

# CONTRASTING THE POSITION OF DEEP ECOLOGY AND SHALLOW ECOLOGY WITH SPECIAL REFERENCE TO ARNE NAESS AND VANDANA SHIVA

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**Abstract:** This research project aims to cultivate a new perspective on the society-nature relationship and challenge conventional economic reasoning. It focuses on two key questions: whether deep ecology offers a non-technological paradigm and whether it upholds scientific naturalism as a means of achieving unity with nature. The study narrows its scope by addressing specific aspects, such as Vedic ecology, Gandhian deep ecology, eco-feminism, and green politics.

The research explores deep and shallow ecology through eco-centrism and anthropocentrism, divided into four sections. The first section introduces ecology and its philosophical connections, followed by deep ecology's development and principles. The third section addresses environmental ethics, with a focus on Vandana Shiva, and the final section discusses ecofeminism. The conclusion emphasizes that deep ecology is an evolving concept, offering visionary insights into the relationship between nature and culture, encouraging innovative thinking about human interactions with the natural world.

**Keywords** - Anthropocentrism, Deep Ecology, Eco-centrism, Ecosophy, Eco-feminism, Shallow Ecology

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## 1.0 Introduction

Deep Ecology is an ecological movement which makes us question our way of living. Ecology suggests the idea of relationship between individual and their physical environment. The word “deep” refers to the level at which human purposes and values are questioned. It goes deeper in the sense of asking questions of “why” and “how.”<sup>i</sup>

Deep Ecology explores and raises questions of philosophy, such as questions of metaphysics, epistemology, ethics, and political philosophy. The vast coverage of deep ecology makes us think about its scope, how wide deep ecology is? And the answer one can find in Arne Naess’ ecosophy. Ecosophy is a philosophical approach to ecology. Arne Naess defined ecosophy as a discipline, like philosophy itself, which is based on analytical thinking, reasoned argument, and carefully examined assumptions on nature and our relationship to it.

Arne Naess in his landmark work “*The Shallow and the Deep, long- range Ecology Movement: A Summary*” categorically made distinction between ‘shallow ecology’ and ‘deep ecology.’<sup>ii</sup> He mentions two approaches to deal with environmental problems-First, shallow ecology- it merely seeks to avoid excessive pollution and resource depletion and that is why it is shallow in approach. Second, deep ecology- it refers to the level at which human purposes and values are questioned. Naess main claim is that ecologically responsible policies are apprehensive only in part with pollution and resource depletion. There are deeper concerns that based upon principles of diversity, complexity, symbiosis, autonomy, decentralization, egalitarianism, and classlessness.<sup>iii</sup>

Deep ecology supports the idea to live a sustainable life, it requires for one to change the very fundamentals of living in terms of perception, values, and lifestyles. Deep Ecology rests on the basic premises of the intrinsic value of nature, the critique of industrial materialism and technology, and the relevance of ecological principles results in shaping person’s mode of evaluation that finally reflects into practices and actions performed by him/her. The main goal of deep ecology is to make one’s viewpoint very much clear about the value priorities while establishing policies and practices.<sup>iv</sup> Deep ecology measures one’s understanding of the environment. It is a qualitative approach grounded in the acceptance that human beings essentially or fundamentally modify their connection to nature from one which values nature exclusively for its worth to humans to one which distinguishes that nature has an intrinsic value. Every so often called “ecosophy” or “ecological philosophy”, deep ecology proposals a description of the self that contrasts from old philosophies and is a social movement

that from time to time has spiritual and mystical hints. The saying initiated in 1972 with Norwegian thinker Arne Naess, who, alongside with American ecologist George Sessions, established a eight pointer platform principles establishing philosophies for the deep ecology perspectives of social movement. Deep ecology differentiates itself from other kinds of environmentalism by creating wider and additional elementary theoretical claims about environmental ethics, epistemology, metaphysics, and social justice.

Conservationism, green politics, protectionism, deep ecology, and the science of ecology are few of the main components in the ethical and political movement of environmentalism. Deep ecologist frequently differences their own place with what they mention to as the “shallow ecology” of other environmentalists. They deal with that the conventional environmental movement is engaged with numerous conservational topics (such as resource conservation, population-control, and increasing pollution) only to the degree that those subjects have a harmful consequence on an part’s ecology and disturb human being’s welfares they claim that anthropocentrism, a worldview that comprises an instrumentalist interpretation of nature and a understanding of humans as the conqueror of nature, has directed to ecological ruin through the world, and therefore it must be substituted with ecocentric ( ecology-centred or environment-centred) or biocentric (life-centred) worldviews, where the biosphere turn out to be the chief attention of alarm.

In deep questioning what we do is we question about ultimate premises and norms. Then we involve in the process of derivation and application then we move toward platform support, which results in policy-making and in shaping our practical actions. This is a continuous back and forth process that continues our understanding and practices in harmony with the changing world. Then one can say that this deep approach is quite changing, evolutionary which continues to change with natural conditions. This front is very long and we everyone have something to contribute for finally realizing a kind of higher quality of leading life as a whole.<sup>v</sup> For such achievement we should work collectively on many different levels. What is important to take note of the eight principles of deep ecology mentioned by Arne Naess in short- (i) A metaphysics of interrelatedness (ii) A culture of biospherical egalitarianism (iii) Values of diversity and symbiosis (iv) An anti-class attitude (v) A resistance to pollution and ozone depletion (vi) Value of complexity (vii) importance on local autonomy and decentralization (viii) Adherents of this are morally obligated to help bring about the needed changes.<sup>vi</sup>

Following the deep ecology platform principles necessitates a kind of commitment for one to respect the intrinsic values of richness and diversity of the universe. This leads to critique industrial culture whose focus is to target earth’s resources as raw materials for its development module. This industrial culture supports greed-based wants of humans, as not to fulfil only vital needs but excessive unnecessary desires whose satisfaction requires more and more consumption. No doubt of today’s time, one can say that industrial culture has signified itself as the only suitable model for development, but this kind of monoculture establishment results destruction for cultural and biological diversity just for the name’s sake to promote human convenience and profit.

Then the plausible question arises, if we do not acknowledge industrial development model, then what? Supporting the deep ecology platform principles makes us to go to the “ecosophies” of aboriginal and indigenous people, to learn from them basic values and practices which can tell us about the wisdom of our places and about the many beings that inhabit them.<sup>7</sup> It makes our living wisely, in the many different places in this world. Eco-centric values directed by the platform principle makes us to be aware of the fact that all human culture have some common understanding in seeing Earth and its diversity continuing for its own sake and most people care for it.

Through the early 1970s, Arne Naess proposed that the conservationist movement required to do ample additional than preserve and guard the environment. Naess apprehended that a fundamental reassessment of the considerate of all human beings’ nature was desired. In specific, Naess appealed that environmental ruin was possible due to a commencement of the human self that had been harsh well-defined in the historical. Arne Naess claimed that the individual self is slash off from others and their immediate world outside when the self is understood as a private and self-determining egos. That parting guides to the drawbacks of anthropocentrism and environmental ruin. Therefore, Naess held that a new understanding of the self (called “self-realization”) was required.

According to deep ecology, the self must be acknowledged as profoundly associated with and as part of nature, not detached from it. Deep ecologists frequently call that notion of human nature the “ecological self,” and it signifies humans’ activity and existence in synchronization with nature, not in antagonism to it. According to Arne Naess, when the ecological self is understood, it will identify and tolerate by the standards of an environmental ethic that will end the misuses of nature that characterize the traditional self, which is stuck in anthropocentric point of view. Furthermore, the ecological self will practice a “biocentric egalitarianism,” in which individually natural unit is thought as being intrinsically identical to each further being.

People want to prosper and recognize themselves in harmony with other cultures and beings. Are such things possible ever? Why not, Deep Ecology Platform principles give us way in this direction. Respect for diversities direct us to be towards the ecological wisdom specific to a place or a context. Because of this, supporters of the deep ecology movement give emphasis to place-specific, ecological wisdom, and importance to vernacular technology practices. From this, nobody can claim that the applicability of a single philosophy and technology ever would be possible to the whole planet. In Naess words: the more diversity, the better.<sup>vii</sup> Vandana Shiva, a leading environmentalist of today's time advocates the deep ecology platform principles explicitly in almost all her writings. Shiva attacks the logic of domination (power-over concept). Shiva reiterates that ecological farming is pro-poor, pro-diversity, pro-culture, and pro-livelihood for the poor.

Vandana Shiva in her work, "*Earth Democracy: Justice, Peace and Sustainability*" deepens the idea that environmental problems cannot be understood in isolation. This world is one organic whole connected with everything with invisible bonds of relatedness as found in system theory of science. The anthropocentric and non-anthropocentric division makes us question our thinking of satisfying needs versus satisfying wants and profitably goals. Shiva supports Gandhi's prophetic statement "THE EARTH PROVIDES ENOUGH TO SATISFY EVERYMAN'S NEED, BUT NOT FOR EVERYMAN'S GREED."<sup>viii</sup>

Deep ecology celebrates the idea of non-anthropocentrism, culturally rich and materially simple living. It acts as an integral factor in how local, national, and international communities are managed. These suggestive points of deep ecology help us to tackle the environmental crisis which we face today in our times. What is important is to foster the concept of holistic development by promoting the idea of sustainable mode of living, intrinsic value of nature and globality of consciousness regarding environmental problems.

Ecology is the scientific study of interactions between organisms and their environments, focusing on energy transfer. Ecology is a science of relationships.

Ecology is a term derived from the Greek word *Oikos*, meaning 'house' or 'place to live.'<sup>ix</sup> It is the study of the relationships between organisms and their environments or, broadly speaking their houses. Life and environments are interdependent. If there were no life on earth, its environment today would have been different. Conversely, if the environment had not changed, the earth would have been devoid of many animals and plant species which inhabit it now.

Ecology can also be defined as the study of ecosystems, or self-regulating communities of different kinds of living beings interacting with one another and with their nonliving environment.

The word 'ecology' is first proposed by the German biologist Ernst Haeckel in 1869.<sup>x</sup> Before this also, an age of biological renaissance one can see as there were scientists who worked on this subject, but the term 'ecology' was not in use. Hippocrates published a paper entitled "On Air, Water and Places". Aristotle studied the habits of animals and environmental conditions. Theophrastus may be regarded as the first ecologist in history because he wrote on the communities, in which plants are associated, the relation of plants to each other and to their physical environment.

In simple sense, one can define ecology as the art and science of seeing things. For example- our body is an organic whole in the sense that if one part of a finger of our hand gets burnt over flame, then effect can be felt in whole body as each part relates to the whole body. Though we completely ignore this deep sense of interconnection with the universe, it is very much there in the cosmos. This invisible web connection is called.

"system living" which is the core principle of ecology.<sup>xi</sup>

Ecology addresses the full scale of life, from tiny bacteria to processes that span the entire planet.<sup>xii</sup> Ecologists study many diverse and complex relations among species, such as predation and pollination. The diversity of life is organized into different habitats, from terrestrial to aquatic ecosystems.

The ecosystem is defined as populations in a community and the abiotic factors with which they interact (ex. Marine, terrestrial). An ecosystem (or ecological system) is a system that environments and their organisms form through their interaction. The biotic and abiotic components are linked together through nutrient cycles and energy flows. Ecosystems are controlled by external and internal factors. External factors such as climate, parent material which forms the soil and topography, control the overall structure of an ecosystem but are not themselves influenced by the ecosystem. Internal factors are controlled, for example, by decomposition, root competition, shading, disturbance, succession, and the types of species present. While the resource inputs are generally controlled by external processes, the availability of these resources within the ecosystem is controlled

by internal factors. Therefore, internal factors not only control ecosystem processes but are also controlled by them. The environment is made up of two factors<sup>xiii</sup>:

- Biotic factors- all living organisms inhabiting the Earth
- Abiotic factors- non-living parts of the environment (i.e. temperature, soil, light, moisture, air currents)

Biotic and abiotic are the two essential factors responsible for shaping the ecosystem.<sup>xiv</sup> The biotic factors refer to all the living beings present in an ecosystem, and the abiotic factors refer to all the non-living components like physical conditions (temperature, pH, humidity, salinity, sunlight, etc.) and chemical agents (different gases and mineral nutrients present in the air, water, soil, etc.) in an ecosystem. Therefore, both the abiotic and biotic resources affect the survival and reproduction process.

Furthermore, both these components are reliant on each other. Suppose if one of the factors is removed or altered, its repercussions will be faced by the entire ecosystem. Without a doubt, abiotic factors directly affect the survival of organisms.<sup>xv</sup>

## 2.0 Biotic Meaning

The term biotic is formed by the combination of two terms, “bio” meaning life and “ic” meaning like. Thus, the term means life-like and is related to all the living entities present in an ecosystem.

Biotic Factors

Biotic factors relate to all the living things in the ecosystem. Their presence and their biological by-products affect the composition of an ecosystem. Biotic factors refer to all living organisms from animals and humans, to plants, fungi, and bacteria. The interactions between various biotic factors are necessary for the reproduction of each species and to fulfil essential requirements like food, etc.

**2.1 Examples of Biotic Factors :** Examples of biotic factors include all the living components present in an ecosystem. These include producers, consumers, decomposers, and detritivores.

## 3.0 Abiotic Meaning

The term abiotic refers to all the non-living factors present in an ecosystem. Sunlight, water and land, all constitute the abiotic factors.

**3.1 Abiotic Factors:** Abiotic factors refer to all the non-living, i.e. chemical, and physical factors present in the atmosphere, hydrosphere, and lithosphere. Sunlight, air, precipitation, minerals, and soil are some examples of abiotic factors. These factors have a significant impact on the survival and reproduction of species in an ecosystem.

For instance, without an adequate amount of sunlight, autotrophic organisms may not be able to survive. When these organisms eventually die, it will create a shortage of food for primary consumers. This effect cascades up the food chain, affecting every organism.

Consequently, it leads to an imbalance in the ecosystem.

**3.2 Examples of Abiotic Factors:** Abiotic examples typically depend on the type of ecosystem.<sup>xvi</sup> For instance, abiotic components in a terrestrial ecosystem include air, weather, water, temperature, humidity, altitude, the pH level of soil, type of soil and more. Abiotic examples in an aquatic ecosystem include water salinity, oxygen levels, pH levels, water flow rate, water depth and temperature.

## 4.0 Difference between Biotic and Abiotic Factors

- **Definition:** Biotic factors include all the living components present in an ecosystem. On the other side abiotic factors refer to all the non-living, i.e. physical conditions and chemical factors that influence an ecosystem.<sup>xvii</sup> Examples of biotic resources include all flora and fauna. On the other side examples of

abiotic factors include sunlight, water, air, humidity, pH, temperature, salinity, precipitation, altitude, type of soil, minerals, wind, dissolved oxygen, mineral nutrients present in the soil, air, water, etc.

- **Dependence:** Biotic factors depend on abiotic factors for survival and reproduction. On the other side abiotic factors are completely independent of biotic factors.
- **Origin:** Biotic components originate from the biosphere. On the other side abiotic components originate from the lithosphere, hydrosphere, and atmosphere. The biosphere encompasses life supporting portions of Earth composed of air, land, fresh water, and salt water. It can be seen as the highest level of organization. The term biosphere derived from Greek word bios meaning “life” and saphaira meaning “sphere.” Biosphere also known as ecosphere (from Greek oikos meaning “environment”, is the worldwide sum of all ecosystems. It can also be termed the zone of life on Earth. The biosphere (which is technically a spherical shell) is virtually a closed system regarding matter, with minimal inputs and outputs. Regarding energy, it is an open system, with photosynthesis capturing solar energy at a rate of 1000 terawatts.<sup>xviii</sup> The biosphere, or “zone of life,” an energy-diverting layer that uses the matter of Earth to create living substance, was created by this development of life in the thin outer layer of the geosphere.

According to some definitions, biosphere is practically a closed structure in terms of matter, with few inputs and outputs. It is an open system that uses photosynthesis to absorb solar energy at a rate of about 130 Terawatts per year.<sup>xix</sup> The system is self-regulating and nearly in energy equilibrium. The biosphere, according to the broad sense of physiology, is the ecological system that includes all living creatures and their relationships, including their interactions with the lithosphere, geosphere, hydrosphere, and atmosphere.

### **5.0 The Foundations of Deep Ecology: Principles and Controversies**

Arne Naess is a Norwegian philosopher (1912-2009). He is the founder of Deep Ecology. His philosophy is based on the concept of biosphere egalitarianism. Biospheric egalitarianism is characterized by the recognition of intrinsic value in the environment and is defined as concern about justice for the environment.<sup>xx</sup>

Arne Naess coined the term “deep ecology” in 1973.<sup>xxi</sup> Deep ecology now has many adherents in philosophy, science, political activism, and literature. Arne Naess (1912- 2009) invented the terms deep ecology and shallow ecology. His love of the sea first made him realise the importance and integrity of nature and led him to develop the idea of deep and shallow ecology. Since 1973 ecologists have used these terms to describe two different types of environmentalism.

### **5.1 Deep Ecology:**

To understand deep ecology, one should understand these points: -

- Emerged from the rejection of anthropocentrism (Human-centredness).
- Arne Naess “By an ecosophy I mean a philosophy of ecological harmony or equilibrium.”
- The view nature has intrinsic value.
- Aldo Leopold was an American ecologist who was influential in the development of modern environmental ethics said “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community “is popular.
- All organisms are of equal moral worth, each being an expression of the goodness of nature.
- The term deep ecology has been used as a radical form of protest to justify violent and extreme action.
- Debate about the topic has outweighed its practical importance within the Green Movement.
- Deep ecology was attacked as “eco-la-la” by Murray Bookchin.
- Luc Ferry referred to some deep ecologists as ecofascists.
- Absolute approach would mean killing for food or using the environment for human need would be wrong.
- Deep ecology refers primarily to the approach to environmental issues developed by Arne Naess, Bill Devall, and George Sessions.
- Deep ecology indicates what is called the dominant worldview as being responsible for environmental destruction.

## 5.2 Shallow ecology

To understand shallow ecology, one should understand these points:

- Sometimes shallow ecology is called social environmentalism.
- Shallow ecology is anthropocentric meaning environment matters because of benefits it provides for society. Conservation is at the heart of shallow ecology.
- Shallow ecology signifies maintaining biodiversity is not a virtuous principle in itself.
- Shallow ecology justifies human beings come first in the chain of existence and therefore should have priority.
- Shallow ecology relies on calculations about what will benefit society is justifiable as it carries maximum happiness for maximum number of populations, it is very utilitarian.
- Naess says shallow ecology is more influential than the deep ecology movement.
- Shallow ecologists take an anthropocentric approach to conservation. Nature should be conserved for the sake of human welfare. Deep ecologists take an ecocentric view. Human's control of the environment, they argue, is the problem not the solution.<sup>xxii</sup>

## 5.3 Difference between Deep Ecology and Shallow ecology

Deep Ecology is an environmental movement and philosophy which regards human life as just one of many equal components of a global ecosystem stating that the environment should be protected for its own sake due to its intrinsic value.

Shallow ecology suggests we should care for the environment because it will benefit society. It believes in the concept that the environment has extrinsic value.<sup>xxiii</sup>

The following differences points are:

- Shallow ecology only fights against pollution and resource depletion while deep ecology goes deep into the problem by questioning in terms of “why” and “how” and finally concludes innateness of intrinsic factors present in living and non-living entities.
- Shallow ecology follows an anthropocentric approach protecting the health and affluence of the people. While deep ecology follows eco-centric justifying the claim all have same right to exists in this planet.
- Shallow ecology focuses on the immediate effects of environmental crisis while deep ecology emphasis on the beautiful process or means that leads to an action.
- Deep ecology is a relational, total-field perspective, rejecting the anthropocentric approach.
- Deep ecology focuses on deep philosophical causes rejecting the shallow approach towards protecting environmental crisis.

## 5.4 Tenets of Deep Ecology vs Shallow Ecology

### A. The Eight Tenets of Deep Ecology

1. All creatures on Earth have intrinsic value.
2. The whole diversity of living beings, simple as well as complex contributes to life's richness.
3. Humans should use other beings only to satisfy their basic needs.
4. The health of non-humans depends on decreasing the number of humans.
5. Human interference with the world is excessive and worsening.
6. Human policy (economics, technology, and ideology) must change radically.
7. Quality of life is more important than standard of living.
8. Every human who believed in these points must work for change.

### B. The Eight Tenets of Shallow Ecology

1. All creatures on Earth have value only for their usefulness to humans.
2. Complex creatures (i.e. humans) are more important than simple ones.
3. Humans should always use all resources for their material and economic advantage.
4. The human population can increase without restraints.

5. Technological progress will solve all problems.
6. Materialism and consumerism should govern human society.
7. The standard of living keeps rising.
8. Leave environmental problems for the experts to solve.

Deep ecology confirms the following points:

- It is male-centric where collective speaks with one voice.
- It Identifies anthropocentrism as the problem.
- It claims that ecofeminism is too shallow. According to deep ecologists' commitment to nature must be at the root of analysis.

Ecofeminism

- It is women-centric where one can heard many different voices(generally).
- Ecofeminists identify anthropocentrism/ patriarchy as the problem.
- Ecofeminists claim that deep ecology is too shallow. According to ecofeminists' domination and power structure must be at the root of analysis.

Ecofeminism

Francoise d'Eaubonne (1920-2005) was a French author, labour rights activist, environmentalist, and feminist. Her 1974 book, *Le Feminisme ou la Mort*, introduced the term ecofeminism. She co-founded the Front homosexuel d'action revolutionnaire, a homosexual revolutionary alliance in Paris.<sup>xxiv</sup>

The Anthropocene Epoch is an unofficial unit of geologic time, used to describe the most recent period in Earth's history when human activity started to have a significant impact on the planet's climate and ecosystems.<sup>xxv</sup>

The basic assumptions on which ecofeminism based- Women's closeness to nature. Nature and women are associated with reproduction. Nature and women are both associated with nurturing. Nature is not an object to be exploited. Nature is not a force to be subdued. Women find fulfilment in working with nature not against it. Men are not close to nature. They do not have nurturing capacity. They do not have feminine quality. Reciprocity, Co-operation etc. are ecological characters. Nature becomes an object to be exploited. Nature becomes is not a force to be subdued. Men work against the nature not with it.<sup>27</sup>

Ecofeminist puts these following points:

- There is threat to environment not from entire humankind by only from Men and institution of male power.
- Only by overthrowing patriarchy we can think of saving nature.
- Men exploits and is master of both women and nature.
- Overthrow of patriarchy will establish a new relation between society and nature □ Relation based on female values of love, caring, reciprocity and cooperation.
- Nature is extension of self.

Mary Daly (Gyn/Ecology (1979)) encourages women only areas, and believes that if women align themselves with 'feminine nature' they will be able to create spaces that are free of patriarchal influence.

## DEEP ECOLOGY

### 2.1. BASIC INTRODUCTION

Deep Ecology is an environmental movement and philosophy with the core principle that similar to humanity, living environment as a whole has same right to sustain and flourish. The term 'Deep Ecology' was first defined by Arne Naess, a Norwegian philosopher and activist in the beginning 1970's, with a view to generate awareness among masses to move beyond superficial responses to the social and ecological problems we face. Deep ecology describes itself as "deep" because it moves beyond superficial responses and believes in asking deeper questions concerning "why" and "how". A central tenet of the subject is we, human beings, have no right to diminish the diversity of the environment except to fulfil our essential needs.

Deep Ecology can be understood under these four headings: -

1. IDEAS- We all are part of the Earth.
2. FEELING- Generates a kind of relationship with the cosmos, just as it hurts when we put our finger on flame in the same way 'pain for the world' alert us to injuries and make us to respond.
3. SPIRITUALITY- Spirituality draws our inner sense of connection with something wider than ourselves and establishes some kind of relationship with what we see as sacred. Here what we see is a relation of inter-relatedness not interdependent.
4. ACTION- When we put together our ideas, beliefs, and values into our behaviour, we bring ideas into living which in some way guides our activities in shaping our world-view.

Contrast between Deep Ecology and Shallow Ecology

Arne Naess in his work, *The Shallow and the Deep, long-range Ecology Movements: A Summary* mentions that shallow ecology deals with prospect of resource depletion and pollution control while deep ecology has wider coverage, it deepens its wider roots to study symbiosis, decentralization, self-autonomy, local trade etc. to promote egalitarianism in society.

Four environmental philosophers: the Norwegian Arne Naess, the Americans George Sessions and David Rothenberg, and the Australian Warwick Fox are the major ones who contributed their works in understanding Deep Ecology in its academic sense. Deep Ecology is inseparably associated with Naess and owes its prominence to him. Naess' creative insights led him to be popular for his coinage of the term 'ecosophy'. Arne Naess states that, "By an ecosophy, I mean a philosophy of ecological harmony or equilibrium. A philosophy as a kind of *sofia* or wisdom, is openly normative, it contains both norms, rules, postulates, value priority announcements and hypotheses concerning the state of affairs in our universe. Wisdom is policy wisdom, prescription, not only scientific description and prediction, it is a wonderful point for those who often makes gap between theory and practice in terms of raising allegation towards any movement. The details of an ecosophy will show many variations due to significant differences concerning not only the 'facts' of pollution, resources, population, etc.

but also value priorities."<sup>xxvi</sup>

### 2.2. Origins and Development of Deep Ecology Movement

"In 1973, the term 'deep ecology movement' was introduced into environmental literature by Norwegian philosopher and mountaineer Professor Arne Naess." Environmentalism as a movement gained its momentum after the publication of Rachel Carson's book *Silent Spring* in the year of 1960's. This book attacks anthropocentrism and thereby newer public joined with older ones in conservation/preservation work which later joined by writers and activists like Thoreau and Muir. This longer, wider range of movement comes into the arena of newer mainstream awareness and was closer to the wise conservation philosophy of people like Gifford Pinchot which somewhere shaped Deep Ecology Movement of today's time.

Arne Naess first used the name *deep ecology* in his well-known 1973 English-language article, "*The Shallow and the Deep, Long-Range Ecology Movement: A Summary*." For Naess "deep ecology movement" signifies a cosmology or world-view.<sup>xxvii</sup> According to Naess, European and North American civilization

follows anthropocentric model in the sense that diversities and richness of environment are preserved or conserved just for the sake of human's welfare or interests. "The deep ecological worldview, in contrast, questions the fundamental assumptions of European and North American anthropocentrism- it undermines conceptually *deeper*, deep ecological thinking, it is not a slight reform of our present society, but a *substantial reorientation of our whole civilization*."<sup>xxviii</sup>

Like Socrates, Naess never makes claims about certainty. But this does not mean the gap between words and deeds in the sense that Naess' philosophy does influence many in questioning things and understand it through different ways with examples which widen their knowledge prospects. Naess own philosophy is known as ecosophy T, the letter T refers secluded boreal hut *Tvergastein*, the place where Naess developed his personal philosophy. This meant to serve as a model for other many different personal ecosophies (philosophies of ecology) or one can say environmental philosophy. This line of thought makes my subject interesting in the sense of making connection between ecology, deep ecology, and environmental ethics.

Ecosophy is philosophy of ecological harmony or equilibrium. It is an environmental wisdom that contains both norms, rules, value priority and hypotheses relating to the state of affairs in our universe.

#### Ecological Perspectives/ Ethics

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#### Environment - Self

#### 2.4. Definitions of Deep Ecology which used in Academic sense

Deep ecology can be defined in two ways: an axiology (study of value system in ethics) of "biocentric egalitarianism" and an ontology (study of existence) of metaphysical holism which suggests the idea of extension of self or self-identification theory, which is similar to Advaita Vedanta "Conception of Self".<sup>xxix</sup>

The first principle, *biocentric egalitarianism* signifies the idea of holism, viewing entities in relation. No hierarchical gradations on the basis of any degree of consciousness observed by entities of the cosmos.

The second principle, self-realization is a kind of *identification*: By realizing the intrinsic worth of other living beings, human beings recognize the solidarity with all life forms. There is no ontological line of division between living beings as such, one must comprehend that biospherical interests are one's own. Devall and Sessions state that, if we humans, harm the rest of nature then we are harming ourselves. There is no actual line of demarcation in this universe, everything is inter-connected.

Naess and Sessions have continuously emphasized on the phenomenological spirit of deep ecology and understate the point that by saying that psychological realization of metaphysical holism makes ethics superfluous. As Naess has said, "I am not much interested in ethics or morals. I am interested in how we experience the world..."<sup>xxx</sup>In Sessions words, "The search is not for environmental ethics but for ecological consciousness."<sup>xxxi</sup> In doing so, one is actually in a search of one's own soul.

So, Naess states that there is a need to motivate, to convince people in this direction. This gives us the way to solve issues concerning war and peace through non-violence method propounded by Gandhi. Or in the words of Kant of doing 'beautiful action,' acts performed out of duty not because of inclination like the idea of categorical imperative which one has to follow unconditionally.

#### 2.5. Eight Point Platform Principle of Deep Ecological Movement

1. Both human and non-human entities have same right of well-being and flourish in this universe. Intrinsic value lies within human and non-human world. This suggests Gandhi's sense of Sarvodaya, excluding nothing from biosphere. This generates a kind of interrelatedness with whole cosmos.

2. Diversity and richness of different life forms on earth signifies the value of thing in itself. They are valued in themselves, but not because of some human presence. Deep ecology movements itself implies an increase in diversity and richness. A sense of uniqueness in the one hand, while some common shared qualities with other class shapes the argument of complementary aspect of living.

3. We humans, as a rational thinking being, have no right to reduce these multiplicities of environment except to satisfy vital needs. The term 'vital needs' means basic needs, that is, needs required for one's minimum survival. This idea is similar to Darwin's principle of evolution.

4. No clash will be seen between human and culture unless this rapid growth in population stopped. Human and culture together foster ecological harmony in totality. It would be futile to make any changes in the natural order. This requires change in the mindset of modern man and this will be possible only with substantially lesser human population.
5. Situation will become worse provided human interference with non-human world increased. Consequences will be faced globally. It proves in violating the principle of 'live and let other live.'
6. This requires change in our policy. And the result will be seen in change of our basic economic, technological, and ideological structures of our state of living. This reflects that deep ecological movement is not limited in theory only, it has its grassroots in actions. It results into convincing people to change the mode of living by leading simple and sustainable living.
7. These ideological changes results into appreciating quality of life rather higher standard of living. This shows that wealth holdings may increase per capita income of the people of a country, but not develops its quality of life where quality of life defined in terms of peace and happiness.
8. Those who believe in the foregoing points are morally obligated either to act directly or indirectly to implement the needed changes. This requires deep sense of realization.

These eight principles serve as a backbone of Deep Ecology Movement.

Adherents of these above-mentioned principles are called supporters of deep ecology not deep ecologists as such. To call one as deep ecologist is immodest, while shallow ecologists is considered as unkind language. The word "supporters" is Gandhian in approach gives us platform to a variety of interpretations.<sup>xxxii</sup> It shows the limit of our language in referring personal philosophies. In the same way as birds build different nests wherever she goes for food and shelter, in the same way human beings' philosophical approach is based on his place, culture, society, language, political policies and many other things.

#### 2.6. Arne Naess: Ecosophy and Elaboration of Deep Ecology Platform Principles

Arne Naess is very much influenced by pantheism of Baruch de Spinoza and non-violence method of spiritual leader Mohandas Karamchand Gandhi. Naess comes with a philosophy of his own called as ecosophy or ecological harmony and equilibrium. What is important here is to take note of four stages of questioning developed by Naess in his Apron diagram as follows- I. It is important to question, one's ultimate premises based on our individual worldview, e.g. a particular religion or philosophy;

- II. Follow the eight platform principles of deep ecology movement which is the core central principles independent of our worldview as mentioned above;
- III. Derive the general consequences from the platform;
- IV. Finally, it results into the actual decisions taken by individuals and groups.

In this way, it is quite clear that in some sense, deep ecology confronts different religions to react to the concerns of environmental philosophy and thereby encourages the interconnection between religious and philosophical worldviews, scientific and empathetic studies of nature, and public policy and ethics.

This questions policies and lifestyle which individual follows in his/her personal life. Collection of individual makes community and communities form system of organization and this process goes on and on. This leads to shift in our perception from individual to collective and one can make important observation here by observing the fact that sum of whole is greater than the sum of its parts, special contribution of deep ecology.

### SECTION-III

#### 3.1. Environmental Ethics

Environmental ethics is a philosophical domain concerned with human interaction with nature and the morally right ways of behaving toward and thinking about nature.

The domain of environmental ethics main concern is the kind of ethical relationship between human beings and the natural environment. There are many philosophers who have written on this subject throughout history, but environmental ethics developed into a particular discipline in the 1970s. This emergence happened because of

growing awareness among masses around in the 1960s of the effects of technology, industry, economic expansion and population growth on the environment. Such development in awareness regarding environmental concerns got intensified with the publication of two important books of that time. Rachel Carson's *Silent Spring*, first published in 1962, alerted readers about the widespread usage of chemical pesticides as a big threat to public health and will cause the destruction of wildlife. Another important contribution done by Paul Ehrlich's book, *The Population Bomb* published in 1968, warned readers about the devastating effects of the increasing population has on the planet's resources. No doubt, not only pollution and the depletion of natural resources were the main environmental concern of that time; deforestation, biodiversity loss, degradation of ecosystems, and climate change are also the major "green" issues that concerned public consciousness and different policies over subsequent years. In this direction one can say that the main job of environmental ethics is to outline our moral obligations in regard of such environmental concerns. In short, the two major fundamental questions that environmental ethics must address are- what duties do humans have with respect to their environment, and why? The latter question in this case usually needs to be think about prior to the former. In order to formulate our policies and actions to tackle environmental problems, it is usually thought necessary to consider first 'why' we have them. For example, it needs to be questioned Do we have environmental duties just for the sake of human beings living in the world of this time, or for the generations to come in the very future, or for the sake of entities within the environment itself, irrespective of any human benefits? Different philosophers have different take to these fundamental questions which led to the emergence of different theories of environmental ethics.

Deep ecology is just one of several perspectives to arise in environmental ethics. Deep ecology was so named by Naess because it specifically required people to question their most basic values and purposes while interacting with other species and entities in nature. With entities, Naess was referring to non-biological entities like mountains, rivers, and the atmosphere.

### 3.2. Vandana Shiva- a leading environmentalist of Today's time

Vandana Shiva, an Indian origin physicist and environmentalist, states almost in all her writings about the ill-effects of industrial monoculture and gives call for urgency to live a voluntarily simple and sustainable life. She suggests us a kind of radical shift in the values that govern our democracies. She condemns the role of capitalism which has a huge role in the destruction of environment and livelihoods. She is aware about the fact that environmental concerns need global attention so that efforts can be made globally. She takes issues of *genetic food engineering, culture theft, and natural resource privatization* at the international level by finding some kinds of links with the rising wave of fundamentalism, violence against women, and planetary death. At international platform, she struggles to reclaim local-trade, sustainable and indigenous mode of living to save environment. She prescribes a set of principles based on *nonviolence, reclaiming the commons, and freely sharing the earth's resources*. These ideals, which Dr. Shiva calls "Earth Democracy," serve as an urgent call to peace and the basis for a just and sustainable future.<sup>xxxiii</sup> Shiva reiterates the point that there is a need to promote ecological farming which is pro-diversity, pro-culture and pro-livelihood for the poor.

Shiva attacks *the logic of domination* i.e. power-over concept. This is the central focus of all her writings, including "*Making Peace with the Earth, Soil Not Oil, Staying Alive, Stolen Harvest, Water Wars, and Globalization's New Wars*."<sup>xxxiv</sup>

### 3.3. Vandana Shiva important views on traditional knowledge and sustainable living Vandana Shiva's work *Earth Democracy: Justice, Peace and Sustainability*, main focus is to promote ecological farming which is pro-peace, pro-diversity, pro-culture and pro-livelihood for the poor. Shiva says in the era of globalization, we should try to reclaim our indigenous knowledge, biodiversity and sustainable livelihoods, otherwise we will even not able to found trace of that in future because of this bulldozer industrial monopoly. As not only this traditional knowledge disappearing at vast rate but also the knowledge of commons are being appropriated and patented by big corporations for money-making business at the cost of environment which is not acceptable in any way.

Shiva supports the view that as a human being, one should not question our unconditional love to nature. At the time when everything seems hostile, societies in continuous competition, world full of insecurities, tension and fear. Then only the steadiness of love and compassion should one tries to bring to the next generation. Shiva refereed this attitude by calling "they are grandmothers, they have a long sight". This she refers to promote sustainable living- thinking towards future generations- not just for one, oneself and for one's time.

## Observations

Such ideas of Deep Ecology stimulated new ways of thinking about the ways in which humans experience nature and about the limits of human language. Deep Ecology provides scope of new *Weltanschauung*; (*welt* world + *Anschauung* view), meaning a comprehensive view or personal philosophy of human life and the universe.

Deep Ecology promotes a new method to motivate people, influence people towards beautiful acts by finding ways to work on their inclination rather than their morals. This usage of phrase “beautiful action” is very Kantian, borrows idea from Kant who says that a moral act is one done out of duty, not out of inclination. Acts done out of inclination, Kant remarks, are suspect from the moral point of view.

Deep Ecology gives special attention to environmental problems and looks for solution from every possible way. It plays a crucial role in clarifying value priorities while establishing policies and practices.

In short, I will mention all the important points which my research project signifies- (a) Science and technology are neutral; their human misuse must be stopped. Science has ethical obligations to sustain Humanity and Environment. It has to be used as a strategy to command future.

(b) Exhaustible resources need to be conserved; Wastage and misuse of resources must be avoided and flow resources must substitute fund resources.

(c) Population growth has to be checked; quality of man – power has to be enhanced.

(d) Science must promote sustainable economic development –

-to sustain men at reasonable comfort levels;

-to conserve Environment and its resources;

-to stop environment degradation;

-to meet the needs of the present, without compromising the ability of future societies to obtain their needs;

-to manage the environmental systems within the limits of the natural laws to draw upon its endowments;

-to stabilize the environment of life at optimal utilization levels;

-to encourage the use of science and technology aesthetically, for human welfare and prosperity.

To meet the ever-increasing needs of the energy for the welfare of the growing masses, new energy sources will have to be tapped. Renewal and non-traditional sources of energy like solar radiation, wind power, tidal power, bio-gas and geothermal energy will have to be urgently explored and nuclear energy will need to be shunned to protect man from its harmful effects.

Deep Ecology promotes holistic development, intrinsic value of life on earth, interlocal trade, sustainable living, globality of consciousness and the practice of voluntary simplicity.

At last, I want to state that the concept of deep ecology has been condemned since very long for inadequate consideration to gender issues, biocentric egalitarianism, and not effectively dealing with economic and political injustices which I will not be taking note in this paper as already mentioned in delimitation portion (of my abstract), because of crunch of time and also it will make my project very long.

## SECTION-IV

### ECOFEMINISM

The environment is not conserved by a section of the society but through a collective effort of all individuals. Among these individuals, women play a key role, even in sectors that are indirectly linked to environment such as agriculture, mining, production, marketing and consuming.

Even the World Bank has noted, “Women play an essential role in the management of nature and resources — including soil, water, forest, and energy — and often have a profound traditional and contemporary knowledge of the natural world around them.” This is quite true. When compared to average male species, women are much more sensitive and communicative towards nature and its conservation. Therefore, it is important to involve women in protecting the environment. Women will not only conserve the environment but also help create awareness among their family members and the larger society to be more responsible towards the environment.

Eco feminism, thus, describes movements and philosophies that link feminism and ecology. This paper discusses the role of women, with special context to India, in protecting the environment, maintaining ecological balance, and engaging in sustainable development for the benefit of the society.

To begin with, we must understand what ecofeminism is? Ecofeminism as a concept and a tool for humans' traces back its origin and development in the Western Countries. The human sciences study biological, social, and cultural aspects of human life, as well as the behaviour and relationship of human beings with other things in the environment; this has paved the way for the rise of discourses like ecofeminism to solve problems related to women and nature.

The Ecofeminist discourse in the West coincides with the emergence of ecological discourses such as deep ecology, shallow ecology, and ecocriticism both in the Natural Sciences—and physical sciences for example, physics, chemistry, and astronomy. As the term ecofeminism itself indicates, it is a meeting place of two enterprises—Feminism and the Ecocritical discourses. In the context of ecofeminism, it is necessary to first understand the concept of feminism as a theoretical enterprise. Feminism does not simply derive from the exploitation of women by men but, as the major ecofeminists posit, it includes how women are the victims of the degradation of nature because of their close association and dependency on it.<sup>xxxv</sup>

#### 4.1 Role of women

A woman, as everyone knows, plays several roles, both inside and outside the house. She is a wife, a mother, a daughter, a teacher, a preacher, an activist, a leader and so much more. Thus, it is rightly said that if you educate a boy/man, you educate one person but if you educate a girl/woman, you educate the entire family. A woman teaches her child the value and importance of preserving Mother Nature. A woman takes forward the culture and traditions of her family or community and passes them on to the next generation. A lot of these cultures and traditions are intertwined with the nature and revolve around protecting it and encouraging its healthy growth. Role of women in environment, in fact, has not only been restricted to conserving nature but it is extended to their social, cultural and emotional activities.

There are several theories that suggest that if given a chance, a woman can protect the environment better than a man. However, there is no hypothesis and it's more of a conjecture than a study but some theories suggest that the strong affiliation between the environment and women could be because of dominance of men over them. It is not the most feminist theory, but it is still a theory. Another thing to note here, when talking about men and women's different attitudes towards the environment, is that while most men eye environment as a commercial commodity, most women respect it for basic needs.

It is therefore, necessary for women to be as much involved in environment as they can to ensure that the resources are not depleted and environment not degraded mercilessly. Women are stronger than men are. We need to use this strength for a good cause. Environment is one such good cause.

#### 4.2. Definition of Ecofeminism

Feminism is a collection of movements or ideologies at establishing and defending equal political and social rights for women. Meanwhile, ecofeminism describes movements and philosophies that link feminism with ecology.

The name ecofeminism was coined by French feminist Franois D'Eaubonne in 1974. Ecofeminism, also called ecological feminism, has been defined as a branch of feminism that examines the connections between women and nature. Mary Mellor has elaborated this point by stating, "Ecofeminism is a movement that sees a connection between the exploitation and degradation of the natural world and the subordination and oppression of women. It emerged in the mid-1970s alongside second-wave feminism and the Green Movement. Ecofeminism brings together elements of the feminist and green movements, 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."<sup>xxxvi</sup>

A United Nations environment panel, at a conference in 2002 agreed, "Involving Women in protecting the environment would help societies develop the sense of responsibility needed to maintain a good balance between humans and the Earth's resources."<sup>xxxvii</sup>

Ecofeminism uses the basic doctrine of feminism, which is equality between genders and a perception that believes in respecting organic processes, holistic connections, and collaborative efforts. Through

these commitments towards the environment, women are able to create greater awareness about nature, and how nature and women should be treated in our male-dominated world. Ecofeminism, thus, is responsible for dissecting who the patriarchal society is exerting pressure on women and nature. Through this process, women become more sensitive towards the nature and take it upon themselves to shield it. Eventually, women teach how to embrace life and nature for the benefit of both the nature and the humans.

According to another United Nations report, "Women farmers control less land than men do, and have limited access to inputs, seeds, credits, and extension services. Less than 20 per cent of landholders are women".<sup>xxxviii</sup> However, if women farmers had the same access to tools and credit, there would be up to 150 million fewer hungry people.

#### 4.3. Challenges

Despite statistics proving that increased role of women in protecting and preserving the environment can have a better impact on nature, women in India and abroad are only marginally given the chance that they deserve. There are several challenges that ecofeminism faces today. These include:

- Responsibility of household chores lies on the women alone.
- Women are not considered breadwinners but breadmakers.
- Ensuring security of cooked food in the house is the job of the women.
- Lack of formal education is a barrier towards knowledge building.
- Most women do not have the power to take decisions.
- Lack of awareness about reproductive rights.
- Inefficient health care for improved health and longevity.
- Women have to often migrate to different cities due to marriage.
- Gender bias is an issue across the country.
- Slow progress towards equality is hampering development.

#### 4.4. Major Environmental Movements

Across the country, there have been several major environmental movements that have been led by women. In fact, as mentioned earlier, women play an integral role in protecting the environment all around the globe. Let us discuss here some environment movements that have seen key involvement and engagement of the female gender.

##### 4.4.1. Chipko Movement

One of the first environmentalist movement led by women was the Chipko Movement of India. The word "chipko" is derived from a Hindi word which means to "embrace" or "stick together" (with glue).<sup>xxxix</sup>

Most people believe that the Chipko Movement is a protest that saved trees in the 1970s. However, the movement only picked up pace in the 1970s. The actual period of the Chipko Movement starting in India dates back to the 18th century when the Maharaja of Jodhpur wanted to fell trees to construct his palace and damage the habitat of thousands of tribal who lived in the forests. A woman named Amrita Devi, along with over 80 other women from her tribe, led the protest against the felling of the trees and guarded them for nights. However, they could not be very successful and the king's men cut down the trees.

Several such protests were held over the next two centuries across the country. In 1973, there was another similar attempt when the state government had planned to cut down trees in a Garhwal Himalayas forest in Uttarakhand. However, the tribal women courageously stood guarding the trees by hugging them as if the trees were their children.

It must be noted how the "embracing"<sup>xl</sup> of the trees brings forth the relationship a woman has with nature. Women do not consider nature as a commodity or means through which they can gain benefits but they consider it a part of themselves and, thus, feel the need to protect it. Their act meant, "If you want to chop the trees, you will have to chop us too."<sup>xli</sup> The nature did not belong to the women alone, it belonged to the men of the village too. But it was the women who stood up for the cause.

After shielding the trees from axe-holding forest butchers for days and nights, the movement eventually proved to be an act of defiance against the government's permission to a corporation for commercial logging for subsequent financial gains.

Organized by an NGO led by Chandi Prasad Bhatt and Sunderlal Bahuguna, the Chipko movement adopted the slogan, "Ecology is permanent economy."<sup>xlii</sup>

Soon, the Chipko Movement became a benchmark for socio-ecological movements led by women in states like Himachal Pradesh, Rajasthan, Bihar and even Karnataka. In the recent years, the movement has inspired thousands of people to work for water management, energy conservation, afforestation, and recycling in the Himalayas and across the India.

#### 4.4.2. Navdanya Movement

In 1982, renowned environment activist Vandana Shiva initiated an ecofeminist movement when she reinstated a farming system centered on engaging women and changing the current system of farming. She founded the organisation Navdanya to promote biodiversity conservation and organic farming, besides creating markets for farmers and promoting quality food for consumers.

Here it must be noted that the need to engage women at a large scale in farming arose from the fact that they were always marginalised and pushed into their homes to do the household chores. According to Farming First, the female shares of population economically active in agriculture in South East Asia is less than 50 per cent.

Navdanya means "nine grains" and is symbolic of the most important grains on which Indian agriculture is based. Navdanya has helped set up 54 community seed banks across the country, trained over 5,00,000 farmers in seed sovereignty, food sovereignty and sustainable agriculture over the past two decades, and helped set up the largest direct marketing, fair trade organic network in the country under its label. The organisation also carries out intensive scientific research on organic food and the risks of chemical farming and genetic engineering, besides creating awareness for organic farming.

Vandana Shiva has, in fact, led several movements for the benefit of the farmers. The 63-year-old lady is an anti-globalisation, anti-corporate and a radical ecofeminist who focuses her campaigns on food and agriculture socio-economic issues, and opposes genetically modified food.

#### 4.4.3. Narmada Bachao Andolan

The Narmada Bachao Andolan is a large-scale movement against a number of dams being constructed across the river Narmada, which flows through parts of Gujarat, Madhya Pradesh and Maharashtra in India. Among the many tribals, farmers, environmentalists, celebrities and human rights activists who had taken part in this movement, tribal women and environment activist Medha Patkar have played a key role in mobilising the community and raising awareness about the risks that the people might face on account of the unfettered construction of the dams. It was, in fact, Medha Patkar who established the Narmada Bachao Andolan in 1989 to lead a non-violent protest against the government's rampant construction on the river.

She also went on a fast for 22 days to protect the river.

It also started with the government's plan is to build 30 large, 135 medium and 3,000 small dams to harness the waters of the Narmada and its tributaries. The proponents of the dam claim that this plan would provide large amounts of water and electricity, which are desperately required for the purposes of development. However, the government has failed to calculate the risk of imposing so many barriers in the flow of the river, the need to rehabilitate the community with full respect and the impact the building of dams would have on the tribals, flora and fauna of the region, besides of course the effect on earth and the environment. The proposed Sardar Sarovar

Dam and Narmada Sagar will displace more than 2,50,000 people.

Today, the Narmada Bachao Andolan is seen as one of the most powerful mass movements in action since 1985. Led by Medha Patkar, the movement has now turned into an international protest and has gained support from all NGOs around the globe. "Protestors are agitating the issue through mass media, hunger strikes, massive marches, rallies and screening of several documentary films. The Narmada Bachao Andolan has even been pressurizing the World Bank to withdraw its loan from the dam construction project through media.

#### 4.4.4 Green Belt Movement

India women alone are not the leaders of environment movements. There are hundreds of more women like them, spread across the globe, who are contributing towards protecting the environment for the larger good of the community. One such international environment movement, led by the women is the Green Belt Movement.

The Green Belt Movement is, in fact, one of the biggest in women and environment history. This movement was founded in June 1977 by Nobel Peace Prize winner Wangari Maathai when a group of women planted seven trees in Maathai's backyard. Over the years, women continued to plant trees and by 2005, 30 million trees had been planted by the participants the movement.

"When we plant trees, we plant the seeds of peace and hope," Maathai believed. The Green Belt Movement is now recognised worldwide as an environmental organisation that empowers communities, particularly women, to conserve the environment and improve livelihoods. The movement was founded to respond to the needs of rural Kenyan women who reported that their streams were drying up, their food supply was less secure, and they had to walk further and further to get firewood for fuel and fencing. GBM encouraged the women to work together to grow seedlings and plant trees to bind the soil, store rainwater, provide food and firewood, and receive a small monetary token for their work.

#### 4.4.5 Kenyan Land Takeover

A large part of Kenya in mid-1980s saw major protests against the elites and big foreign corporations who were coercing and controlling the production of land. Instead of allowing food to be grown for survival, women were pressured to cultivate coffee for export. The protests continued for years until a power shift in Kenya decided to redistribute the land. Since its founding, the Movement has created a national network of 6,000 village nurseries, designed to combat creeping desertification, restore soil health and protect water catchment areas. About 20 million trees have been planted by the 50,000 women members.<sup>xliii</sup>

### 5. Empowering through ecofeminism

If women of India and Kenya can lead such great environment movements like the

Ones mentioned above, imagine what all they will be capable of if they are given equal access of resource (as compared to men) to protect and preserve the environment.

The relationship that a woman has with nature cannot be matched with what a man has with nature. This is because of the love that a woman shares for the nature and the need to shield a woman feels for the environment. At the same time, ecofeminism also has its route in the patriarchal society where men have always dominated the women and the environment for their personal needs and pleasures.<sup>xliv</sup>

It is, therefore, very important for the number of women environmentalists to increase, for tribals to be aware of the benefits of their surroundings and for women to engage in activities for the preservation, protection and conservation of the environment.

### Conclusion

The Conference on Environment and Development, at Stockholm in 1972 was an important conference as issues related to environment and ecology entered into the mainstream discourse. This conference paved the way for development and social movements. The highlights of the conference were differential rates of consumption of natural resources by the developed and Third World countries which were issues of global political economy. It highlighted the protest movements against environmental destruction and struggles for survival and highlight the fact that caste, class, and gender issues are deeply entangled in it. It is the poor, lower class, and lower caste, and within them, the peasant, and tribal women, who are worst, affected and hence, they are the most active in the protests.

Women, therefore, cannot be homogenized into the category (as the ecofeminists tend to do), either within the country or across the globe. Women as women have a special relationship with nature as ecofeminists argue, is proved wrong when one analyses the various protest movements. The interactions of women with nature and their responses to environmental degradation must be analysed and located within the material reality of gender, caste class and race-based division of labour, property and power. Women are the main victims of environmental degradation as well as active agents in the regeneration and protection of the environment. The adverse class-gender effects of these processes are reflected in the erosion of indigenous knowledge systems and livelihood strategies on which poor, rural women depend. (Rao, 2012:138). The nature and impact of the processes of environmental degradation.

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<sup>1</sup> Arne Naess, *Ecology, Community and Lifestyle*, (Translation and edited by David Rothenberg. Cambridge University Press, 1989), p.1.

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<sup>ii</sup> The term "Deep Ecology" was coined by the Norwegian thinker Arne Naess to differentiate it from what he calls

"Shallow Ecology."

<sup>iii</sup> Arne Naess, *Ecology, Community and Lifestyle*, (Translation and edited by David Rothenberg. Cambridge University Press, 1989), p.2.

<sup>iv</sup> *Ibid.*, p.17.

<sup>v</sup> Arne Naess, 'Modesty and the conquest of mountains,' in Michael Tobias. ed., *The Mountain Spirit* (New York: Overlook Press, 1979), pp. 13-16.

<sup>vi</sup> A.R. Ammons, 'Essay on poetics', *Selected Longer Poems* (New York: W.W. Norton, 1980), p.50. <sup>7</sup> Arne Naess, 'Modesty and the conquest of mountains,' in Michael Tobias. ed., *The Mountain Spirit* (New York: Overlook Press, 1979), p.81.

<sup>vii</sup> Arne Naess, "*The Ecology of Wisdom: Writing by Arne Naess*," edited by Alan Drengson and Bill Devall, 2010, p.46.

<sup>viii</sup> Joseph Wayne Smita, "The Beginning of Sorrows" *Darshan International* Vol. XXXII Oct. 1992, p. 58.

<sup>ix</sup> Prof. A. G. Javedkar, *Philosophical Ecology Indian Philosophical Quarterly*, Vol. IX No. 2 Jan 1982 (Poona University, Poona), p. 17.

<sup>x</sup> *Ibid.*, p. 18.

<sup>xi</sup> Arne Naess, "*The Ecology of Wisdom: Writing by Arne Naess*," edited by Alan Drengson and Bill Devall, 2010, p.65.

<sup>xii</sup> *Ibid.*, p. 91.

<sup>xiii</sup> Erach Bharucha, (ed). *Textbook of Environmental Studies for Undergraduate Courses*. India: University Grants Commission University Press Private Ltd., 2nd ed., 2013, p.11.

<sup>xiv</sup> *Ibid.*, p. 18.

<sup>xv</sup> *Ibid.*, pp.19-20.

<sup>xvi</sup> *Ibid.*, p.21.

<sup>xvii</sup> Vaishali Anand, *Environment and Ecology* (India: McGraw Hill Education Private Limited, 2020), pp.384-85.

<sup>xviii</sup> *Ibid.*, p.386.

<sup>xix</sup> *Ibid.*, p.389.

<sup>xx</sup> Arne Naess, "The Deep Ecological Movement Some Philosophical Aspects," *Philosophical Inquiry* Vol. 8, 1986, p.81.

<sup>xxi</sup> *Ibid.*, p.88.

<sup>xxii</sup> Arne Naess, *Ecology, Community and Lifestyle*, translation and edited by David Rothenberg. Cambridge University Press, 1989, p.78.

<sup>xxiii</sup> *Ibid.*, p.89.

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<sup>xxiv</sup> <https://en.wikipedia.org>> wiki> Françoise d'Eaubonne/

<sup>xxv</sup> R. Attfield, "Postmodernism, Value and Objectivity," *Environmental Value* 10 (2001): 145-62.

<sup>27</sup> Maria Mies and Vandana Shiva, *Ecofeminism*. London: Zed Books, 1993, p.18.

<sup>xxvi</sup> Arne Naess, "The Deep Ecological Movement Some Philosophical Aspects," *Philosophical Inquiry* Vol. 8, 1986, p.134.

<sup>xxvii</sup> Arne Naess, 2010. "The Ecology of Wisdom: Writing by Arne Naess", edited by Alan Drengson and Bill Devall. p.91.

<sup>xxviii</sup> William Grey, 2012. "Anthropocentrism and Deep Ecology" (University of New England), pp. 463-475.

<sup>xxix</sup> Deeply ecological thinking in practical land use policy planning can be found in the work of Malin Falkenmark, a Swedish hydrologist. See, for example, Malin Falkenmark and Gunnar Lind, *Water for a Starving World* (Boulder, Col.: Westview Press, 1976).

<sup>xxx</sup> Carolyn Merchant, 'Earthcare,' *Environment*, 1981, Vol.23. For more on the history, see Ariel Salleh, 'A Green Party: Can the Boys Do without One?' in D. Hutton (ed.) *Green Politics in Australia*. Sydney: Angus and Robertson, 1987, p.127.

<sup>xxxi</sup> *Ibid.*, pp.128-29.

<sup>xxxii</sup> Arne Naess, *Ecology, Community and Lifestyle*, translation and edited by David Rothenberg. Cambridge University Press, 1989, p.114.

<sup>xxxiii</sup> Vandana Shiva, *Staying Alive: Women, Ecology, and Survival*. New Delhi and London, Kali for Women, 1988; Zed Books, 1990, p.166.

<sup>xxxiv</sup> <https://www.northatlanticbooks.com/author/vandana-shiva/>

<sup>xxxv</sup> Patsy Hallen, 'Ecofeminism: Reawakening the Erotic', *Habitat*, 1994, February, p.74.

<sup>xxxvi</sup> Maria Mies and Vandana Shiva, *Ecofeminism*. London: Zed Books, 1993, p.96.

<sup>xxxvii</sup> Greta Guard, (ed.), *Ecofeminism: Women, Animals, Nature*. Philadelphia: Temple University Press, 1993, pp.179-80.

<sup>xxxviii</sup> Rosina Wiltshire, *Environment and Development: Grass Roots Women's Perspectives*. St Michael, Barbados: University of the West Indies, 1992; *Ecologists*, 1992, Vol.2, January/February; *Earth Summit Times*, New York: Prepcom IV, 1992, March; Gwendolyn Mikel, 'African Feminism: Towards a New Politics of Representation', *Feminist Studies*, 1995, Vol. 21, p.11.

<sup>xxxix</sup> Anupama Mishra, Satyendra Tripathi, *Chipko Movement: Uttarakhand Women's Bid to Save Forest Wealth*, published by People's Action, 1978, p.56.

<sup>xl</sup> Ramachandra Guha, *The Unquiet Woods: Ecological Change and Peasant Resistance in the Himalaya*, Berkeley, California: University of California Press, Expanded Edition, 2000, p.86.

<sup>xli</sup> Thomas Weber, *Hugging the Trees: The Story of the Chipko Movement*, Viking, 1988, p.165.

<sup>xlii</sup> J. Bandopadhyay and Vandana Shiva, *Chipko: India's Civilisational Crisis to the Forest Crisis*, published by INTACH, 1986, p.189.

<sup>xliii</sup> S. Wanjala, 'Recurrent Themes in Kenya's Land Reform Discourse since Independence' paper presented in Eastern and Southern Africa Regional Conference on Experiences, Perspectives and Strategies on Land Reform and Land Rights in rural and Urban Settings, Johannesburg, June, p.14.

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<sup>xliv</sup> Greta Guard, (ed.), *Ecofeminism: Women, Animals, Nature*. Philadelphia: Temple University Press, 1993, p.78.