

Ecofeminism, Patriarchy, Capitalism and Post Colonialism in the Indian Scenario: A Short Study

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Abstract: This paper entitled Ecofeminism, Patriarchy and Post Colonialism in the Indian Scenario tries to discuss the existence of ecofeminism and patriarchy in the Indian context. This paper also explores the relation of capitalism to patriarchy. It also looks into the ecological movements and ecofeminism in India.

Keywords: Ecofeminism, patriarchy, capitalism, subordination, post colonial.

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I. INTRODUCTION

Ecofeminism can be seen as a feminist approach to nature or ecology, which unmask and tries to dismantle the abstract framework of the supremacy, oppression, commodification etc. The scaffold of hierarchy and despotism, colonization of nature and marginalized humans as well as the commodification of women and nature, is being exposed and is also denuded by ecofeminism.

Feminist thoughts have always purported the rapidity towards the impending adversities of nature and women. During the last few decades, all the feminist organisations have been trying to create the awareness that women and nature are interrelated. The indecent haste of man towards irrational types of development or materialization has indeed ravaged the honour, dignity and morale of women as well as nature.

Today, when we look around we can see that our earth is perishing. All what is extremely essential for the life to survive- air, water, soil, forest, everything is wasting away. Pollution has reached its peak. In some places, people cannot step outside their home without wearing a mask. There's scarcity of water everywhere. Deforestation has erased almost 80% of the forests from the surface of earth. Some scientists say that by the year 2030, only 10% of it will be left. Man himself is behind all these. Encroachment, seizure, adaptation and exploitation and then making it appear to be the most astounding deed, finally trying to triumph over till the total destruction. All these seem like the new reformation code of law concerning nature.

Women are being raped and brutally killed. Even the little ones are not being spared. She's seen as an object of coition alone. Why is that? Again, who is responsible?

The answer is man- the most dangerous beast on earth. He's the one who is responsible for all these. Both nature and women are suffering from all the atrocities of him. Why is it that there is no one to stop him? Our homeland, nature, rivers, storms, sea, the list is endless. We have considered all these feminine. That may be the reason that the man has extended his barbarism towards nature as well. He has cut down all the trees, polluted the air, water and land and dried up all the rivers and lakes through mining. The earth is breathing its last due to these. Is it all because we consider nature in the feminine form? Is it because of its feminine outlook that the nature has to experience or undergo all these fiendishness from man? Why is it that we are being so atrocious towards nature and women?

A clear sign of insanity is to keep doing the same thing again and again, expecting a different outcome. – Albert Einstein

Environmental deprecation too like women's servitude evolved from the patriarchy.

The initiation of the exploitation of nature or ecology can be trailed back to the onset of capitalism. Colonization was yet another factor. The amassment of wealth, power and resources started by abusing nature for man's selfish needs. Men have always seen both nature and women as a resource, which can be exploited for their personal use, and he doesn't see any value for both. According to men, both nature and women are created for their benefit and they seem to assume themselves as the master of both. This is the reason why they want to control both and displace no reverence for both. In patriarchal societies, a woman is compared to nature and a man

is compared to culture. Women and nature were always an inspiration for men or rather we could say that the women and nature were mere instruments for the masculine ego. This masculine ego and the patriarchal mindset of the society led to the degradation of both human life and ecology. Everything is being done in the name of development.

In the name of development, the patriarchal society or masculine ego has been successful in exploiting the women and make her weak. When the development started, it began to affect the culture where man used to live harmoniously with nature. As a result, degradation of forests began to happen, followed by the fields and the domestic animals. All those chores that were the day-to-day activity of a woman began to be taken away from her. Modern medicine took over the age-old treatments, which came from nature or natural medicinal herbs. She began to lose her unique position/designation and role in the society. This change that was brought in by the conservative economics, actually thrashed the daily activities of women, who had an inevitable role in reinforcing the solidarity between the families and the society. When these responsibilities were taken away from the women, she was ousted from the reformation of the society and the male chauvinism did burden her with all the consequences of their misdeeds.

Capitalism is based upon patriarchal thinking, male chauvinism and its related androcentric ethics of hegemony and imperium as in the exploitative relationships viz, conqueror to conquered, man to woman and human to nature. The patriarchal ideals of women and nature, science and development and rationale and awareness, have brought us to this downtrodden situation where we can see the fate and plight of women and the irreparable damage caused to nature and the natural resources, which has led to its exhaustion. As said before, the earth is dying. Its blessings are ceasing. The basic food chain was affected long back. We are building more cities and factories and have become a consumerist society, but our land, water, air and forests are diminishing day by day. In India itself, the rate at which the forests are getting lost is quite alarming. It is estimated that more than one million hectares of forests are lost due to various reasons. It is also killing the diverse species that exist, especially when the tropical rain forests are affected and they are the ones that are affected the most. These are not the only effects of depletion of the forests. The whole earth is at the verge of a total destruction. The climate change that is prevalent at this time is the result of this exploitation of the nature. Each day humans are making it difficult for the species to survive on the surface of the earth in the name of development and modernization. Giant food companies are patenting the natural food products and crops; animals and their products are not excluded as well. The revolutions in the name of food and animal products are transforming the modern day society to a mere consumerist and lethargic one. We are creating a society, which is selfish and concerned only about their wellbeing and comfort. They are not concerned about the threats they are creating for ecology. The earth is facing a great jeopardy. The recurrence of natural calamities such as floods, droughts, the drastic change in the climate, melting of glaciers, tsunamis, rising sea levels indicate the impending danger that the earth might face in the near future, if man is not ready to change his ways. Vandana Shiva conceptualizes this exploitation succinctly when she states that – *'Nature shrinks as capital grows. In nature's economy, the currency is not the money, it is life. The growth of the market cannot solve the very crisis it creates'*. All these culminate to the suffering of the women. Due to the rise of patriarchal approach in the society, women were not educated or sophisticated as earlier and they remain naïve about how to protect themselves in various situations including floods, typhoons or any other natural calamities. They are not equipped for those. Many of them don't know the life saving skills like swimming, climbing, coping strategies etc. and so they are not even guided properly to save themselves in all these crucial situations. If at all they survive, the women and girls become imperil to coercion and gender based brutality. The evidences of these can be found around the world, predominantly in the so called 'third world countries'. Ultimately, women become the bearers of the consequences of all these. Be it domestic, social or economic, they have to bear the brunt of the villainy of man or the patriarchal attitude.

This is when the supporters of the feminist movements began to realize that the reformation of these movements is essential for both the conservation of nature and the liberation of women. This is more significant in the third world countries. These women carry a great knowledge about the nature around them. These were passed on to them by their ancestors of various generations. They have an in-depth knowledge about almost everything in nature- which tree is good for firewood, which tree retains the moisture in the soil, which tree will serve as the best fodder and so on. They know excellently well about all these. They know the value of each and everything in nature. The loss of all these is actually a threat to their existence. When a stream dries up, it means that the women in that area need to stride more for drinking water. Deforestation echoes the scarcity of the firewood, starvation of their cattle, thereby signaling their won starvation. Therefore women have an upper hand in creating an awareness and good attitude in the minds of the people towards the organizations that aims at protecting ecology. The evidence of it is the *Chipko Movement* in India, *Green Belt Movement* in Kenya and *Badiyain* Pakistan. Women who indulge in these nature conservative activities can easily build up a healthy perspective towards the nature or ecology among the future generations.

Ecofeminists are considerably concerned with the schema of patriarchy which is governed by hierarchy and by conflicting dualism such as male/female, mind/body, reason/emotion, universal/particular, culture/nature and where “the first term is associated with men and is elevated, the second is associated with women and is devalued” (Bianchi, 2012, p.8). [1]. This is largely prevalent in some countries that were once colonized. Even though most of the countries are liberated, the effect of colonization is present in one or the other form. This post-colonial instability faced by these countries includes the hierarchy in the status of people socially as well as economically. The other worst form echelon is the gender bias system. Though this is generally found more in the third world countries, it is not restricted to these areas alone. It can be considered as a post-colonial outcome.

Carolyn Merchant in her book *The Death of Nature*, mentions that the result of the scientific revolution was that our environment began to be seen as a commodity, that can be altered and exploited for lucrative benefits. For thousands of years, women’s labour and reproductive abilities has been abused and generously used by the patriarchal society, but recently this attitude has been shifted to the exploitation and devaluing of nature. As the humankind began establishing its control over the Earth, the western patriarchal society began to look for ways in which they could justify their atrocities towards the environment. This led to them drawing a connection between women and nature, when they recognized the traits of nature, which they had seen in their women. This correlation made the reasoning easier for the male-controlled society, and also to gain supremacy over both women and nature. This subjugation was evinced through literature; especially poetry and it bestowed certain terms that we still use: ‘mother earth’, ‘fertile land’, ‘barren soil’ etc. As the men-oriented society considered women to be inferior to them, imposing womanly traits to the nature around them, gives them the liberty to view both women and nature to be constantly available, tolerant and succumbing to their desires. The obvious closeness of women to nature is the main reason for the gendered oppression and the representation of them through the literature and poetry gives them yet another reason to view both of them at a subservient level with men. The term ‘mother earth’ originated from the spiritually rich traditions, which was later adopted by the patriarchal society to mask their despicable attitude towards both women and nature.

“Ecofeminism grew out of radical or cultural feminism, which holds that identifying the dynamics behind the dominance of male over female is the key to comprehending every expression of patriarchal culture with its hierarchical, militaristic, mechanistic and industrialist forms.”

Charlene Spretnak

Ecofeminism is a term that was recently developed or coined and it signifies the primordial paganism or erudition. This generated out of various social movements especially the feminist and ecological movements between 1970’s and 80’s. The aim behind the coining of this term was to demonstrate the women’s potential to lead the ecological revolutions and then on, this term was popularized all through the world by the use of it in various protests against the destruction of the environment. Ecofeminist thinkers actually gave a new energy and strength to both feminist and environmentalists by providing them a platform to work together. Interestingly, this was not based on any political or bureaucratic ideals; rather the women and environment related issues were brought to public attention through activism.

The ecofeminist thoughts and ideas began to grow rapidly because the main principle of ecofeminism was that the social and environmental issues are not separate and the misdeeds towards women, nature and animals arise from the same place – the patriarchal mindset. Ecofeminism majorly aims at eliminating all forms of domination from all spheres of life. They believe in peace and harmony of all living beings and stresses on mutual care and cooperation. They put forth the fact of interdependence and connection of human beings to the earth. They understand that human beings are not separate from nature and we all are a part of this ecosystem. Any kind of barrier that is created between mankind and nature will not be beneficial to both of them. Man’s dominance over nature as well as women is merely a social construct. It was not structured this way earlier. This dominance and oppression came forth as the result of some selfish motives and it has led to the destruction of nature as well as moral and cultural values.

Though ecofeminists have drawn a connection between nature and women, there are several other factors that bind them together as such. Some of them are evidence based, theoretical or a combination of both. These were discussed briefly in the above paragraphs. As there is a notion in all kinds of society that a mother or a woman is primarily responsible for the nurturing of a child. The whole household responsibilities fall on her shoulders and as a result the changes in the environment affect these women and their children the most. We have already seen how in literature and poetry, women were used symbolically to represent nature. Men were always seen as a symbol of masculinity, mind, strength and power, while women were always associated to femininity, sexuality, fragility and flesh. Again while men were perceived to be representing reason and mind, women were depicted as emotion and body. All these propose women to be the best representative to catalyse the formation of a realistic and rational ecological prototype.

Under patriarchy, it was not only the social stratification or abuse that women had to suffer, but they were also vulnerable to biological problems caused by the environmental pollution. As repeatedly said earlier, women and children are more affected by the degradation of nature. One of the major impacts is that it has affected her procreative powers. The adverse consequences involve birth defects, miscarriages, infertility etc. The increased amount of toxins and pollutants in the environment gets through the woman's (mother's) body and gets transferred to the infants through mother's milk or in her womb itself. It has indeed caused long lasting damages to women as well as nature, in turn affecting the whole ecosystem.

Ecofeminism, though still in its initial stage, is flourishing at a quicker pace. It is fledging its effects on to a scientific level and is now easily recognizable through an academia or theoretical framework. There are many ecofeminist thinkers, activists and writers who have paved way for the grassroots activism and made this new school of thought popular. To name a few: Vandana Shiva, a very popular ecofeminist, philosopher, environmental activist and an author from India; Karren Warren, a philosophy professor; Maria Mies, a retired sociology professor and author; Carol Adams, prominent author and facilitator of ecofeminism through various community and academic programs; Charlene Spetnak, an author and an activist. All of them have made eminent contributions to this new thought and is still actively propagating the idea of it. Apart from individuals, there are many ecofeminist groups worldwide, who are making significant contributions to this elite idea group.

The drastic effects of environmental degradation can be seen in nature. One of the prominent adversities is that of the climate change. As the whole world is suffering from the adverse effects of the destruction caused by the mankind, it is actually time to shift our views to a more holistic platform where we can approach to relationship between the environment and human beings in a more collective manner. In other words, the ecofeminist perspective will lead to the elimination of the problems- both ecological and social, as it recognizes and embraces the relation and interdependence between the earth and the human beings.

India was not the only nation who witnessed the rising of the protests against the viciousness of the modern day development. There were various movements organized across the world. The Green Belt Movement of Kenya is one among them. The environmentalist and Nobel laureate WangariMutaMathai organized it in 1977 to empower the rural women. It became an indigenous grassroots non-governmental organization, which was established under the National Council of Women in Kenya to conserve the environment and also the development of the local society. This movement coordinated the women in rural areas of Kenya to plant trees. They were made to grow seedlings to tackle the aftermath of deforestation and stop the soil erosion. It also helped them to restore their main source of fuel and food, rainwater harvesting, eco-tourism and also their economic development.

“If you destroy the forest, then the river will stop flowing; the rains will become irregular; the crops will fall and you will die of hunger and starvation.”

- Prof. WangariMathai

Professor Mathai concentrated mainly on four areas, viz, women empowerment through gender livelihood and advocacy; planting of trees and water harvesting through various means; creating awareness about climate changes which greatly affected the rural communities and women; and community empowerment and mainstream advocacy; i.e., supporting or advocating for greater political accountability and the expansion of democratic space in Kenya, thereby involving the citizens to take part in the national political development.

There were repercussions of this arising through out the world. Even though the term 'ecofeminism' began to be used widely after 1974, the ideology related to it was already in practice from ages. It was a culmination of both the feministic and environmental movements. The environmental movements have a colossal background, which is not confined to limited issues. It can include the plethora of problems related to humans and the nature such as the relationship between science and ecosystem or public policies or international policies to the livelihood of the people. Human relationship to nature is boundless; it extends from sub-atomic to cosmic levels. As discussed earlier, the advances in science and technology brought about a quick fundamental change in the society. Capitalism, patriarchy, materialism and militarization came into being alienating women from the fore ground. Along with women, nature was also to be discarded. It was seen only as a source of profit. All these brought more struggles to the people especially in the third world. These women were deprived of their status and position in the family and they were sidelined. Their primary source and solace was the nature or environment around them. When women were deprived of their primary responsibilities, the nature lost their caretakers. The inter-dependent relationship they had with nature was not exactly carried on and fulfilled by their men. As a result environmental issues began to creep up – pollution, resource depletion, deforestation, especially the destruction of tropical forest, thinning of the ozone layer, lots of biodiversity, nuclear waste and many more.

Slowly the world began to realize that they were loosing some valuable and irreplaceable assets. By 1960's, the western world started reacting against the atrocities against nature. It did not take much time for the third world countries to awaken themselves to the similar realization. Chipko movement in India can be regarded as the harbinger of mass environmental movements. It has inspired the whole world. By 1980's, the world as a whole agreed to this 'green' concept raised by the environmental activists and ecofeminists. The world began to realise that the consequence of environmental destruction was not limited to certain sect of people or part of the world. It rather affects the world as a whole and also influenced the social and economic changes.

The environmental movements in India can be regarded as ecofeministic movements as they raised multiple issues. The issues included the struggle of various social groups for their prerogative rights over the nature surrounding them and the resources from it; the way environmental resources are being used; and also the human-nature relationship and the ecological problems due to the so-called development. So we can say that the environmental movements in India is multi-faceted and is diverse and rich as its culture which includes land, water, forests, air and people. The land and the forest-based movements embarked the environmental campaigns in India, the pioneer being the Chipko movement in the modern century. Though these movements were mass movements, women were the backbone of most of these agitations. This is the main reason that they are referred to as ecofeminist movements. Silent Valley movement can be considered as the herald of the anti-dam movements in the country. It also had a specialty, as it was the first mass uprising against the construction of a dam in an uninhabited area. This movement was purely for ecological reasons. Usually when a dam is built, the major issues are rehabilitation and displacement, whereas Save Silent Valley movement was exclusively for the protection of the Western Ghats mountain rain forests and tropical moist evergreen forest. Narmada BachaoAndholan was another significant anti-dam movement led by the renowned social activist MedhaPatkar, adivasis and famers. She also led various other mass movements mainly for the poor and underprivileged including GharBachaoAndholan, which was a fight for the rights of the slum dwellers and people who were cheated by the builders.

The ecological movements in India are multi-faceted and so there aren't any particular ideology that they adhere to. Gandhian ideology is the most prominent ideology followed by almost all social movements in India and also a tinge of Marxian and ecofeminist ideologies too. The movements discussed here are mainly ecological and so the ideologies followed here are also of that nature- mainly ecofeministic and Gandhian ideologies have been used here. A close look at all the ecological or environmental activism, one can easily spot a woman or a group of women behind it. It is because of the basic tendency instilled in a woman to act as the mother and the protector. This natural protector avatar of women brings them to the forefront of the environmental issues. They have an unsaid responsibility towards the sustenance of everyday life and an affinity towards the environment or nature, which makes them feel empathetic towards ecology. Their perspective also calls in for a detailed analysis of the disastrous effects of the patriarchal system and the man's control and manipulation of the nature. Capitalism and patriarchy has gifted the world survival issues including the environmental problems, which lead to poverty, hunger, unemployment etc. When the world shifted from agrarian community that gave respect and importance to women; to the patriarchal industrialised society, it brought along with it capitalism and inequality and other problems associated with it. Women knew very well about what was good for the human community and also nature. She never exploited it. There was a give and take policy that she followed. She always lived in harmony with nature. When women were in foreground, there used to be a sustainable development in the society. When they were pushed to the background and were suppressed by the patriarchal authority, the society and its development lost its balance. Men who lack the qualities of a woman could not understand or just ignored the signs of destruction of the ecology, which they were a part of. Now when the world has realized its mistake through the various setbacks experienced and the relentless efforts of the group of people who are demanding justice for nature, they are slowly accepting the remedial measures by the ecofeminists group and other environmental groups. Ecofeminism has encouraged the world to think about the value and rights of nature and other oppressed beings in this world. It is sublime to be empathetic to the marginalized and silenced and to support them by raising the voice against their suffering.

प्रकृतेः क्रियमाणानिगुणैः कर्माणिसर्वशः ।

अहङ्कारविमूढात्माकर्ताहमितिमन्यते ॥ 27॥

*prakritehkriyamāṇāniguṇaiḥkarmāṇisarvaśah
ahankāra-vimūḍhātmākartāhamitimanycate* ॥ 27॥

All actions are being performed by the modes of Prakriti (Primordial Matter). The fool, whose mind is deluded by egoism, thinks: "I am the doer." [2]

The above verses from Srimad Bhagavad Gita reflects the thinking of the patriarchal society or the capitalistic society. They believe and pose themselves as the masters of nature and women. They have made rules for both their thralls, which in fact is to establish their control over them. This had led to the deterioration of both the ecology and human life. The hope lies in the sustainable development which involves all the living beings. The doctrine of ecofeminism is based on this sustainable development, which the world relies on now. Modern India has already seen the effects of emerging ecofeminism. There are many women and men who have come forward and made changes in the present society. Professor Maya is one among them. Dr. Maya Mahajan is the Associate Professor at the Center for Sustainable Future, in the Amrita University, Coimbatore. In the year 2000, Dr. Maya was doing a research on the obtrusive effects of a foreign weed *lantana camara* on the indigenous ecology in the Nilgiri biosphere reserve. This South African weed was becoming a threat to the native vegetation in Western Ghats including Siruvani hills, Mudumalai, Silent Valley and Upper Bhavani. Prof. Maya was probing ways to get rid of this invasive weed, but did not want to resort to the practice of using chemicals, as it would negatively affect the whole ecosystem. Mechanical methods of removal was also not practical due to its higher costs. Noticing its resemblance to the bamboo and considering its durability, Prof. Mahajan came up with the idea of making furniture out of it. This way it would have many benefits including the economic development of the local and tribal communities and conservation of bamboo vegetation. There was a delay of four years in the commencement of the project due to the lack of sufficient funds. Later the project was fully funded and her idea took shape in 2015.

There are many people like Prof. Maya who are lying to bring in change through their own unique ways; viz, Jadav 'Molai' Payeung – the forest man from Assam; Shyam Sundar Jyani – a green crusader from Rajasthan who introduced *Familial Forestry*; V. Vidyadharan – a tree loving cop from Kerala; Moirangthem Loiya Ngamba and friends from Manipur; Kapil Sharma – a software engineer who wants to make Bengaluru green again; Yoganathan – a bus conductor from Coimbatore, who not only plant trees but run environment awareness programmes through out the state; Shyam Kumar – an autorikshaw driver, who is creating a whole ecosystem by planting. The list goes on. The most adorable person among them is a little angel who came from New Jersey to India with her family. Seven year old Isha Blokhra, was worried about the backlash of the destruction of nature such as the climate change and global warming. She wanted to celebrate her father's birthday in her own unique way by planting 750 trees. The world was indeed surprised by her empathetic approach to nature at this tender age. This is a great example to show that the concern for the protection and conservation of nature is innately present in a female. As some one rightly said, only a woman has shoulders enough to carry the weight of the world, yet gentle enough to give comfort. Only a women can bend, but she won't break. And only a woman can be the mother of the civilization and represent the epitome of our ancestry.

When something is being suppressed for a long time, it tends to explode. This is what happened to the nature. It started to retaliate through earthquakes, cyclones, tsunami and other natural calamities. This triggered women into action. Deforestation caused droughts and desertification which led to famines. Women and children were more vulnerable to these. They had to walk more distances for fuel and water and became more prone to sexual violence. A world-wide study done recently showed that during the times of famine, girls were the first to drop out of their schools and also the number of girls who skipped their school was higher than that of boys.

During the last decade, Zimbabwe introduced solar cookers to their womenfolk, in order to free them from the difficulties of the firewood collection. This could be seen as a progressive step taken towards the upliftment of women by protecting them and making their life easier. Sadly, this great project failed because their men opposed the project because they did not want women to learn a new technology that they were unaware of. This patriarchic approach is preventing women from emerging through out the world. We could rather infer that men know the power and qualities of women. He knows that women are capable of achieving anything and rule the world. He very well knows that once the women realise their power and potential, the world will be ruled by them. Unfortunately, they view the world through their patriarchic point of view, where they suppress everything. They fail to realise that women are the embodiment of several qualities that they do not possess such as empathy and endurance. A sustainable development can happen only when women and men are regarded as equals. Women have the capability to work for the wellness of both nature and mankind. The world needs to recognise the rights of women on nature. They are the providers of the family. In agrarian society especially in Asia and Africa, women are the ones who largely grow food crops, vegetables and others, for the food requirement of their family. The surprising factor is that many of these women who toil for their family lack the authority over the land or other resources. We as a world need to understand that we need women to achieve a holistic development and to reverse the effects of the exploitation done to the nature. As Patricia Hynes rightly said, "*empowering women—through access to credit and technical training, through land ownership and equal economic and political decision-making roles—is key to mitigating and adapting to climate change in both developing and developed countries.*" [3]

It was only the women, who raised the issues of violence against women, reproductive and childcare issues caused due to the climate changes and pollution. When capitalism aimed at improving the rate of production, the capitalistic or patriarchal society was blinded towards the increasing inequality in the society. Women had to come forward to show that the development has to be distributed equally through all aspects of life – social, economic and cultural. Only then there will be a balance in the society. The concept of ecofeminism which was brought in by the relentless efforts of people like Vandana Shiva in India and others around the world, empowered women. These women forced the world to think about the interdependence of both nature and human. When the world is being shrunk into a small village, we should not forget our neighbourhood. It is high time that the world needs to shift from the dualistic approach and recognise the value and importance of women. The women-nature link should be recognised as we have abundant evidences by now on how severely are the women affected when the environment around them are destructed and also during natural calamities. The hierarchies, subordination and violence brought about by the patriarchal society should be discarded. The aggression towards the environment can be equated to the hostility to a woman's body. When the capitalistic society tried to promote development, forcefully eliminating various factors including nature, it generated an instability in the world. It also caused various irreparable damages too. Ecofeminists believes in a holistic development by bringing all the living beings together. The ecofeminists always tried non-violent ways of protests. Most of the social movements in the last few decades in India was ecology related and were pioneered by women. There are many others who are silently contributing to the societal development through conservation of the environment around them. All these ecofeministic movements and approaches give India an aspiration of a better 'green future', where there will be equality, self-sufficiency and harmony among all living beings.

*"As a woman, I have no country.
As a woman, I want no country.
As a woman, my country is my world."*
- Virginia Woolf

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