader was “**Sunderlal Bahugua**” he is a Gandhian and philosopher and he gave them slogan that “ecology is permanent economy” and when we lose ecology we are actually loosing economy.

THE “SILENT VALLEY MOVEMENT” (1976)

Silent valley is hotspot of biodiversity of Southern end of western Ghats in Kerala. It was mounted against the central government proposal to set up a hydroelectric project by damming River Kunthipuzha, this submerging the entire biosphere reserve and destroying it's four million year old rainforests(1, 27, 6).¹³The Malayalam poet and environmentalist “**Sugatha Kumari**” was prominent leader in this movement. Women of that area were offered for employment along with development of that area still especially women of that area opposed the project.

In 1980, Indira Gandhi by her personal interventions cancelled the project. The “**M.G.K. Menon**” committee set up to review project, came out with a recommendation to scrap it. The power that was being supplied to other parts but still didn't provide the electricity to Kerala itself and what we would have lost would be wonderful rainforest. In 1984 it was declared as a national park.

“NAVDANYA MOVEMENT” (1984)

Now will see what happened in 1982s and what continues as very significant movement It is led by Vandana Shiva very well known ecologist and environmentalist of our country. She began with Navdanya Movement it was an NGO then in coordination and consultation with an institute called ‘Research Foundation for science and ecology’ (RFSTE) programmes to promote biodiversity conservation, organic farming, food security, the rights of farmers, and the process of seed saving. Shiva reinstated a farming system centred on engaging women.¹⁴

¹³ Ajayan, Silent Valley: 25 years of an ecological triumph, mint (10 Nov 2009, 12:18 AM IST) <https://www.livemint.com/Home-Page/ZTKhUS56VU5MODk8aYxb2J/Silent-Valley-25-years-of-an-ecological-triumph.html>.

¹⁴ Navdanya, The movement, <http://www.navdanya.org/site/latest-archives/371-the-movement> (last visited Feb 20, 2022).

There are certain companies which develop hybrid seeds and farmers have to buy those hybrid seeds according to their contract they cannot save those seeds usually sometimes we buy corn and some seeds we want to plant now no longer because patent for those seeds are taken by those companies and farmers are punished to save those seeds that means every time they have to buy new seeds to plant how far it is justified that because there are two sides of stories and the companies which sell this very powerfully made hybrid seeds, high produce seeds also need money to go put into research but it also means depriving farmers of their right to save seeds so I am not being judgmental nor I am giving any conclusions but these are issues of ecology and environment that concern all of us. As young citizens of India all of us should be aware of.

“NARMADA BACHAO ANDOLAN” (1985)

Let's look women at the forefront is a part of the Navdanya Movement diverse women for diversity different women coming together to sustain, maintain, protect and defend diversity it's global campaign of women on biodiversity, cultural diversity and food security. India is land of diversity and that is greatest treasure.

It's very powerful movement (Narmada Bachao Andolan) it began as social activism by adivasis, farmers and environmentalist against large dams being built across River Narmada river flowing through Gujarat and Madhya Pradesh, Sardar Sarovar Dam being the biggest, that received world bank loan, it was argued the dam would provide irrigation, drinking water, power generation.¹⁵

First dam Bhakra Nangal dam was built in India prime minister Jawaharlal Nehru called it temple of modern India because the dam makes available water for irrigation, for electricity, and so on. But building a dam need lots of background work like geology, the land can sustain the flowing current of water. Suppose you arrest that current the huge water body, suppose it leads to earthquake for example we had a “Koyna” dam for example there was little earthquake because that vast water body will definitely mean seismic changes in the land so there has to be lot of background work done on this.

so when this Narmada dam was being planned an activist that area where these dams were being planned especially on river Narmada a beautiful river that runs through Gujarat and

¹⁵Sengupta Amit, Narmada Bachao Andolan; The Longest living Gandhian Satyagraha, National Herald newspaper, (02 Oct 2018, 9:30 AM), <https://www.nationalheraldindia.com/opinion/the-longest-gandhian-satyagraha-over-narmada>.

Madhya Pradesh and the biggest dam would be Sardar sarovar dam which got world bank loan also to be built and it would provide irrigation, drinking water, power generation and would make many drought ridden lands rich in cultivation. when “**Medha Patkar**”¹⁶ she was then social worker she was working on her PhD when she visited this land she was alarmed to find out that inhabitants of that place many of them tribals many of the farmers peasants had absolutely no idea that the dam would be built of course that they heard of it but that would displace them it would submerge huge areas and what would happen to them there was no alternative offered to them to move to another place what kind of land what kind of compensation

what would they do they had absolutely no inclination of that they had not been informed there was no consultation held with them about pre and post construction compensation there was also no homework done about the ecological misbalance in the region that might be caused by the damming of the huge body of water so that she’s began this “Narmada Bachao Andolan” and this was supported by many people from different arenas because there were some justification to this because it was the people.

If it is going to be helpful to the people the people should not be rejected or denied what benefits that they would deserve when they are going to be displaced if the dam is going to be made, so allegations and counter allegations took the matter to court and after seven years of deliberation, in 2000 the court allowed the completion of the project to attain full envisaged benefits but with due vigilance to the consequences being taken proper care of.

“Jal satyagraha” jal satyagrahis the women and the peasants farmers they immersed themselves in the waters and during the floods also and would refuse to come out till justice was done so finally they got justice in court order of 2000.¹⁷

“THE HUNGER PROJECT IN INDIA”

The Hunger project in India has support of Global agencies and of course and Indian government and in partnership with 40 local civil society organisations (as of 2014), has trained more than 87, 000 elected women representatives since 2001.

¹⁶ Payal Mago, role of women in environment conservation, (Jan 2019), https://www.researchgate.net/publication/332937208_role_of_women_in_environment_conservation.

¹⁷Narmada Bachao Andolan vs Union Of India And Others on 18 October, 2000.

Different initiatives in different directions that they have taken the very important direction and the initiative they have taken is to develop women's leadership this is very important because giving women the leadership in community development which includes ecology and environment protection is very important issue ¹⁸.

The Hunger project builds leadership skills among women who have been systemically denied information, freedom of motion and voice in decision making.

The overall goal in this leadership development is for women in the community to lead, own and shape development processes that give priority to basic services like water, sanitation, education, health care and an efficient food system. Workshops are held for elected women representatives as first Step towards transformative leadership

We discussed few movements but I am sure there are movements at local levels and if there aren't there should be for example in **"Hyderabad** I know "there is kind of group for save the forest rocks of Hyderabad movement and it's also led by women so these are local movement that has taken place. women have come to the forefront to save environment to save ecology".

What is importance of sustaining maintaining, protecting ecology forests and village commons everybody knows this and if you have ever visited village you would know that children so many free spaces to play around that's good for their health which City lacks then no places for children to play.

VIOLENCE AGAINST WOMEN AND NATURE

"We see the devastation of the earth and her beings by the corporate warriors, and the threat of the nuclear annihilation by the military warriors, as feminist concerns ...wherever women acted against ecological destruction or/and the threat of automic annihilation, they immediately become aware of the connection between patriarchal violence against women, other people and nature, and that in defying this patriarchy, we are loyal to future generations and to life and this planet itself". (**"Mies and Shiva"**)¹⁹

¹⁸ The Hunger Project, <https://thp.org/what-we-do/where-we-work/south-asia/india/> (last visited Mar 9, 2022).

¹⁹ Kanhiya Mahour, Role of Women in Environment Conservation, Journal of Advanced Laboratory Research in Biology, 17, 20(2016).

THE IMPORTANCE OF SUSTAINING ECOLOGY

Forests and village commons provide a wide range of essential items such as food, fuel, fodder, manure, building material, medicinal herbs, resin, gum, honey, and so on, for rural households. Forests provide livelihood, particularly for tribal population. Studies have shown that nearly 30 million people in India depends on forest and forests produce to a large extent, more during lean agricultural seasons or droughts.²⁰

One should know there is also question of class and caste that becomes apparent here class and caste becomes apparent in the issue of water management if dam rivers and if we lose our streams many poor families especially low caste people they access water directly from rivers and sleeves because there is kind of very bad kind of practice prevailing of restricting water use. These are also the issues when we are concern of when we discuss about ecology and household because urban life is controlled in different way and rural life in different.

The growing degradation of natural resource and increasing appreciation of land and it's resources by the state and by private individuals leading to the decline in communally owned property have far reaching impact on human life.

ECO-FEMINIST CONCERN

Women Play a primary role in community environmental activism because environmental touch their lives in direct, immediate ways. According to hunger project women bear the brunt of domestic tasks processing fruit crops providing water and firewood pricking fruit, preparing and cooking food caring for children, Caring for the elderly and sick and so on. these are so many task and chores that women do daily and off course water scarcity is of special concern for women and children.

women in Rajasthan travel miles with so many pits on their heads to get water for their families. Another concern is very important I want to draw attention to the feminization of agriculture. In agriculture domain they do whole lot of work as part of agricultural labour force perform most agricultural tasks as unpaid family labourers or wage labourer and their wage is always less than male.

failure to acknowledge the extent of women's contribution to agriculture has contributed historically to invisibility of women in the labour force in the construction areas and least paid

²⁰ Environmental science, <https://www.environmentalscience.org/sustainability> (last visited Mar 12, 2022).

and in agriculture its nothing less it is same and women's Labour has become more or less invisible in all aspects of agricultural work. women participate in ploughing, planting, caring for farm animals harvesting weeding, processing of Crops and all kinds of other work associated with it's agriculture or to do with cash crops like tea, cotton picking all these things are done by women and they are still considered to be part of invisible workforce. So environmental issues touch their lives Direct, immediate ways direct impact of environmental degradation on their lives.

Women are also effected by political devastation and wars, women and children are worst hit. There is also fear of radioactivity from nuclear power – plant accident, toxic chemicals, and hazardous wastes threatens the biological reproduction of the human species, women experience this contradiction as assault on their own bodies and on those of their children and act to halt them.

What eco-feminist theoretical engagement to Indian situations show?

One would say the problems are addressed in a combination of cultural historical (called essentialist) and social materialist (called constructivist) ways.

It is advised not to think of the two theoretical positions in terms of exclusive dualism. For instance, India's notion of Shakti and Prakriti unite women and Nature, but not in a passive way. Without concluding therefore that women are 'spiritually' close to nature (linking religion), one must emphasize the way women become agents of protection and change as they attempt to reverse the assaults of commercial production on both biological and social reproduction by making problems visible and proposing solutions.

CONCLUSION

The social mentality that leads to the domination and oppression of women is directly connected to the social mentality that leads to the abuse of the environment women living on poverty are the least responsible for climate change yet the most burdened by its impact.

As we can see through these movements we can see the solutions too. And therefore women have taken the responsibility to moving for ethical understanding ethical sensitivity of planetary living to make Ecofeminism and ethical consciousness.

The ecofeminist perspective may not be singularly defined, but there is a sense of unity in its common goal of restoring the quality of the natural environment and for people and other living

and non-living inhabitants of the planet. This perspective has at least shed light on why Eurocentric societies, as well as those in their global sphere of influence, are now enmeshed in environmental crises and economic systems that require continuing the ecocide and the dynamics of exploitation. Sadly, it is the gap between philosophy and action which keeps Ecofeminism tenuous and peripheral as a movement.

“I belong to the land it runs through my veins, is the earth in my bones dry dusty plains is the whispering wind as blows through the sand its the sparkling salt water that trickles through my hands is the feeling i get when i return to my place its deep down inside me is my mother earth space” so there is no separation between earth and women.