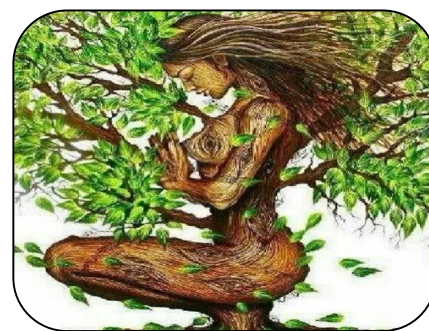


**ISSN: 2231-5063****IMPACT FACTOR : 4.6052 (UIF)****VOLUME - 10 | ISSUE - 12 | JUNE - 2021**

“AN OUTRIGHT ON OVERVIEW OF ECOFEMINISM”**Dr. Manjunatha K. M.****Department of Sociology,****S.B.C FIRST GRADE COLLEGE FOR WOMEN, S. S. LAYOUT, DAVANAGERE-577004,
KARNATAKA(INDIA).****ABSTRACT :-**

The term "Eco-feminism" first appeared in the past three decades and bridges two opposing critical viewpoints, feminism and environment. The word "Eco" is derived from ecology, which is the area of biology that investigates how biotic and abiotic elements of the earth interact, or it refers to looking at and evaluating how living things interact with their surroundings. The natural environmental system of biological sciences is where the name "ecology" originates. It is a social, economic, and biological movement to research how man is continuously polluting and contaminating the earth by causing different types of pollution, such as land pollution, air pollution, water pollution, and thermal pollution, and wrecking, destroying, and eradicating the natural system in the process, endangering the foundation of life. The focus of feminism, a multifaceted movement with deep roots in political, social, economic, ideological, and philosophical principles, is on the empowerment of women. In its most basic form, feminism refers to the promotion, defense, and preservation of the rights of women based on the principle of gender equality. Thus, ecofeminism is the intersection of environmental exploitation and gender inequality. It examines, looks into, and asks questions about the circumstances and events that support and result in the enslavement, servitude, and subservience of both women and nature.

**KEYWORDS :** *Ecofeminism; Environmentalism; Feminism.***INTRODUCTION:-**

A subset of feminism known as ecofeminism bases its analysis and actions on environmental issues and the interaction of women and the environment. The analysis of the connections between people and the natural environment is done by ecofeminist philosophers using the gender notion. The French author Françoise d'Eaubonne first used the phrase in her novel *Le Féminisme ou la Mort* (1974). According to ecofeminist theory, a feminist view on ecology does not place women in a position of dominance, but rather asks for a society that is equitable and collaborative, with no single dominant group. Liberal ecofeminism, spiritual/cultural ecofeminism, social/socialist ecofeminism, and other varieties of ecofeminism exist today

with different approaches and analyses (or materialist ecofeminism). Ecofeminist art, social justice and political philosophy, religion, modern feminism, and poetry are some examples of how ecofeminism is interpreted and how it could be applied to social thought.

In order to examine the similarities between the exploitation of nature and the exploitation of women, ecofeminist analysis looks at the relationships that exist between women and nature in culture, religion, literature, and iconography. These similarities include but are not limited to, the idea that women and nature are objects, that men are the cultural curators that women are the natural ones, and that males dominate women and humans dominate the environment. The importance of respecting both women and nature is emphasized by ecofeminism. Among the ways Charlene Spretnak has categorized ecofeminist writing are as follows:

- by studying both political theory and history;
- by adhering to and researching faiths based on nature; and
- by practicing ecology.

OBJECTIVES:

- 1) To study the concept of ecofeminism.
- 2) To know the framework of ecofeminism.
- 3) To point out the exposition of ecofeminism.

RESEARCH METHODOLOGY:

The data and information assembled for the review are derived from a variety of related sources. In the ongoing evaluation, various reports, studies, and books on cooperative endeavour have been cited. As sources of information, studies on related centres have been used. A description of the appraisal study's examination process is provided.

SCAFFOLD OF 'GENDERING NATURE':

According to one interpretation of ecofeminist philosophy, capitalism exclusively represents patriarchal and paternalistic attitudes. This idea suggests that women have not profited from capitalism's impacts, which have also caused a damaging division between nature and culture. Early ecofeminists argued that the female desire for nurturing and a comprehensive understanding of how nature works are the only ways to mend the rift in the 1970s.

Many feminists point out that women bond to nature not because they are female or "feminine," but rather because they are subjected to comparable forms of oppression by the same malevolent powers. The gendered vocabulary used to describe nature and the animalized language used to describe women both show signs of marginalisation. Some discourses emphasise the relationship between women and the environment because of their customary societal roles as nurturers and carers. According to this school of thinking, the consistency of socially labelled values linked with "femininity," like nurturing, which exist in both nature and among women, serves as an illustration of these links.

The "ecofeminist framework" is described by authors Greta Gaard and Lori Gruen in their 1993 essay "Ecofeminism: Toward Global Justice and Planetary Health." Along with addressing the theoretical parts of the ecofeminist critique, the essay offers a variety of facts and figures. In order to help us better comprehend how we got here and what can be done to fix the problems, the framework outlined here is meant to establish ways of observing and understanding our current global issues.

According to Gaard and Gruen, this framework has four sides:

1. The scientific revolution led to the development of a mechanistic, materialist theory of the cosmos, which reduced everything to being nothing more than inert, lifeless resources that could be optimised.
2. The emergence of patriarchal religions, which deny embodied divinity and promote gender hierarchies.
3. Dualistic views of the self and other, as well as the inherent authority and dominance they imply.
4. Capitalism and its purported inherent desire to exploit, destroy, and instrumentalize people, the environment, and animals for the express goal of generating riches.

They contend that these four elements have led to what ecofeminists refer to as a "split between nature and culture," which is their theory for the cause of all of the problems facing the world.

Concepts:

1. MODERN SCIENCE AND ECOFEMINISM:

Authors Vandana Shiva and Maria Mies consider the acceptability of modern science as a universal and value-free system in their book *Ecofeminism* (1993). They see the main branch of modern science as a reflection of Western male ideals rather than as an objective branch of science. Men have always held the power to define scientific knowledge and its applications, a privilege that has mostly been reserved for them. Examples cited by Bondi and Miles include the industrialization of plant reproduction and the medicalization of childbirth. The natural process of childbirth has been transformed into a procedure that is dependent on specialised equipment and appropriated expertise, according to Bondi, who contends that the medicalization of childbirth has sidelined midwife knowledge. Ecofeminist literature frequently asserts that patriarchal institutions, such as those that oppose male and female, the human and animal, spirit and matter, culture and nature, and white and non-white, are necessary to legitimise their domination. They contend that the construction of these binaries as factually true and 'marvelous to behold' through what they see as religious and scientific conceptions serves to maintain oppression.

2. VEGETARIAN ECOFEMINISM:

Vegetarian ecofeminism, which claims that "omitting the oppression of animals from feminist and ecofeminist analyses [...] is inconsistent with the activist and philosophical foundations of both feminism (as a "movement to end all forms of oppression") and ecofeminism, has been developed as a result of the application of ecofeminism to animal rights. As many ecofeminists contend that "meat-eating is a kind of patriarchal domination...that shows a link between male aggression and a meat-based diet," it puts into reality the axiom that "the personal is political." "Manhood is established in our culture in part by access to meat-eating and control of other bodies, whether they be women or animals," Carol J. Adams said in a 1995 interview with *On the Issues*. Adams argues that without realizing that eating animals is the most common way people interact with nature, we cannot fight for justice or stop nature's oppression. Vegetarian ecofeminism develops a code of ethics and course of action by fusing compassion with an examination of culture and politics.

3. MATERIALIST ECOFEMINISM:

Another prevalent aspect of ecofeminism is its materialism. The dominance of women and nature, according to a materialist perspective, may be traced back to certain institutions like labour, power, and property. The values of production and reproduction are used to draw linkages between these topics. Other names for this branch of ecofeminism include "social feminism," "socialist ecofeminism," and "Marxist ecofeminism." "Social ecofeminism emphasises the liberation of women via breaking economic and social structures that turn all facets of existence into a market culture that today even invades the womb," says Carolyn Merchant. In this way, ecofeminism aims to dismantle social hierarchies that prioritise commodity production (ruled by men) over biological and interpersonal reproduction.

4. SPIRITUAL ECOFEMINISM/CULTURAL ECOFEMINISM:

Another subset of ecofeminism is spiritual ecofeminism, which is well-liked by ecofeminist writers like Starhawk, Riane Eisler, Carol J. Adams, and others. This is what Starhawk refers to as an "earth-based spirituality," which acknowledges that the Earth is alive and that we are all connected as a community and a planet. Spiritual ecofeminism is not associated with any one particular religion; instead, it is based on the principles of kindness, compassion, and nonviolence. Ecofeminists frequently make reference to older customs, such as adoration of Gaia, the Goddess of nature and spirituality (also known as Mother Earth). Particularly important in spiritual ecofeminism are Wicca and Paganism. The majority of Wicca covens have a great appreciation for nature, a feminine perspective, and a desire to build solid communal ideals. In her book *Extremist Biology*, Carolyn Dealer alludes to otherworldly ecofeminism as "culture ecofeminism". Cultural ecofeminism, according to Merchant, "celebrates the connection between women and nature through the revival of historic rituals focused on goddess worship, the moon, animals, and the female reproductive system." In this regard, cultural ecofeminists frequently place a high priority on intuition, a caring ethic, and interactions between people and nature.

PRIME ANATOMIZATION:

Ecofeminism is frequently criticized for being essentialist. [34] There are two basic instances of the ascribed essentialism:

1. Ecofeminism exhibits a tight devotion to the binary between men and women, among other things. According to certain ecofeminist criticisms, the division between nature and culture, as well as between men and women, leads to a rigid dualism that is overly preoccupied with the distinctions between women and men. In this regard, ecofeminism goes too far in equating the social status of women with that of nature, as opposed to the non-essentialist view that both women and nature possess both masculine and feminine traits, and that, just as feminine traits are frequently devalued relative to cultural values, so too is nature.
2. A different perspective on joining oppressive structures. In contrast to radical and liberation-based feminist movements, mainstream feminism, which is most closely linked to hegemonic social status, aims to promote equality within the preexisting social and political structure, such as by enabling women to hold positions of power in business, industry, and politics while utilizing direct involvement as the primary strategy for achieving pay equity and influence. As these are the precise structures that the movement seeks to demolish, many ecofeminists, on the other hand, are against active participation in these fields.

Janet Biehl, a social ecologist and feminist, has criticized ecofeminism for putting too much emphasis on a mystic bond between women and the environment and not enough on the situations that women really face. She has also claimed that ecofeminism isn't a progressive idea for women; rather, it is the opposite. Rosemary Radford Ruether also criticizes this preference for mysticism over activity that aids women, but she contends that ecofeminism is a successful example of how spirituality and action may coexist. Ecofeminism has come under fire from A. E. Kings for failing to adopt an intersectional perspective and restricting itself to solely focusing on gender and the environment. According to Kings, although claiming to be intersectional, ecofeminists have not consistently upheld this claim until lately.

CONCLUSION:

An ecofeminist activity before the letter, the Chipko movement was started by Indian villagers in the 1970s as a protest against deforestation. Following the Three Mile Island Nuclear Accident in 1979, a meeting in the United States in March 1980 with the theme "Ecofeminism and Life on Earth" is another significant date. Between the ecological movements and the women's movements, between the devastation

of nature, militarism, and the oppression and dominance experienced by women, the audience had chosen a new manifesto.

The convergence and unification of feminist and ecological currents of thought resulted in the philosophy, ethics, and movement known as ecofeminism. This movement claims that there are parallels and shared causes of dominance, women's oppression, and disregard for nature, which contribute to environmental degradation. This refuge for wild and agro-biodiversity is located in India, where women hold a key position. Ecofeminism is frequently criticized for encouraging an essentialist relationship between women and nature. For instance, traditional feminism fears that ecofeminism will use patriarchal cunning to reinstate the confinement of women to the natural world.

Ecofeminism is becoming more and more prevalent in society in 2019. Many young girls have taken the initiative to add a feminist touch to their placards in Greta Thunberg's various climate marches. These slogans include "lick clitoris, not Monsanto's ass," "fuck us, not the climate," and "My planet, my cat, save the wetlands," which refers to the buffers whose constituents pollute the planet as much as our bodies. Greta Thunberg mentions the organization in her speech accepting a portion of her Freedom to Care award as one that supports "the women and girls in the global South face the effects of rising temperatures and climate change."

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