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## Ecological Activism, the Role of Women Writers and the Language of Ecofeminism: the Relevance

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### **Abstract:**

*Ecofeminism involves all round development of society from material as well as intellectual point of view which is based on beliefs and patterns practiced in the society. Women and Environment are indivisible and inseparable part of every culture and civilization because both women and Environment have contributed in the progress of mankind; their relationship is defined, classified and determined by many ecologists and writers. Today Ecofeminism concerns have become very important issues in the field of human relations aspects, especially in women's lives and the interaction between nature/women and colonial patriarchal domination which begs for ecofeminism analysis. The researcher discusses that that women's relationship to the environment is ambivalent and the significance of this study about the Ecofeminism activism of women writer activists like to the Works of Wangari Maathai, Vandana Shiva, Mahasheta Devi, Karren J Warren, and Arundhati Roy.*

**Keywords:** Ecology, Women, Ecofeminism, Shiva, Maathai, Devi, Roy.

### **Introduction:**

Feminism and ecology studies frequently called Ecofeminism or environmental criticism in analogy to the more general term literary criticism encompass an pluriform, cross-disciplinary eclectic, and ingenuity that purposes to discover the environmental studies. Ecofeminism inaugurates from the conviction that the arts of imagination and the study there of by advantage of their clench of the power of word, story, and image to emphasise, invigorate, and direct environmental concern can contribute significantly to the understanding of environmental problems the multiple forms of eco-degradation that afflict planet Earth today. In this, Ecofeminism agrees with other branches of the

environmental humanities ethics, anthropology, and religious studies. The word activism is frequently hand-me-down synonymously with objection, dissent but activism can trunk from any number of political, social or environmental orientations and take a writing books, articles, and letters to newspapers, building public speeches or even organizing rallies, marches, strikes. The women writer-activist plays a greater role in creating awareness among the public to make environmental safeguarding a mass movement and sometimes force the policy makers to implement suitable environmental conservation methods. They voice their apprehension against the impact of environmental degradation and suggest ways to put progress in the right path by empowering the stakeholders. Theenlighten these terms in brief, ‘Environment’ is everything that is outside an individual; ‘Nature’ comprises both the human and the non-human; and ‘ecology’ is the study of the relationship of the members of nature, i.e. living and non-living beings. Ecofeminism is a hybrid criticism that tends to combine ecological criticism and feminist literary criticism.

Ecofeminist activists like Wangari Maathai, Vandana Shiva, Mahasheta Devi, Karren Warren and Arundhati Roy have taken up the herculean task of educating the people about the imminent dangers of climate change and its effects through their writings and activism. This is an attempt to study about their contribution towards the protection of environment and promotion of sustainable development through their writings and taking lead roles in the Eco social movements like The Green Belt Movement, Navdanya Movement and Narmada Bachao Andolan. It also makes an attempt to read them from the point of Ecosocial activism and their contribution towards protection of environment and promotion of sustainable development in their literature and discursive writings. It attempts to focus on the philosophy and environmental social advocacy in their writings and their activism leading to the empowerment of women, farmers and those who are socially and economically underprivileged. These writer activists, Vandana Shiva, Wangari Maathai, Karren J Warren, Mahasheta Deviand Arundhati Roy are the faces of eco-social activism in India, USA and Kenya, representing women from the world countries. They have conveyed enormous amount of energy into environmental issues to empower the people concerned. They give voice and act as the voice of the marginalized groups to bring about positive changes in the lives of the people and society.

Ecofeminism associated with an ideal or a root that translates beyond mere contribution of one’s service, as in volunteerism. It can be a particularistic form of encouragement. Ecofeminism epitomizes the dynamic reaction and interactions of the public against the powerful vested interests which expose the ecology and environment. Social transformation for environment and social justice is the heart of the effort. The writer activists tragedy a major role in formulating public opinion and motivate them to participate in the ecological movements. Social activists are the mediators between those who direct and those who are ruled. In other words, social activists act as intermediaries

between the ideal society and the actual organizing of social, religious, political and economic life of the members of the community, society and Nation. It is a significant element in the observed of public transformation and a key feature of public involvement social participation in civil society. There are many theories supporting feminism. Theoretical approach affords reason and logical base for activism and movements. These theories recommend that support for environmental movements can be explained by a social, psychological theory that is congruent with existing social movement. Its relationship to the natural sciences has always been extraordinarily undecided. Environmentalists more usually, trust on the insights of biologists, ecologists, and chemists as the basis for their privileges about the state of nature, and research findings from the natural sciences provide much of the social legitimation for efforts on behalf of conservation. But some ecofeminism also see science and technology as root origins of ecological crisis, both in reducing nature to a mere object to be studied and manipulated by a detached observer, and in amplifying people's ability to inflict.

Literature environment studies have always required at least in principle to encirclement not only such specific fields as nature writing and nature poetry, but also all expressive media, including visual, musical, and cinematic as well as more purely instrumental forms of expression such as scholarly articles and the conventions of legislative documents, reports from nongovernmental organizations, and the like. Ecofeminism, conveys together environmental and literary studies. A premature and commonly cited source defines the term Ecofeminism as "the study of the relationship between literature and the physical environment. Ecofeminism remains closely associated with literary studies, the term Ecofeminism is increasingly also used to denote work in other disciplines focused on issues of environmental work often influenced by literary and critical theory. It has always had an interdisciplinary component, although the necessary relationship between ecology and science has been complicated, and is also closely associated with political advocacy and specifically with theorizing about the place of literature in the struggle against environmental destruction. Ecofeminism seek to make their work relevant to efforts directed at understanding environmental degradation and finding less destructive ways of living.

Ecofeminist literature had its roots with the various actions such as women's legal challenges to giant nuclear corporation's tree enfolding protests in Northern India. Hence ecofeminism developed from the feminist movement. However most of the Eco feminists were unified in the exploration of the commonalities between gender operation and environmental deliberation caused by the main Western dominance. Karen Warren in her book Ecofeminism: Women, Culture, Nature asserts that "Ecofeminist philosophy extends familiar feminist critiques of social isms of domination to nature. Thus ecofeminism acts against all forms of exploitation and it should not be understood as a theory that remains confined only with gender and ecology. Arundhati Roy, in her well-known and Booker-prize claimed novel *The God of Small Things* retains a grave concern for the ecological



surroundings especially for the river, Meenachal which with World Bank loan. She articles to observe this text from eco-feminist perspectives to see how our environment is being subjected to decay and also points out the reasons behind it.

Mahasheta Devi the Book of the Hunter (2002) mentions the different lifestyles of sixteenth century Bengal. This novel conserves a jungle, Chandi Bon, which is gifted with the unspoiled aquatic life and green shades where the Shabars live on chasing the animals and on fishing. There are myriad Western and Indian works which portray ecofeminist concerns and highlight the environmental problems. However, it is intolerable to chalk down and embrace all these pieces of literature in this research study therefore the major and significant theoretical works on ecofeminism are being emphasized here: Ecological Feminism (1994) and Ecological Feminist Philosophies (1996) by Karen J. Warren.

This research paper is an attempt to study about their contribution towards the protection of environment and promotion of sustainable development through their writings of women writer activists like to Wangari Maathai, Vandana Shiva, Mahasheta Devi, Karren J Warren, and Arundhati Roy their leading roles in the Eco social Various movements.

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