



Deep Ecology And Eco Feminism An Approach To Sustainable Development

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ABSTRACT

The ecological crisis reflects the inequal livelihoods of indigenous communities. Due to globalization, only minority sections are benefited, majority of poor lower. Eco-feminists argue that deep ecology is not deep enough because its call for biological egalitarianism does not extent to women (Salleh 1984). Deep ecology is preoccupied with anthropocentrism (Human centeredness) as main cause of environmental degradation when the real problem is andro centrism, ecological destruction being male dominated.

In the process of globalization, industrial and development projects cause a serious harm to the forest or eco systems. In Indian the destruction of five lakh hectares of forest in the past five years alone for mines, dams and industrial project in the name of development. Economic growth do not result in poverty reduction and gap between the rich and poor widen. So that's why development should be from the below .To have better future for indigenous people, their values must be respected, by making them access to equitable and distribution of GDP. Alternatives, new economic theories, developmental programmes and policies must be framed, and implemented at root level

INTRODUCTION:

The ecological crisis reflects the inequal livelihoods of indigenous communities. Due to globalization, only minority sections are benefited, majority of poor lower. Social security is very important especially for displaced families. Natural capital can be understood as the potential of ecosystems to fulfill the needs and wants of current and future generations. Declining ecosystem services due to over exploitation, pollution or other factors either adversely affect human needs directly or must be compensated with the effect that the resources for mitigation are lacking elsewhere. Natural capital is the extension of the economic notion of capital (manufactured means of production) to goods and services relating to the natural environment. Natural capital is thus the stock of natural ecosystems that yields a flow of valuable ecosystems goods or services into the future. For example, a stock of trees or fish provides a flow of new trees or fish, a flow which can be indefinitely sustainable. Natural capital may also provide services like recycling wastes or water catchment an erosion control. Since the flow of services from eco systems requires that they function as whole systems, the structure and diversity of the system are important components of natural capital. Anthropocentrism should be substituted by eco centrism; a shift from anthropos, the human to eco, the earth deep ecological thinking and actions, together with a better use of our scientific, economic and natural resources will add for a better and lasting global world. the so called struggle of life, and survival of the fittest, should be interpreted in the sense of ability to coexist and cooperate in complex relationships, rather than ability to kill, exploit, and suppress. "Live and let live" is a more powerful ecological principle than "Either you or me".

Deep ecology is a new way to think about our relationship to the earth. Deep ecology is an environmental initiated by a Norwegian philosopher, Arne Naess, in 1972. He wasn't the first to dream up the idea of a radical change in humanities relationship to nature, but he coined the term "Deep ecology" and helped to give it a theoretical foundation. Deep ecology part rays itself as "deep" because it asks deeper questions about the place of human life, who we are. Deep ecology argues that the natural world is a subtle balance of complex inter relationships in which the existence of organisms are dependent on the existence of other within eco system. Human interference with or destruction of the natural

world poses a threat therefore, not only to human but to all organisms constituting the natural order. Deep ecology's core principle is the belief that the living environments as a whole should be respected and regarded as having certain legal rights to live and flourish. Deep ecology takes a more holistic view of the world human beings live in and seeks to apply to life the understanding that the separate part of the ecosystem (including humans) function as a whole. This philosophy provides a foundation for the environmental, ecology and green movements and has fostered a new system of environmental ethics advocating wilderness preservation, human population control and simple living.

OBJECTIVES:

- 1) To identify the roots of Socio economic inequalities and natural resource depletion.
- 2) To know the reasons of ecological crisis effects on marginalized groups.
- 3) To analyse the loss of livelihood and displacement, health problems.
- 4) To find out how women detached with nature and changes of economic conditions of forest based communities with globalization effect.
- 5) To suggest a policy frame and measures for better ecological balance and betterment of living conditions of marginalized groups.

METHODOLOGY:

Research Design –On the basis of fundamental Objectives of research our study is a type of Descriptive Research :-Descriptive research also known as statistical research, Method of data collection –Secondary Data:-Large amount of secondary data is available in the forms of articles, manuals and previously conducted researchers on the similar topic. Also the data the gathered will help in identifying key parameters to examine through further exploration and thus will help in defining the Objectives.

DEEP ECOLOGY SUPPORTS:

1. continuing inquiry into the appropriate human roles on our planet
2. root cause analysis of unsustainable practices
3. reduction of human consumption
4. conservation and restoration of ecosystems

5. a life of committed action for Earth

The writings of Aldo Leopold and his idea of the land ethic and good environmental management are a key element to this philosophy. Eco centrism focuses on the biotic community as a whole and strives to maintain eco system composition and ecological process. So Deep ecologist Arne Naess has identified anthropocentrism as a root cause of the ecological crisis, human over population, and the extinction of many non-human species. A land ethic is a philosophy that guides your actions when you utilize or make changes to the land. This specific term was coined by Aldo Leopold (1887-1948) in his book, "A sand county Almanac (1949). "The land ethic simply enlarges the boundaries of the community to include soils, water, plants, and animals, or collectively, the land" Aldo Leopold. Leopold's "Land ethic" defined a new relationship between people and nature and set the stage for the modern conservation movement Leopold understood that ethics direct individuals to cooperate with each other for the mutual benefit of all. One of his philosophical achievements was the idea that this community should be enlarged to include non-human elements such as soils, plants, and animals, "or Collective by the land". That land is a community is the basic concept of ecology, but that land is to be loved and respected is an extension of ethics. This recognition, according to Leopold, implies individuals play an important role in protecting and preserving the health of this expanded definition of a community. "A land ethic then reflects the existence of an ecological conscience, and this in turn reflects a conviction of individual responsibility for the health of land". Leopold understood that ultimately, our economic well being could not be separated from the well being of our environment. Therefore, he believed it was critical that people have a close personal connection to the land. Land is not merely; it is a fountain of energy flowing through a circuit of soils, plants, and animals food chains are the living channels which conduct energy upward, death and decay return it to the soil. So there is a need for an ethic dealing with man's relation to land and to the animals and plants which grown upon it. An economic based land ethic is based wholly upon economic self interest. For example, a farmer who plants on a slope and lets the soil wash into the community creek in order to obtain the personal benefit of money from the sale of the crops is acting from an economic based land ethic.

ECO-FEMINISM AND SOCIAL ECOLOGY:

Eco feminism is an intellectual and political movement based on a diverse group of ideas associating women and the environment, rooted in feminism political theory nature based religion and environmentalism (Spretnak, 1990). Eco feminism also draws inspiration from women's ecological struggles worldwide, such as the chipko movement in the Indian Himalayas and the Green Belt movement in Kenya. The central problematic of eco-feminism is the relationship between women and nature and consequently the question of women's agency vis-à-vis men in environmental liberation. Some eco feminist see an inherent biological link between women and the environment. (Salleh 1984). Eco-feminists argue that deep ecology is not deep enough because its call for biological egalitarianism does not extend to women (Salleh 1984). They charge that deep ecology is preoccupied with anthropocentrism (Human centeredness) as main cause of environmental degradation when the real problem is androcentrism, ecological destruction being male dominated.

"Deep ecologists concede that patriarchy has been responsible for a lot of violence against women and nature. But while they oppose the oppression of women and promote egalitarian social relations, deep ecologists also warn that getting rid of patriarchy would not necessarily cure the problem, because you can imagine a society with fairly egalitarian social relationships where nature is still used instrumentally."

There are other social ecologists who see that the problem of the environmental crisis is directly linked to authoritarianism and hierarchy. This includes issues like racism, sexism, third

world exploitation, mistreatment of other marginalised groups etc, as well as nature.

Naess commented on this issue "Ecologically responsible policies are concerned only in part with pollution and resource depletion. There are deeper concerns which touch upon principles of diversity, complexity, autonomy, decentralization, symbiosis, egalitarianism, and classlessness."

Proudhon (a French 19th Century Socialist) spoke of women as an essential civilizing factor, thanks to their role in the family. But real economic equality was not achieved women's traditional skill such as carrying are valued less and women are paid less not only in those roles but even when they work alongside men, they are less paid and valued, they are pushed into part time work often because of the unavailability of child care, unemployment is more readily accepted in the case of women.

ENVIRONMENTAL ISSUES AND LIVELIHOOD:

In the process of globalization, industrial and development projects cause a serious harm to the forest or eco systems. In Indian the destruction of five lakh hectares of forest in the past five years alone for mines, dams and industrial project in the name of development. The Global Forest Resources Assessment, 2005 (Food and Agricultural Organization (FAO) 2006), also mentions mining only once; not as a direct cause of forest destruction, but as a cause of forest fires. According to the State of the World's Forests, 2007, the world has four billion hectares (ha) of forest, covering about 30 percent of the world's land area. Deforestation is going on at an alarming rate of 13 million ha a year. Over a period of 15 years, i.e., between 1990 and 2005, the world has lost three percent of its total forest area (FAO 2007). Mining ravages the land almost beyond repair, pollutes air and water, uproots people and communities, and leads to enormous loss of livelihoods. Marginalized and impoverished tribal communities, on whose resource-rich lands the maximum number of minerals are unfortunately found, are the worst hit: dispossessed from their lands and their forests, their survival is put at stake. Discontent is the natural corollary of all this -- communities in mining regions across India are erupting in protest against the depredations of the sector. There is clear evidence from the international health literature that living near coal mines or coal power stations causes serious harm to people's health. Burning coal is also the single largest cause of global warming, which the world's leading medical journal, The Lancet, has described as "the biggest health threat of the 21st century". The report "Health and Social Harms of Mining in Local Communities; Spotlight on the Hunter Region", commissioned by Beyond Zero Emissions looks at 50 peer reviewed studies on the health and social impacts of coal mining and combustion on local communities around the world.

Displacement is not just shifting people from one place to another but it is destruction of their livelihood resources culture and identity which the develop by nourishing for the areas for the ages. An equivalent area of forest is planted with some number of trees, it is somehow equal to the environment damage caused by destroying an area of natural forest. Infact a natural forest have environmental values such as providing water, a habit for wildlife, biodiversity, etc. these cannot be recreated simply by planting trees, Indigenous people have been detached with forests by globalization effects. They suffer high rate of poverty, landlessness, malnutrition, human rights violation, unemployment and internal displacement than other sects of the society and have lower level of literacy and less access to health services. Indigenous society need to economic democracy to remove poverty between 2001 and 2006, more than five lakh hectares of forest were legally diverted (i.e. destroyed) for mines, industrial projects in that time so many forests dwellers lost their homes and some lost their lives.

India has a lot of state level and national level political parties. Unfortunately any one of them have no environmental

agenda. Ecological problems always counted as silly matters by them. They paid blind eyes towards the plain truth – the truth which they feared all the time and preferred to hide and forget. That “The earth does not belong to man, man belongs to the earth” for their wealthy masters. All green parties in the World, and green party in India should make the hope of a more democratic, safer, cleaner and peaceful World. Our political goal should be made by the people and not by a few super-rich individuals, corrupted politicians, bureaucrats and families associated with them. Our environmental goal is a sustainable co-exist in harmony.

CONCLUSION:

Economic growth do not result in poverty reduction and gap between the rich and poor widen. So that's why development should be from the below. To have better future for indigenous people, their values must be respected, by making them access to equitable and distribution of GDP. Alternatives, new economic theories, developmental programmes and policies must be framed, and implemented at root level, importantly their cultural aspects must be studied very closely and whatever is not involved with corruptive practices and inequality must be rejected and emerge to value their egalitarian aspects of collective lives depending on moral economic values. For e.g.: “gift economy”. Government, NGO, international government all related to so called “development” must collaborate to work within and between communities and specially address the immediate problems, destruction of natural capital, deforestation, greenhouse effects, displacement, loss of livelihood, and relate to people. These problems are unique. Indigenous communities needed rehabilitation, reforestation, and replacement and reconstructive of their original communitarian socio-economic interconnected to the part of the developmental world. “Eliminate all obstacles to women's full and equal participation in sustainable development with equal access to and control over resources, integrate rural women's traditional knowledge and practices into environmental management programmes, support women's consumer initiatives by promoting recycling, organic food production and marketing and production labeling that is clear to the illiterate”.

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