

Human-Environment Controversy: A Study Of Bandana Shiva's *Staying Alive: Women, Ecology And Development*

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Abstract

In the Indian context, some ecofeminists recognize that the issue of women's liberation should not be reduced to the contradiction between men and women. For nearly two decades, feminists have successfully used the gender lens to criticize how androcentric biases have distorted scientific theory and practice. To liberate themselves, women must empower themselves to confront various institutional structures and cultural practices that subject them to patriarchal domination. Vandana Shiva creates a corpus of Indian ecofeminism that addresses feminist and social issues. It connects to the foundational concepts of ecofeminism through a central analysis of Vandana Shiva's book *Staying Alive: Women, Ecology, and Development*. She criticized the basic concept of the development in ecofeminism, neglected modern science, and economics-based development.

Key words: Ecology, Women, Vandana Shiva, Socio-Economic Instability, Eco-Feminism, Environment.

Vandana Shiva is reflected as one of the environmental activists and radical scientists in the world. She has spent her life advocating diversity and indigenous knowledge. She wrote many books about agriculture and food. She was involved in many campaigns against the development of agriculture through genetic modification. She also got the "Right Livelihood Award" in 1993 which is also known as the Alternative Nobel Prize. She characterizes an affiliation among development, ecology, and women and relates nature with women, alluding that the death of nature is the death of women. *Staying Alive: Women, Ecology, and Development* is one of the best books written by Vandana Shiva. She is an environmental activist, physicist, and anti-globalization advocate. Despite her popularity as an author, there are very few analyses of Vandana Shiva's eco-feminism. *Staying alive* by Vandana Shiva is remarkable not only for its content but also for its method of presenting the matter of the book. In that book, she evaluates consumerism and the reductionist science of modern Western scientific framing. This book discusses the feminist perspective in the human interaction with nature. She looks at the history of the development and talks about how it's

not neutral and biased towards men. She also called this development mal-development which did not respect diversity, She expresses that how colonization, patriarchy, ecological crisis, and oppression of women have a strong link together. Interconnection and the interdependent nature of the environment instead led to the foundation for exploitation, injustice, and inequality. This book is very important to understand how women played a significant role in the past and also provide the history of the long struggle of women for the environment. At the beginning of the book, she interrogates the basic concept of the development of ecofeminism. She deserted modern science and economics based development. The author mentioned that this development is not developing the society, history of development details the destruction of nature, women, and culture for which third world women, tribal and peasants are still fighting, modern science and economics assumptions of the western patriarch, ecology and created misbalance in nature. Shiva describes the development of science and economic progress as the patriarchal men displace women and nature from the productive work. The author talked about the reductionist nature of modern science and economics which are also violent to women and nature. The author provided the evidence to prove that survival of the mankind is much more about the human gathering than man as the hunter. They wrecked the traditional intimate relationship between human life and nature. She points out that people have preserved and continued nature with their traditional knowledge, system the holistic and ecological knowledge of nature. The feminine principle is a response to all the deprivation and domination of women. In comeback to that, many ecological movements were led by women. She further described two prototypes of the women one is the life-enhancing paradigm that appears from the feminine principle and talked about sustainability and the other is life-destroying which only cares about profit maximization. It was deliberated that women have a very important role in food gathering due to provide fodder for livestock; forest provides them wood for burning, and many herbs for medicinal use. She named modern scientific thinking reductionist thinking and always uses synonyms like patriarchal and colonialism. She directly denies modern science by saying reductionist hence denies all achievements. This book affords to look for the gender issues in the ecological context, a very different context of the development, the intimate connection of the women and forest. In that book very nicely presents women's roles and women's struggles in environmental issues. Vandana Shiva tries to create a space for the voices of the third-world country in a radical way. The author talks about respecting the traditions and practices of the indigenous community. She puts this point

evidently and that we should not directly deny the traditional practices without proper research and should not impose a model for the entire world. While reading the book I found that ecofeminism is very conservative and radical. She tries to romanticize the life of women and tribes as an ideal without any miseries and also emphasizes that we should follow their living style.

The woman-nature relationship is a central focus of ecofeminism, which recognizes the interconnectedness and parallels between the oppression of women and the exploitation of nature. Ecofeminists argue that the oppression of women and the exploitation of nature have common roots in patriarchal systems that devalue and marginalize both. Ecofeminism maintains that women's subordination and the degradation of nature result from similar oppressive structures rooted in domination, control, and exploitation. The woman-nature relationship in ecofeminism explores the idea that women's closeness to nature, whether through biology or cultural conditioning, can foster a deeper sense of connection and care for the environment. This perspective challenges traditional notions of masculinity that prioritize dominance and power over nature, and instead emphasizes the need for a more balanced and sustainable approach to our relationship with the natural world. In summary, the woman-nature relationship is a central theme in ecofeminism, as it recognizes the interconnectedness and parallels between the oppression of women and the exploitation of nature. Ecofeminism argues that the subordination of women and the degradation of nature are rooted in patriarchal systems that prioritize domination, control, and exploitation. This perspective highlights the unique perspective and experiences of women in relation to the natural world. The woman-nature relationship in ecofeminism highlights women's deeper empathy and understanding of the interconnectedness of all life forms and the importance of respecting and protecting nature for the well-being of both women and the environment. The woman-nature relationship in ecofeminism is rooted in the recognition of interconnectedness and parallels between the oppression of women and the exploitation of nature. Ecofeminism views the woman-nature relationship as a critical aspect of understanding and addressing both gender inequality and environmental degradation. The woman-nature relationship in ecofeminism is characterized by recognizing the interconnectedness and parallels between the oppression of women and the exploitation of nature. This perspective acknowledges that women's experiences and perspectives can contribute to a more compassionate and sustainable approach to environmental issues. The woman-nature relationship in ecofeminism recognizes the unique perspective and experiences of women in relation to the natural world,

highlighting their deeper empathy and understanding of the interconnectedness of all life forms. This understanding emphasizes the importance of women's voices and active involvement in environmental decision-making processes.

The woman-nature relationship in ecofeminism challenges patriarchal systems that prioritize domination and control, advocating for a more balanced and sustainable approach to our relationship with nature. The woman-nature relationship in ecofeminism recognizes the unique perspective and experiences of women in relation to the natural world, highlighting their deeper empathy and understanding of the interconnectedness of all life forms. This deeper understanding and empathy lead women to prioritize nurturing and caring for the environment, as they recognize the integral role it plays in sustaining life. The woman-nature relationship in ecofeminism emphasizes the need for a shift towards more holistic and interconnected ways of viewing and interacting with the world, where the well-being and rights of both women and nature are valued and protected. The woman-nature relationship in ecofeminism is rooted in the recognition of the interconnectedness and parallels between the oppression of women and the exploitation of nature. This recognition calls for an intersectional approach that addresses both gender inequality and environmental degradation, viewing them as interconnected issues that require collective action and systemic change. The woman-nature relationship in ecofeminism is recognition of the unique perspective and experiences of women in relation to the natural world, emphasizing their deeper understanding and connection to the rhythms and cycles of nature.

This deeper understanding and connection to nature can often translate into a greater sense of responsibility and stewardship towards the environment. The woman-nature relationship in ecofeminism acknowledges the historical and cultural association between women and nature, which has often led to their exploitation and marginalization. However, ecofeminism seeks to challenge and disrupt this oppressive dynamic by celebrating and valuing the inherent wisdom and resilience of both women and nature. The woman-nature relationship in ecofeminism challenges patriarchal systems that prioritize domination and control, advocating for a more balanced and sustainable approach to our relationship with nature. The woman-nature relationship in ecofeminism challenges traditional notions of hierarchy and domination, advocating for a more collaborative and interconnected approach that recognizes the inherent value and rights of all beings. The woman-nature relationship in ecofeminism recognizes the interconnectedness and interdependence between women and nature, highlighting the need for a more harmonious coexistence between humans and the natural

world. The woman-nature relationship in ecofeminism recognizes the interconnectedness and interdependence between women and nature, highlighting the need for a more harmonious coexistence between humans and the natural world, where the well-being and rights of both women and nature are valued and protected (Anjum). The woman-nature relationship in ecofeminism is a call to recognize and honour the interdependence between women and the natural world, advocating for a shift towards sustainable and egalitarian systems that prioritize the well-being of both women and nature (Howell). The woman-nature relationship in ecofeminism recognizes the interconnectedness and interdependence between women and nature, highlighting the need for a more harmonious coexistence between humans and the natural world, where the well-being and rights of both women and nature are valued and protected.

Research into ecofeminism and the psychology of women's connection to nature can shed light on the ways in which environmental degradation and social injustices impact women's mental health. Understanding these connections is crucial for creating holistic approaches to promoting women's well-being and fostering a healthy relationship with the natural world. Moreover, acknowledging the healing potential of nature in addressing women's mental health concerns can inform the development of more effective and inclusive interventions. In particular, during times of lockdown and restricted access to the external environment, the absence of natural sunlight and limited opportunities for physical contact with nature may have had a significant negative impact on women's mental health (Taniguchi et al.). Therefore, understanding and prioritizing women's connection to nature becomes even more crucial in promoting their overall psychological well-being and resilience during challenging times. In conclusion, the influence of nature on women's psyche is significant. It encompasses the potential for healing and restoration, as well as the interconnectedness between women's oppression and the degradation of nature. In conclusion, the influence of nature on women's psyche is multifaceted and profound. Understanding and nurturing this connection can have a transformative impact on women's mental health and overall well-being.

Vandana shiva exhibited a representation that the problems faced by the women and tribal are created by men as an idea of the development. She establishes that the entire environmental crisis has their root in modern science and economic thinking which is not true at all. She described a book about how male history writing excludes women's economic and scientific contribution, water crisis which is threatening the survival of animals, plants as well as

human life. This research paper aims to focus on Ecofeminism tradition and the status of women in the Present context. This novel has been examined through her views from an ecological and feminist perspective. This is why it came out as an inspiration for the researcher to work on it.

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