കാണിയുടെ
01. The term Ecology is rooted in the Greek word Oikos. In presocratic thought this term is defined as the ‘Whole house’ that is the unity of nature and Science. [Paine Michael (ed.); 1997: 153]

02. “…human actions are depleting the earth’s natural capital at a pace that threatens the planet’s ability to sustain future generations.”

“Humans have changed ecosystems more rapidly and extensively in the last 50 years that in any other comparable time in history.”

(Clifford Policarp, Down to Earth, 2005 April 30, Page 15)


04. Such alienation according to Marx “estranges man from his own body from nature as it exists outside him from his spiritual essence his human essence.” (John Bellary Foster; 2001: 73)

05. “Nature is man’s inorganic body, that is to say nature in so far as it is not human body, man lives from nature, that is nature is his body and he has maintained a continuing dialogue with man’s physical and mental life is linked to nature simply means that
nature is linked to itself or man is a part of nature. (John Bellary Foster; 2001: 72)

06. ജീവിതമായിരുന്ന് ശിവവുമായി ഗണിതാണാകണം
ഉദ്ഭവവുമായി ദീപാംകരമായി കഥനമായി
സ്മരണയുടെ മാരാടി പാലാത്തക്കാരുടെ
കുഴപ്പിലാണ് സ്വാതന്ത്ര്യങ്ങൾ.

07. I am nature, the universal mother, mistress of all the elements, primordial child of time, sovereign of all things spiritual, queen of the dead, queen also of the immortals, the single manifestation of all gods and goddesses that are. My nod governs the shining heights of Heaven, the wholesome, sea-breaze, the lamentable silences of the world below.... (Rose Mary Radford Ruether; 1985: 15)

08. “In the Vedas Sita is purely an agricultural deity, meaning the furrow which bears crops for men. The word Rama is derived from the root ‘ram’ meaning the act of ploughing and also that of sexual intercourse” (Narendra Nath Bhattacharya; 1975 :110)

09. “ That associated with her was a lover or a series of lovers divine yet mortal with whom she mated year by year their commerce being deemed essential to the propagation of animals and plants each in their several kinds and further the fabulous union of divine pain was stimulated and as it were multiplied on earth by the real
through temporary union of the human sexes...” (Narendra Nath Bhattacharya; 1975: 101)

10. All over the world, the earth spirit is generally regarded as female and the presiding deities of agriculture are mainly goddesses, because the idea of fertility and reproduction is concerned with woman. (Narendranath Bhattacharya; 1975: 113)

11. The alienation of human kind from nature first entered a critical stage during the age of the European burgeoise enlightenment in the 18th century. The result was the advancement of the principles of the market economy and technology both theoretically based on ‘objective scientific methodology’. [Michael Paine (Ed.); 1997: 153]

12. “Tradition with backward believes and technology, introduction of modern technology, take off towards modernization and stage of modernity with mass consumption” (Rosi Braidotti, Ewa Charkiewcz, Sabine Hausler, Saskia Weiringa, 2004: 22)

13. “Development was a set of concrete actions effectuated by Europeans to exploit and draw profit from the resources of the non-European world. There were a number of assumptions in this view non-Europeans would not be able or perhaps even willing to ‘develop’ their resources without the active intrusion of the pan-European world. But such development represented a material and
moral good for the world. It was therefore the moral and political duty of the pan-Europeans to exploit the resources of these countries. There was consequently nothing wrong with the fact that as a reward the pan-Europeans who exploited the resources drew profit from them since a secondary advantage would go to the persons whose resources were being exploited in this way” (Social Forces. Unc. edu/epub/epub_soc/corenell.pdf:page I)

14. “…the absence of a sensual interaction with nature in peoples work life. Sexuality is supposed to be the totally ‘other’ from work, sexuality should not interfere with work, should be seperated from the worklife” (Maria Mies, Vandana Shiva; 1993:137)

15. “Credit for coxoning the word ecofeminism in 1974 is generally given to the French Feminist Francoise d’Eanbonne although Janet Biehl makes a claim on behalf of the united states Social ecofeminist Chiah Heller (1998)” (Mary Mellor;1999 : 44)

16. “The first is the problem of an image and Language of God that is exclusively male. The second is the division between body and soul (representing also mind and intellect)... The third aim is to reclaim women’s spiritual experience and history and the fourth is to create new theology and rituals” (Mary Mellor;1997 : 52)
17. “Yeah, it, God ain’t a he or she, but ait”. “My first step from the old white man was trees. Then air, then birds, then other people. But one day I was sitting quiet and feeling like a motherless child, which I was it come to me that feeling part of everything not separate at all. I know that if I cut a tree my arm would bleed”. (Alice Walker; 2004:176)


19. “The tourists enter the territory of the other in search of an exotic experience” (Bill Ashcroft, Gareth Griffith, Hellen Tiffin; 2004: 97)

20. “The idea of colonization itself is grounded in a sexualised discourse of rape, penetration, and impregnation” (Bill Ashcroft, Gareth Griffith, Hellen Tiffin; 2004: 40)

21. Ecofeminists do not differentiate women by stratifications of class, race, age and so for the, since the nature - woman - labour nexus as a fundamental contradiction defies these conceptual boundaries” (Ariel Salleh; 1997: 92)

22. Third world women are bringing the concern with living and survival back to centre-stage in human history. In recovering the
chances for survival of all life they are laying the foundation for
the recovery of the feminine principle in nature and society, and
through it the recovery of earth as the sustainer and the provider.
(Vandana Shiva; 89: 224)

23. Shiva particularly criticizes the green revolution for developing
species of crops that demanded high chemical inputs of fertilizers
and pesticides and huge amounts of water.” (Mary Mellor; 1997:
65)

24. “I Keep hearing
tree talk
water words
and I keep knowing
what they mean”

[Lorriane Anderson (ed.); 1991: 8]

25. “Feminist spirituality is earth based not heaven based. It provides
a female image of spirituality often in the form of goddess, and
celebrates the spiritual nature of the physical world and women
bodies” (Mary Mellor; 1997: 53).

26. “It was the male system created five thousand years ago, not
Capitalism, or Socialism, that gave men the power to sow both the
earth (fertility) and women (fecundity)” [Carolyn Merchant (ed.); 1996: 10].

28. “The basic source of this problem is the sexual division of labour, as humanity tries to divorce itself from nature through the productive system. Men predominate in the sphere of commodified production while the domestic sphere is serviced by women’s unpaid labour. As a result women and men become alienated from the nature world” (Mary Mellor; 1997: 62).

29. “Nature and human nature are socially and historically constructed over time and transformed through human praxis” (Carolyn Merchant; 1995: 15).

30. “Men can be distinguished from animals consciousness, by religion or any thing else you like. They themselves begin to distinguish themselves from animals as soon as they begin to ‘produce’ their means of subsistence, a step which is conditioned by their physical organization. By producing their means of subsistence men are indirectly producing their actual material life” [Carolyn Merchant (ed.); 1996: 31].

31. “Some aspects of ecofeminism can certainly be criticized for over romanticizing women and women’s history, for asserting a ‘totalazing’ image of a universalized ‘women’ and ignoring women’s differences” (Mary Mellor; 1997: 46).
32. “Man is the enemy of nature, to kill, to root up, to level off, to pollute, to destroy are his instinctive reactions. Women is the ally of the nature, and her instinct is to tend, to nurture, to encourage healthy growth, and to preserve ecological balance” (Elizabeth Gould Davis; 1971: 335).

33. “From the start, Marx’s notion of the alienation of human labour was connected to an understanding of the alienation of human beings from nature” (John Ballary Foster; 2001: 9).

34. “It follows that alienation is at one and the same time the estrangement of humanity from its own labouring activity and from its active role in the transformation of nature. Such alienation according to Marx estranges man from his own body, from nature as it exists outside from his spiritual essence, his human essence, more over this is always a social estrangement, everyself estrangement of man from himself and nature is manifested in the relationship he sets up between other man and himself and nature” (John Ballary Foster; 2001: 73).

35. “The violence in the colonies does not only have for its aim the keeping of their enslaved men at arms length, it seems to dehumanise them. Everything will be done to wipe out their traditions, to substitute our languages for theirs and to destroy their culture without giving them ours” (Franz Fanon; 1990: 13)
36. “… social ecofeminism envisions the restructuring of society in humane decentralized communities. Social ecofeminism states Janet Biehl, accepts the basic tenet of social ecology, that the idea of dominating nature stems from the domination of human by human” (Carolyn Merchant; 1996: 13)

37. “Thus the nature discovers that his life, his breath, his beating of heart are the same as those of the settler. He finds out that the settler’s skin is not of any more value than a natives skin and it must be said that this discovery shakes the world in a very neccessary manner.” (Franz Fanon; 1990: 35)

38. “Baiga most wanted in the world he would say first give us back our jungle. Then let us have free Kanda bari (root plantations) and third let us hunt freely once more. We do not want riches, only these three things” [Rama Chandra Guha (ed.); 1998: 250]

39. “The person cares for and about nature, shows reverence toward and respect for non human nature, loves and lives with non human nature is a person in the ‘earthhousehold’ and ‘lets beeing be’ lets nonhuman nature follow separate evolutionary destinies” [Carolyn Merchant (ed.); 1996: 128]

40. “The revalorization of the feminine which American feminists such as Daly, Griffin, Morgan and Rich propose is more culturally and spiritually oriented. Women’s greater humanism, pacifism,
nurturance and spiritual development are celebrated. And all these women are closer to nature. Rich locates women’s closest relations to nature in motherhood. This is linked up with what she calls the cosmic essence of womenhood, which connects women with the essentially creative and nurturing aspects of nature” (Rosi Braidotti, Ewa Charkiewicz, Sabine Hausler, Saskia Wieringa; 2004: 68)

41. “The ecological infrastructure powerfully conditions the evolution and direction of human economic life, political relation, social structure and ideology” [Rama Chandra Guha (ed.); 1998: 03]

42. “Smohalla, the prophet of the Colombian river basin addressed his followers in 1870. You ask me to plough the ground. Shall I take a knife and tear my mothers bosom. You ask me to dig for stone. Shall I dig her Skin for her bones? You ask me to cut grass. But how I dare I cut off my mothers hair” [Rama Chandra Guha (ed.); 1998: 250]

43. “In socialist ecofeminism, changes in the sphere of social reproduction, biological reproductions and production are required to restructure gender relationships and human-nature interactions in order to achieve an egalitarian and ecological transformation of society” (Carolyn Merchant; 1996: 222).
44. “Development has meant the ecological and cultural rupture of bonds with nature, but within Society, it has meant the transformation of organic communities into groups of uprooted and alienated individualy searching for abstract identities” (Maria Mies, Vandana Shiva; 1993: 99).

45. “Development requires a police state and terrorist tactics to wrench them away from their homes and homelands and consign them as ecological and cultural refugees into the wasteland of industrial society. Bulletts as well as bulldozers are often neccessary to execute the development project” (Maria Mies, Vandana Shiva; 1993: 99).

46. “We are Women
We rise from the wave.
We are gazelle and doe
Elephant and Whale
Lilies and roses and peach
We are air, We are flame
We are Oyster and pearl
We are girls.

We are Women and Nature” (Lorraine Anderson; 1991:05)

47. “Nature and human nature are socially and historically constructed over time and transformed through human praxis. Nature is an
active subject not a passive object to be dominated and humans must develop sustainable relations with it.” (Carolyn Merchant; 1995: 15)

48. Francis Bacon, the principal founder of modern Science, described nature as a woman and defined science as a quest to capture her, subdue her and wrest her secrets from her.” (Lorraine Anderson; 1991:269)

49. “A partnership ethic would bring humans and non human nature in to dynamically balanced, more nearly equal relationship. Humans, as the bearers of ethics would acknowledge non human nature as an autonomous actor that cannot be predicted or controlled except in very limited domains.”(Carolyn Merchant; 1995: 56)

50. “Ecological Wholeness means not an immutable homogeneity, but rather the very opposite - a dynamic unity of diversity” [Carolyn Merchant (ed.) ; 1995: 157]

51. “The ecological infrastructure powerfully conditions the evolution and direction of human economic life, political relations, social structure and ideology.” [Rama Chandra Guha (ed.); 1998: 03]
53. “For cultural feminists, human nature is grounded in human biology. Humans are biologically sexed and socially gendered. Sex / gender relations give men and women different power bases. Hence the personal is political. “Womens biology and nature are celebrated as sources of female power. This form of consciousness is in relation to nature spirituality, goddess worship, witchcraft and the celebrations of women’s bodies” (Carolyn Merchant; 1995: 119)

54. “Fracer referred to a curious custom of rain making which prevailed in different parts of Europe, when people suffered from draught, rain was invoked by a number of women who stripped themselves naked” (Narendra Nath Bhattacharya; 1975: 111)

55. “Of the 51,000 buildings in the city 22.7% were completely destroyed or burnt with 36.1% escaping any damage. Among the 27,00000 people present when the bomb was dropped, about 2500 were labour conscripts from Korea and 350 were prisoners of war. About 73884 were killed and 74,909 injured with the affected survivors suffering the same long term Catasphoric results of radiation and mental trauma at Hiroshima” [I C B Dear (Gen:ed.); 2005: 603]

56. “D Eaubonne called upon women to wrest power from ‘patriarchal man,’ not to replace it with ‘power to the women’ but egalitarian
management of a world to be reborn’. Women are to be the bridge to a reformed and reformulated social order” (Mary Mellor; 1997:44)

57. “Women’s identity with nature is through their bodies as mothers and nurturers” (Mary Mellor; 1997: 49)

58. “The genocidal war against people is also “ecocide” insofar as it attacks the sources and resources of life itself. It is no longer enough to do away with people living now; life must also be denied to those who aren’t even born yet by burning and poisoning the earth, defoliating the forests blowing up the dickes.” [Carolyn Merchant (ed.); 1996: 51]

59. “In deep ecology the wholeness and integrity of person/ planet together with the principle of what Arnenaess calls ‘biological equaliterianism’ are the most important ideas. Man is an integral part of nature, not over and apart from nature. Man is a ‘plain citizen’ of the biosphere, not its conqueror or manager.” [Carolyn Merchant (ed.); 1996: 133]

60. “Reclaiming of women is bodies and sexuality is very important to spirituality feminists. Rituals involving menstrual blood and other aspects of women’s bodies that are declared taboo or unclean in male religion are celebrated” (Mary Mellor; 1997: 54)
61. “According to Moltman liberation takes place at the following levels:

- In the struggles for economic justice against the exploitation of man.
- In the struggles for human dignity and human rights against political oppression of man
- In the struggles for peace with nature against the industrial destruction of environment
- In the struggles for hope against apathy in asserting the significance of the whole in personal life” (George Mathew nalunackel; 1994: 93)

62. “Spiritual ecofeminism is the exemplar of affinity ecofeminism, which tends to combine a celebration of women-centered values (mothering, nurturing, caring) with a celebration of women’s bodies” (Mary Mellor; 1997: 56)

63. “The relationship of human beings with nature is self-mediating in a two fold sense. First because it is nature that mediates itself with itself in man. And secondly because the mediating activity itself is nothing but man’s attribute located in a specific part of nature. Thus in productive activity (or labour) under the first of its dual ontological aspects nature mediates itself with nature and under its second ontological aspect-in virtue of the fact that productive
activity is inherently social activity-man mediates himself with man” [Loraine Code (ed.); 2000: 48]

64. “… a call to women / female / the feminine / feminism to be the agent(s) of change; a seeming prioritization of the ‘female gender,’ but a commitment to a non-gendered egalitarianism rather than ‘power to women’... a near essentialist conception of a women- nature affinity and a non-gendered outcome is one of the most complex ‘weavings’ of the eco-feminist web” (Mary Mellor; 1997: 44)

65. Patriarchy was seen as constitutive also of other power relations, and hierarchies, the suppression of women, class, ethnic groups, deviating sexualities and nature are all linked. Consciousness of the close connection between the suppression of women and nature of the meaning associated with women as nature or more natural or closer to nature.” [Vandana Shiva, Ingunn Moser (eds.); 1996: 06]

66. “The oppression experienced by Dalit women is different from that of nondalit woman. They face a thousand oppressions by the tripple headed monster of caste, class and gender. For a dalit woman, her identity is established as a dalit woman and not simply as a woman, Her oppression is more due to her being a dalit. Since our society, is not only a male dominated society, a
dalit woman problems are unique, she is dalit among the dalits.”
[Nirmala Jayaraj (ed.); 2005: 355]

67. “Ecofeminists start from the importance of human embodiment (as reflecting biological existence) and embeddedness (within the surrounding ecosystem) and direct their attention to the impact of both on women. The case ecofeminism is making is that women represent the dilemma of human embodiment in a sexed and gendered society. Human embodiment, in turn, represents the fact that human beings live not only in an historical and social context, but also an ecological and biological one.” (Mary Mellor; 1997:68)

68. “Most ecofeminists contrast dualisms, such as the subject/object split associated with patriarchal epistamologies, and the oppression of women and nature, with connectedness and mutualism perceived to be inherent in women’s way of knowing” (Rosy Braidotti, Ewa Charkiewicz, Sabine hausler, Saskia Wieringa; 2004:162).

69. “The rejection of universalism in favour of paying greater attention to the complexity of differences and of ‘situated knoweldges’ calls for more flexibility in the making of knoweldge and of scientific discourse. It also requires a positive approach to differences. Differences of class, race, sex, age, culture and
nationality require an intellectual or academic recognition that the old style universalist mode does not permit” (Rosy Braidotti, Iwa Charkiewicz, Sabine hausler, Saskia Wieringa; 2004: 37).

70. “Maldevelopment only sees a river as a resource to be dammed and put to technological use, and not as a ‘commons’-that is, a communal resource that meets the water needs of local communities ... the aim of the development process is to pull all resources and labour in to the commodity form, to be circulated via the market” (Mary Mellor; 1997: 65).

71. “In fact, however water, soil fertility and genetic wealth are considerably diminished as a result of the development process. The scarcity of these natural resources, which form the basis of nature’s economy and especially women’s survival economy is impoverishing women and all marginalized peoples to an unprecedented extent. The source of this impoverishment is the market economy which has absorbed these resources in the pursuit of commodity production. (Maria Mies, Vandana Shiva ; 1993: 73).