

Bhattacharya Maitra, P. (2025). Eco- Feminism and Role of Women in Good Governance of Environment: A Socio-Cultural Perspective. *Brainwave: A Multidisciplinary Journal*, 6(4), 1261–1267.

Eco- Feminism and Role of Women in Good Governance of Environment: A Socio-Cultural Perspective

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Received on: October 24, 2025 | Accepted on: December 26, 2025 | Published on: December 30, 2025

Abstract

All the living creatures are dependent on the Mother Earth directly and indirectly, since their first breath of air. Women are dependable for the good governance of the man life and practices to go further in every aspect of present and future.

To exploit, control, and defile women and earth for gain is an age old turn because of the societal structures and practices. Woman, by virtue of her nature, is always creative, constructive and the positive source of all energy to man life. As devaluation of women is taking place for number of reasons similarly, earth is at its point of crisis.

In this paper, it has been tried to see the areas where the devaluations are pocketed. The core components of such activity resemblances are compared among the SAARC regions. The part of 'Environmental Law' of the state should be enacted as an essential feature for 'good governance'.

How to indoctrinate the present genre of civilized society, to create a changed form of environment is a burning issue. The loyal statesman and intellectuals must try to bring in the change, that must be made to salvage past, change must be made to insure future and through discovering 'Mother' and 'Earth' and live in communion with 'her'.

Keywords: *Ecofeminism, Women and Environmental Governance, Socio-cultural Perspectives, Environmental Justice, Environmental Ethics, Gender and Sustainable Development.*

Eco-Feminism

Eco-feminism is a conceptual feature of the late nineteenth century, developed due to the nature of society in the aspect of conservative awareness of nature, earth and women. Besides women is at a stage of devaluation and dryness by the societal tendencies, same as our selfish need based

utilization of Mother Earth. An observation based on this concept declare a relationship is deep in between the two i.e. women and nature (Karpf, 2021).

As the cultivation factors are changing with a developed technology, seed, fertilizer use and manmade processes, resulting into the decay of

the type of soil. Similarly the modern methods of child birth have replaced the natural birth process of women. Ecology and feminism have an interconnected language, and hence similar policy goals.

A female fraction is the major concern in every social fragment by natural history. It is the main focus of human life where a woman is enclosed by the rest of the member's moving around healthy. Since the very early civilization, man by conduct, has a dependence on the nature for its all-round fulfilment of humanly need.

An observant eye, well understand the availability of every feature of this soil is directed to help the survival of the living world (i.e. plant and animal), its sustenance, dependence for the longevity of benefits of the creatures living on the soil.

But with the due course of activities and its consequential functions the real life faces much devaluation as and when the occurrence takes place i.e. racial killing, deforestation and anti-life movements, violence against women . It is a joining of environmental, feminist, and women's spirituality concerns (Spretnak, 1990). Devaluation of women and nature are almost alike. Men (the Patriarchal society, and Western development) exploit, control, despoil women and earth for gain. Earth and its creatures are at a point of crisis.

Myth and Eco-Feminism

It is a common thought that the mother earth who is giving birth to all the living creatures, it gives us food, shelter and clothing to survive. According to Greek mythology, In the 1960s, James Lovelock formulated the Gaia hypothesis (the Greek Mother Goddess). It states that all life, and all living things on this planet, are part of a single, all-encompassing global entity or consciousness which, he named Gaia. It is this

global consciousness, Mother Gaia that makes our planet capable of supporting life, while our other neighbours (planets) in the solar system are barren and lifeless.

Through the global consciousness of Mother Gaia, all living things on this planet, from their most primordial instincts (Lovelock & Margulis, 1970s), are constantly interacting with their environment to ensure the harmony, balance and continuity of Life. Living in balance with Mother Nature, health and hygiene are the most common aspect to the mankind, violating her laws and get out of balance, and the civilization has to pay the price in suffering and diseases. The 'Environmental Laws' are simply broken by the 'Mankind' for its gain in an irrational and established way.

Women, the mother gives birth to its new progeny. Thus both are equally respectable and worshipped unquestionably. A conceivable gratitude and admiration keeps the earth, the environment and women, the society in proper condition.

Women and Spirituality

The spiritual vision constructs the earth as a sacred being known as the Goddess. The mother goddesses give out gold (in the form of crop, mineral) out of this soil. The principal understanding is that the earth is lively, part of a living universe. So, that means it is that spirit, sacred, Goddess, whatever it is to be called is not found outside the world somewhere it's in this living world, within the living creatures "*Jibe prem kore jei jon, sei jon sebiche Ishwar*" said Swami Vivekananda years ago. Man life is encircled by the rings of birth and life and so perennial (Srimad Bhagwat Gita).

Those sharing the visualization endure a sacred experience of the earth as they share and celebrate a glorious past where women were valued equally

with men. Examples of Gargi, Gayetri are well cited having ‘Thread Ceremony’ a common performance for male.

With the rise of environmental movement along with environmental crisis raised the consciousness of crime against women to the decay of the earth, they began to see a quadrilateral between the devaluation of earth and the devaluation of “*Nari*”. The epic war of Indian history, “The Mahabharata”, happened because of disrespect to a woman.

Women began to see the link as not a false construction of weakness, but as a strong unifying force that clarified the violation of women and the earth as part of the same drama of male control (King, 1990).

Women and Eco-Feminism

It is pragmatic and granted that in and around the world; women are known for nurture, care and process their family life for good sustenance and better survival. Name of SITA, SAVITRI are such that they have created a cult, a cultural benefitting value among the generations and have been a brand name for the creation to be taken by respect. Such admirable characters are some kinds of names to be taken with value. In most of the Indian villages the impression of women in general is that of these idealistic women. This sensation creates in ambience for their society even among massive diverse cross-caste, cross-cultural and sub-castes. Even in European and American societies, also the female who are objectively constructive, independently productive, conservative and conformist attitude, gain height in societal respect than the ones in today’s bohemian, antagonist and anti-cultural mix in the midst of the mother women types. On the other hand of it, the nature of exploitation they receive is also an actual matter of concern.

Scientific Worldview and Culture

Another focus is on the link of scientific worldviews to religion and culture. Eco-feminism contends that the sometimes antagonistic relationship between religious and scientific worldviews has been harmful, with both approaches using it to push their own hierarchical systems. Western theologies and many Western scientific ideologies use reductionist models to present a material universe that is mechanical rather than holy. These seeming disconnects between the materials and the sacred, which ecofeminists claim are produced by both religion and science, have proved especially harmful when acted on by European-American dominating cultures. The socio-scientific factors determine a power and position of every society from its grass-root level. Too Westernization and scientific input of society has grounded us to have natural devaluation of women, children and weaker members of our society. Practically, the Indian Goddesses, ‘*Durga*’, ‘*Kali*’, ‘*Chandi*’, ‘*Baishnavi*’, ‘*Tara*’, ‘*Lakshmi*’, ‘*Sarwati*’ are mainly characteristically worshipped for specific power and strength. Yugavtar, Sri Ramkrishna Paramhans Dev’s great deciple Swami Vivekananda started , “*Kumari Pujo*” on the day of Mahastami of “*Durgapuja*,” at the Belur Math Ramkrishna Mission, at 1901, to underline the respect of women. As UNESCO denominates DURGA PUJA, an intangible Cultural Heritage of Humanity, at 2021, just after 120 years from Swamiji’s vision.

"Women should exist as they did when their husbands were alive. Society has no right to end the life of a living woman", said Raja Ram Mohan Roy, (Bagh, 2021) Vidyasagar, a great social reformer, not only brought amendments in the society but also married a widowed women in his personal life too. The women in Indian society were considered to be in one of the lowest levels when the British colonialists came to the nation.

This was generally assessed in the maximum number of British colonial writings.

There are many reforms that took place after the study was conducted in the year 2021; however, I won't be discussing them here because the focus is to present the findings in this paper based on our research

The irony of our societal structure, after 100 years, even at the 21st Century, and AI at the height of technology, our society stands there only. Mother Goddesses are still worshipped by women or men equally, any statistics of the societal fraction. The deity worshipping is commonly practiced with equal value, parallels to the female from any lower age to any higher age. Still women, tanager, or old ladies can be harassed, tortured, abused, raped and killed by the male members. The male sect along with this, keep on worshipping the same female Goddess with greater intensity, emotion and effervescence.

Eco-Feministic Movement

The structural analysis offered by the metaphorical institution is not particularly helpful explaining a movement such as eco -feminism because these phenomena are more ideological than structural in nature. It is not a structure but meaning that is important in the analysis of this type of movement.

As in this there was a call of the village women of Reni, in the Garhwal mountains of Himalayan range, propounded on Gandhian theories, by Sunderlal Bahuguna and Chandi Prasad Bhatt, female of the land protected trees. A Textile and Clothing (T&C) Industry, of Pakistan's is run by women (Altaf, 2006) only. It is those female cotton pickers who work in the cotton fields, harvesting the raw material for the production of textile. The North-Eastern Hill States, here the female work (Powell, 1999), more than male, the male faction sit, eat and drink, doing no earning

for the house. The entire Tea gardens of Indian sub-Himalayan hills, female workers are the comprehensive numbered labour, (Bhadra, 2004), who gets less pays than male workers for same work.

Till date the heritage and culture in Indian sub-continent, a household job from the housewife is never counted (The Hindu) as in the assessment of monetary sanity. The job is thankless, sometimes acknowledged but most houses feel, their birth right of in-laws to get the female work done. Even such acts lead to torture, killing, and cruelty in any degree to torrent destruction.

While it is contextually treated then found that it needs a feministic approach. The basic objective of feministic movement should not be directly against the male dominion somehow it has to lift up the social milieu of our female sect from continuous sufferings. Bring in equilibrium in thought and practices. The learned mass of society comprises male and female both part of human. But the imposition of laws on female part only does not support the 'Decision Equation' common for the two. For example, the barriers are been set forth on female sects, against the use of mobile cellular phones in the Indian states of Assam and Jharkhand. Technology has to be imbibed in every stratum of socio-eco-structure that does not either escort to "Information Misuse" or "Information Abuses". Those even do not invite any over directorial influence or reflection of an uncivilized use of high-tech. This issue in the course of time used in proper senses towards the benevolent sustainability of our structure and future cultural society. Undeniably the feminism moves has given a dimension to the eco-feminism .A sole consolation from the feminists are not enough; the base layer should be formulated by the equity and equilibrium of our male dominion numbers of the sociological parameters.

Women in Last Century

During the last centuries, it has been observed that women were no less than a man in any respect. In fact, this vision does not have a developed past. There is an inherent carefulness that in the past human life was more connected with nature. In this context, developing countries set examples of that, are connected and directly depend on nature. They argue that men were separated from nature by development, work outside, forced to be connected supplementary with the outer people and have continued to widen the gap through further development.

Women could keep alliance due to homely activity and bustle of child-birth and child-rearing. As a result, inadvertently, unknowingly men started to undervalue nature and the natural phenomena. Women were also failed to be recognized and the patriarchal society took hold, devaluing and exploiting the earth and women. The earth is not, in this mental picture, essentially living or holy. The earth must be valued because people are dependent upon it for life. All life on earth is associated together; therefore, exploiting one life hurts all the others.

Women by this Century

Women are hurt most by the exploitation because they are the most vulnerable in patriarchal society. The main focus is on women who are more at risk because they suffer double subjugation of poverty, race, education, or nation. One such group that this vision recognizes as primary victims of exploitation is women in developing countries. The females, who work very hard throughout their life in balancing between job outside, home, children, elders and spouse,. Balancing the Economy is the major role player in the material factor that turns all keys to unlock the concerned problems. The females, at public life found to be more vulnerable to be

subjugated by their near partners in work life as well as home.

These women are seen as the most susceptible and it is these women who are being victimized more and more by Western development. According to Shiva (1990), it deals primarily with the terms ‘Mal-development’. The argument is that Westernization actually decreases the quality of life for women in developing and under developed countries. Traditional agricultural methods are almost abandoned, cash crops which deplete the delicate ecosystems are substituted for subsistence crops, and natural resources are taken or destroyed. Men must move to the cities to obtain jobs, but it is the women who are now left alone to work longer and harder to acquire less food and needs for their children. As in the case of Somalia, at the end result is mass starvation. This vision sees women as worldwide victims of oppression fighting for their own lives and the lives of their children. The North East states of India have maximum female workers in their job area and minimum male. Men don’t like to work much. The number of harassment and abuse are even increasing in domestic and social violence creates burning questions in Manipur, Mizoram, and Assam.

Economic Development, Social Development and Environmental Protection at Large

The focus is not only to the saving trees, animals, or soil because it is sacred, but rather because it is necessary for the survival of people.

The predicament of environmental protection is an international crisis, (Brooks, et. al., 2004), not confined to any particular country or province. It is a global issue not regional or local. Obviously, therefore, only a comprehensive agreed upon global guidelines and effort is capable of competently accord with the threats that our planet focuses today. Economic development and

sustainable development of society is not a sole responsibility of any one specific gender, society or nation.

Outcome of the Thought

The world is a global village. Further the male members instead of exploiting women, should help and take help in economic updating in every echelon, correspondingly the good governance will be generated by the female sectors of each society. We from our ‘Shastryas’ believe in ‘Ardhanariswar’, (Another shloka from Linga Purana, 1.88.36), declares: it is a human feature of half man and half woman.

To create surroundings of man, woman, society, state and country, all may come forward. The role of Eco-feministic approach may be enhanced, properly applied to the ‘Precautionary Principle’ and ‘the polluter pays’ philosophy were held, in the part of the ‘Environmental Law’ of the country as an essential feature of sustainable development. State, Law, and Constitutional framework, should bring in legacy among the future genre. Educational Institutions of higher, middle and low levels of information, from the grass root has to take lead role. Awareness should work along the line and length of every social group, NGOs and under Government’s guiding principles, each and every citizen.

ECO-feminists philosophically look at this point as they know the societal deficit at large, being working in all the direction, protecting the value of system of sociological map of India, is key feature and outcome of this article.

The eco-feminist perspective may conceivably not be exceptionally defined, but there is a sense of unity in its widespread ambition of reinstate, the superiority of the natural environment and for community and other living and non-living inhabitants of the globe. This point of view has at least dropped light on why westernized societies,

as well as those in their global sphere of influence, are now trapped in ecological crises. The economy, of the globe, that require continuing the re-establishment of dynamics of performances at large.

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