WOMEN AND ECOLOGICAL CRISIS

(Study of Vandana Shiva's Ecofeminism)



FINAL PROJECT

Submitted to Ushuluddin and Humanity Faculty in Partial Fulfillment of the Requirement for the Degree of S-1 on Theology and Philosophy Department

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SPECIAL PROGRAM OF USHULUDDIN AND HUMANITY FACULTY
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WALISONGO SEMARANG
2017

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, November 18, 2016

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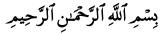
وَلَا تُفْسِدُواْ فِ ٱلْأَرْضِ بَعْدَ إِصْلَحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّر. َ ٱلْمُحْسنينَ ﴿

"And do not cause corruption upon the earth after its reformation. And pray for Him in fear and hope. Indeed, the mercy of Allah is near to the good doers" -Al-A'raaf: 56-

DEDICATION

This final project is dedicated to:
 My beloved Mom and Dad,
 My Little Brother and My Little Sister,
 My Hero,
 My Best Friends,
And everyone who loves the nature wisely

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All praises and thanks are always delivered unto Allah for His mercy and blessing. Furthermore, may peace and respect are always given to prophet Muhammad peace unto him who has taught wisdom for all mankind.

By saying *Alhamdulillah*, the writer presents this final project entitled: WOMEN AND ECOLOGICAL CRISIS (Study of Vandana Shiva's Ecofeminism) to be submitted on Ushuluddin and Humanity Faculty in partial fulfillment of the requirement for the Degree of S-1 on Theology and Philosophy Department.

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Transliteration Table: Consonants¹

Arabic	Roman
ب	В
ت ث	T
ث	Th
ج	J
ج ح خ	Ĥ
خ	Kh
د	D
ذ	Dh
)	R
ز	Z
س	S
س ش	Sh
ص ض	Ş
ض	Ď

Arabic	Roman
ط	ţ
ظ	Ż
ع	6
ع غ ف	Gh
ف	F
ق	Q
ك	K
J	L
م	M
ن	N
ھ	Н
9	W
۶	,
ي	Y

¹ Quoted from *Pedoman Penulisan Skipsi Fakultas Ushuluddin*, 2013, p. 142-144.

Transliteration Table: Vowels and Diphthongs

Arabic	Roman
	A
	U
	I
اءى	Ā
9	Ū
ي	Ĭ

Arabic	Roman			
اءی	An			
9	Un			
ي	In			
ۇ	Aw			
يْ	Ay			
ĕ	Uww, ū (in final position)			
يّ	Iyy, ī (in final position)			

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ABSTRACT

Ecological crisis is a phenomenon of nature, and that is happening caused by the injure that suffered by nature. Ecology is a science of nature in which all human kind life. According to Vandana Shiva, the aspect of femininity is suitable to maintain the nature rather that the aspect of masculinity. Because of the femininity consists of careness, compassion, affection, giving, peace, etc. And this concept is called ecofeminism. Ecofeminism discussed about the relation between women and nature that will bring to the overcoming the ecological crisis' solution.

The purpose of this study is to answer three research questions, those are what is Vandana Shiva's view about ecological crisis, how is the role of femininity as the alternative solution in overcoming the crisis of ecology, and how is Vandana Shiva's ecofeminism in Islamic perspective. To answer these questions, the researcher uses content analysis toward the concept of ecofeminism that written by Vandana Shiva.

The results of this study are; the ecological crisis is caused by masculinity which exploited the nature excessively, the patriarchal system that admitted as the highest position on women and nature, and the capitalist system do not too give attention to the nature. They are only taking the natural sources for piling up the modals as big as possible. The concept of Vandana Shiva's ecofeminism in overcoming the ecological crisis by offering her concepts as femininity, as careness, compassion, affection, giving, peace, and justice in economical sector. And in Islamic perspective that for caring and keeping this universe, human must to has God's attributes such as *rahmān* and *rahīm* and other *jalal* and *jamal* attributes. Womb likes a nature, and nature is a reflection of the obvious God from compassion and merciful for all His beings. Nature also means referred to the breath of the Merciful.

Key word: The Ecological Crisis, Ecofeminism, Women, Jalal and Jamal

CHAPTER I INTRODUCTION

A. Background

The environmental damage is more increasing because of the badness of the preserving environment, especially in economic crisis situation today. Everyone only dispute with worsening of political and economic situation and thinking about overcoming them. That condition is causing people's attention about the environmental damage increasingly ignored and the exploitation of natural resources will increase.¹

Ecological crisis is basically caused by the logic of domination that become the main feature of the perspective or the conceptual framework of modern society, especially Western Society with all achieved progress, including in science and technology. This perspective causes the exploitative and destructive behavior on the environment.² Not only the environment but human will also be contaminated, especially for women who are related to the environment, such as being housewife, farming, gardening, etc. In relation between women and the environment, there is the environmental ethic that tries to break the dominance of men to the women namely ecofeminism.

¹ Zoer 'aini Jamal Irwan, *Besarnya Eksploitasi Perempuan dan Lingkungan di Indonesia* (Jakarta: PT Elex Media Komputindo, 2009). P. 79.

² Sonny Keraf, *Etika Lingkungan* (Jakarta: Penerbit Buku Kompas, 2006). P 131.

Ecofeminism continues the struggle of feminism that break in the dominance of the men to the women including the struggle to break in the dominance of the men to the nature. Nature and women have the same fate, they are oppressed and dominated through anthropocentrism or androcentrism. This oppression begins in the patriarchal culture, which the women are in the same positions with the nature as an object, not as a subject.³

Starting from ecological background, destruction that is becoming the threat on the earth which done by world patriarchal capitalist system. Vandana Shiva explains that the existing system is built and started through oppression on the women and colonialism against foreigners, homeland and nature which is increasingly making the destruction. The impact of damage and the decline of ecology that afflicted to the women are more felt than men felt. Because of that, women are the leading communities in doing the protest of environmental damage.⁴

Ecofeminism that pioneered by Vandana Shiva has characteristics, those are admitting and explaining and making explicit the interconnections of all operating systems, emphasizing the women experiences, rejecting the domination logics, rethinking about the meaning of becoming a human, and the sciences,

³ Dewi Candraningrum, *Ekofeminisme*, *Dalam Tafsir Agama*, *Pendidikan*, *Ekonomi*, *dan Budaya* (Yogyakarta: Jalasutra, 2013). P. xiv.

⁴ Vandana Shiva dan Maria Mies, *Ecofeminism: Perspektif Gerakan Perempuan dan Lingkungan*, trans. oleh Kelik Ismunanto & Lilik (Yogyakarta: IRE Press, 2005). P. 3.

technology is only used for keeping the world.⁵ Besides prioritizing research on Vandana Shiva's ecofeminism, in the final chapter, in this research also presents the Islamic perspective that related to ecofeminism. Discussing about *tajalli* in women selves are gifts from God that given for women to see God's signs in this universe. Compassion and merciful are representative reflections of the attributes of God in the universe by giving His mercy and compassion for all beings. By having the attributes of God, we can express that women understand the nature because there is an element attached to them. As they love the nature, they also take care and protect it. But women and all of human must attempt to develop, to preserve and to maintain the natural balance too, and they have to prevent anything that could damage and harm the environment.⁶

Starting from the problem above, this research specifically will discuss about "Women and Ecological Crisis (Study of Vandana Shiva's Ecofeminism)".

B. Research Question

In order to systematize the understanding of the background above, the main problems of this thesis would be formulated into two questions;

⁵ Dewi Chandraningrum, ed., *Ekofeminisem II Narasi Iman, Mitos, Air & Tanah* (Yogyakarta: Jalasutra, 2014). P. 219.

⁶ Mansur, *Pandangan Islam terhadap Pengembangan dan Kelestarian Lingkungan Hidup* (Jakarta: Intermasa, 1986). P. 12.

- 1. What is Vandana Shiva's view about the ecological crisis?
- 2. How is the role of femininity as the alternative solution in overcoming the ecological crisis?
- 3. How is Vandana Shiva's ecofeminism in Islamic perspective?

C. Aims and Significances of Research Aim

1. Research aim

Based on the questions, the aims of this research are;

- a. To explain and to know how is the ecological crisis in Vandana Shiva's view, and how is the role of femininity as the alternative solution in overcoming the ecological crisis according to Vandana Shiva.
- b. To know how is Vandana Shiva's ecofeminism in Islamic perspective.

2. Significances of research

- a. Theoritically, this research has significances as the one of literature on Aqidah and Filsafat study, especially for students of Aqidah and Filsafat and generally for students of UIN Walisongo.
- b. Practically, this research has significances for the society in order to give the new paradigm about how to keep nature, how to respect the life in this universe for all of Allah's creatures, and how is the role of ecofeminism to overcome the ecological crisis according to Vandana Shiva's perspective, and how is Vandana Shiva's ecofeminism in Islamic perspective.

D. Theoretical Framework

According to Vandana Shiva, Capitalist Patriarchal perspective is interpreting the differences as hierarchy and uniformity as a term of equality. And the purpose is offered by Vandana Shiva is throwing the narrow view, and the difference of this view is showing that in this existing structure is inherently found injustice, because this existing structure allows men to dominate the women, and the more looting of natural resources the more inequality occurs in distribution of economic benefits on the mastery of nature.⁷

Wherever, women against the ecological destruction and the threat of nuclear destruction, they directly realize the relevance between patriarchal violence to the women, human, and nature. And by rejecting this patriarchy, it means that they care to the future generations, life and this planet.⁸

In Feminist Journal, Rambu Luba Kata Respati Nugrohowardhani suggest that Shiva and Mies argue that the movement and the ecofeminism idea are critics toward development approach that do not consider the ecological sustainability and the exclusion of certain entities, namely women. Therefore, ecofeminism is taken to resolve the problem between men and nature which based on the women experiences, and make them as a source of learning to organize and to conserve the

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⁷ Vandana Shiva dan Maria Mies, *Ecofeminism: Perspektif Gerakan Perempuan dan Lingkungan*. P. 2.

⁸ Ibid. P. 15.

nature. It also means providing more equitable and equal (and access) space for women along with men on the management and conservation of nature.

Ekofeminisme *Transformatif:* Alternatif Kritis In Mendekonstruksi Relasi Perempuan dan Lingkungan, Tyas Retno Wulan explains that Vandana Shiva offers a holistic, pluralistic, and inclusive perspective that more allowing men and women to build similar relationships, in order to prevent violence, against war, and natural environment where they live. And at this level, ecofeminism does not want to return women to the nature (kodrat) argumentation, but to see them as a feminist consciousness, i.e. seeing a relation that is oppressed in the environmental discourse. So, the purpose is to open a new paradigm that equality gender offered by Vandana Shiva is not only for women's benefits, but also for men's benefits. If the natural environment is broken, then all of human are suffering. Otherwise, if the natural environment is everlasting, then the human will be more prosperous. 10 Even that also gives a life to other creatures to live in peace.

Vandana Shiva's ecofeminism gazes the dimension of spirituality by looking the natural as feminine. She also considers

⁹Rambu Luba Kata Respati Nugrohowardhani, 2014, "Women's Resistance in Cotton Industry: Study on Environmental Degradation in East Sumba" dalam Indonesian Feminist Journal: Politics, Gender & Sustainability in the 2014 Election," Vol. 2 No. 2. P. 87

¹⁰ Tyas Retno Wulan, 2007, Ekofeminisme Transformatif: Alternatif Kritis Mendekonstruksi Relasi Perempuan dan Lingkungan dalam Solidarity: Jurnal Interdesiplin Sosiologi, Komunikasi, dan Ekologi Manusia, 105-130. P. 127.

that the developments for the progress of the world that made by the Western is same as the construction of unequal development, i.e. ignoring the feminism principles, preservation and ecology.

The cause of ecological crisis which happening is the development and modern science. The one of examples from the modern sciences is technology. That is a project of patriarchy as a natural force and the technology is the part of industrial capitalism needs. Besides, the big problem that facing is also situated in nature, where nature has been exploited without ecofriendly. Where, she does not only give the critics but also give the real action that pioneered by her, namely the *Chipko*¹¹ movement in India.

E. Prior Research

Based on some observations have been done, the discussion about this research has been no specifically researched yet. However, it has been discovered some academic works published by some authors relating with this discussion. Those are:

 An article on Journal Sodality: Jurnal Transdisiplin Sosiologi, Komunikasi dan Ekologi Manusi Volume I, Number 1, April 2007 entitled Ekofeminisme Transformatif: Alternatif Kritis Mendekonstruksi Relasi Perempuan dan Lingkungan (Transformative Ecofeminism: The Critical Alternative

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¹¹ The women's movement to protect the destruction of forests by embracing the trees that will be bulldozed.

- deconstructed the Relation between Women and Environment), that is written by Tyas Retno Wulan. This article explains about feminism and ecology which discussed with the problem that have been useing ecofeminism as alleviating the unequal power relation in reproducting the environmental knowledge.
- 2. Konsep Keadilan Sosial yang Berwasan Ekologis Menurut Vandana Shiva: Kajian dari Perspektif Etika Lingkungan (The Concept of Social Justice in Ecological Consideration According to Vandana Shiva: Study of Environmental Ethic Perspective) that is written by Bernadus Wibowo Suliantoro and Caritas Woro Murdiati, published by Economy Faculty Atma Jaya Yogyakarta University, 2013. This researh explains about the concept of social justice in ecological perspective. That concept is the visi to stop the social unjustice in the forestry sector that was caused by capitalism-patriarchy ideology.
- 3. An article on *Indonesian Journal of Conservation* Vol. 1 No. 1 (2012): 49–60, entitled *Ekofeminisme Dan Peran Perempuan Dalam Lingkungan* by Tri Marhaeni Pudji Astuti. This research suggests kind of women character examples in environment in countries. Women's conscicousness to the nature exploitation make them to act in rescuing the environment, then it creates the eco-friendly and women-friendly life. The solution of that things are engaging and emphaty to the women in thier characters in environment. And it needs to understand the local

wisdom as the reference with local wisdom deconstruction for emerging the new eco-friendly reconstruction of local wisdom.

F. Research Methodology

1. The type of research

Based on the formulation of the research questions above, the type of this research is library research. Library research is reading, researching, and understanding the books that related to the final project's discussion.

2. Source of Data

The source of data is categorized into two sources:

a. Primary source

Primary source is sources that give directly data about the final project's theme. And the data is taken from book entitled *Ecofeminism: Perspektif Gerakan Perempuan dan Lingkungan* is written by Vandana Shiva and Maria Mies, and translated by Kelik Ismunanto dan Lilik, and published by Yogyakarta: IRE Press, 2005. And *Staying Alive: Women, Ecology, and Survival in India* is written by Vandana Shiva and published by India: Kali For Women, 1988.

b. Secondary source

Secondary source of this research is taken from some literatures including of some books, papers and other references supporting this research.

3. The method of collecting data

For collecting the data, the researcher will read then collect the data and the researcher also research and comprehend the data that have been found appropriately with the theme of this research from some literatures or documents for supporting this research.

4. The method of analyzing data

This research is characterized as qualitative. And to analyze the data, the researcher uses the content analysis method which is including both of analyzing and interpreting the data factually, objectively, and systematically.

G. Structure of Writing

For arranging and understanding this research, there are five chapters, those consist;

Chapter I is an introduction those are consisted of background, research question, aims and significance, theoretical framework, prior research, research methodology and structure of writing.

Chapter II is divided four sub chapters. For the first, discussing about ecofeminism generally. The second, the damage of nature and human superiority. The third, the damage of nature, industrialism and capitalism. The forth, the damage of nature according to Islam.

Chapter III, there are three sub chapters. For the first, discussing about Vandana Shiva's Biography. The second, the

relation between women and nature. The third, the concept of Vandana Shiva's ecofeminism.

Chapter IV, to discuss about analysis of theoretical frameworks and to answer the question of this research.

Chapter V, is closing. Those are consisted conclusion, suggestion, and closing, and the last section is list of references.

CHAPTER II

ECOFEMINISM AND ECOLOGICAL CRISIS

A. The Understanding of Ecofeminism

The word *eko* in *ekologi* is derived from the Greek *Oikos*, which means residential house; residence for all women and men, animals, plants, soil, air, sun¹² and *logos* is synonymous with science. Literally ecology is defined as the science of living creatures in the house or the science of living creatures' households.¹³

According to Lianah in her book *Pengantar Ekologi Unity* of Sciences argues that ecology is the study of the interrelationships between living creatures with others and inanimate objects around them, within the meaning of these living creatures, mankind as one kind of the living creatures. ¹⁴ Ecology learns of the relationships between humans and environment; it is connecting between natural science and human science in interdisciplinary. Ecological consciousness wants to see the reality of this world holistic integrally that the word has a lot of diversity.

¹² Tri Marhaeni Pudji Astuti, "Ekofeminisme Dan Peran Perempuan Dalam Lingkungan," *Indonesian Journal of Conservation* Vol. 1 No. 1 (2012): 49–60. P. 50.

¹³ Lianah, *Pengantar Ekologi: Unity of Sciences* (Semarang: Karya Abadi Jaya, 2015). P. 9.

¹⁴ Ibid. P. 6.

Feminism is the movement that demanding equality of rights between women and men. Feminism emerged to response the inequality problems between sexes, discrimination, oppression and violence against women. Feminism is one kind of philosophy that is disputing, asking and suing the dominant view and it is generally applied in modern era which first characterized by masculine perspective, patriarchal and heretical. The main struggle of feminism is assured modern man that there are variety of perspectives, ways of thinking and being. It will be recognized that there are the existences of different entities, there are diversities in this life, it means that there are also different values. The human world is not just men's world, but there is another world, the women's world. So we can say that Feminism is the movement of women that demanding equality of rights for women and men. The second sequence of the sequence of

Gender equality is one of the important aspects in the development of environmental management efforts. The issue of gender equality began in 1970 in the United States i.e., since the concept of Women in Development (WID) was introduced on the importance of recognizing the women in development.¹⁸ There are

¹⁵ Marhaeni Pudji Astuti, "Ekofeminisme Dan Peran Perempuan Dalam Lingkungan." P. 50.

¹⁶ Sonny Keraf, *Etika Lingkungan* (Jakarta: Penerbit Buku Kompas, 2006). P. 124.

¹⁷ Kbbi

¹⁸ Dewi Chandraningrum, ed., *Ekofeminisem II Narasi Iman, Mitos, Air & Tanah* (Yogyakarta: Jalasutra, 2014). P.68.

variety of feminists such as; Liberal Feminist, Marxist Feminist, Radical Feminist and Socialist Feminist.

Liberal feminists argue that all human beings have the nature and the same dignity as free and rational creatures. Therefore, any unequal treatment on women is a violation of moral principles and an injustice against women. They base the struggle on universal moral principles. ¹⁹ And liberal feminism assumes that freedom and equality are rooted on rationality. Therefore, women are rational creatures as well, and then they should be given the same rights as men. For solving the problem, then women should be educated in order to compete in any opportunities. ²⁰

Marxist feminist argues that the lag that experienced by women is not caused by intentionally actions of individuals, but as a result of the social structure, politics and economics that are closely related to the capitalist system. According to the women they may not be able to obtain the same opportunities as men if they are still living in a class society. Feminist Marxist's focus is around women's issues that related to women's work, how the women's work in taking care of the household is not considered important and as a job, and how women were given a tedious job and received lower wages than men.

¹⁹ Keraf, Etika Lingkungan. P. 127.

²⁰ Vandana Shiva, *Bebas dari Pembangunan: Perempuan, Ekologi dan Perjuangan Hidup di India*, trans. oleh Hira Jhamtani (Jakarta: Yayasan Obor Indonesia, 1998). P. Xx.

Radical Feminism gives attention to women's issues that related to reproductive problems and female sexuality. Radical feminism is actually reacting to their anti-feminists argument that the different of women and men biological situation is the will of nature that cannot be changed, and it is destiny or nature.²¹

Socialist feminists, the assumptions are used by socialist feminists are that living in a capitalistic society is not the only cause of backwardness of women as women. And socialist feminists reject class analysis that is conducted by Marxists and affirm that behind the oppression of women there are series of very complex relationship, which is not just a class relation.²²

Based on all of kinds of feminisms above, the point is a relationship principle between men and women are always unfair and oppression that occurs mostly in women. All of kinds of feminisms try to identify the causes of the injustice and try to resolve where is the issue, who or what is actually producing and reproducing that became one of the differences among feminists.²³ But keep in mind that feminists and ecofeminism have differences. The difference is the basic assumption which ecofeminism emphasis on the relationship nature between women and nature which the paradigm of the environment within a framework of

²¹ T.O Ihromi, *Kajian Wanita Dalam Pembangunan* (Jakarta: Yayasan Obor Indonesia, 1995). P. 89 n 93

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²² Lih. Kajian Wanita Dalam Pembangunan and Etika Lingkungan. P. 107 n 129.

²³ Candraningrum, *Ekofeminisme*, *Dalam Tafsir Agama*, *Pendidikan*, *Ekonomi*, *dan Budaya*. P. 128.

feminism, as well as the environmental crisis and the way to resolve it from the side of femininity.

Besides, we also have to know that Arianti cites the critical attitude of the ecological crisis which adversely can impact to the women already started by Francoise d'Eaubonne in her book *Le Feminism au la Mort* (Feminism or Death), published in 1974. Terminologically, this the beginning of ecofeminism is introduced. Although that is new in the 1980s, ecofeminism becomes popular during the protests again the heaping environmental and ecological disaster. Francoise d'Eaubonne revealed a close relationship between the oppression of women and the oppression of nature that can be seen in culture, economy, social, even political.²⁴

In the article *Urgensi Pendidikan Lingkungan Hidup di Sekolah dalam Mengatasi Krisis Ekologis: Kajian Ekofeminisme*, Andris Noya explains Francoise d'Eaubonne's opinion that only women who fit the mission of peace. Women have the potential to do the ecological revolution, because of its proximity to the concept of Mother Earth. While men instead must be made aware of their destructive attitude. She reminds the damage of civilizations will surely continue to occur when the power is still held by men. Ecofeminism have more value because it is not only focusing on women's subordination but also focusing to the natural-environment under human interests. So ecofeminism also

²⁴ Ed. Dewi Candraningrum, *Ekofeminisme*, *Dalam Tafsir Agama*, *Pendidikan, Ekonomi, dan Budaya* (Yogyakarta: Jalasutra, 2013). Hlm. Xiii-xiv.

criticizes the other moderenism pillars those are anthropocentrism and androcentrism.²⁵

The related with the origin of the historical emergence of ecofeminism is also triggered by the post-colonial ecofeminism and postfeminism, where the postcolonial is a new discourse as a critique of contemporary culture. Postcolonial is a new idea to eliminate the colonial legacy in globalization and cultural discourse that developed in Europe and America. The studying of postcolonial's concept also associated with colonization, occupation, slavery, hegemony and other forms of directionary.²⁶ As for the postcolonial ecofeminism is a concept which has been in circulation for some time but is still at a nascent stage. The related fields of postcolonial ecocriticism and ecofeminism have been dominated by a typically Euro-American point of view till date, and both fields do not address the issue of postcolonial ecofeminism adequately, where both fields need to recognize "the "double-bind" of being female and being colonized". A postcolonial ecofeminist perspective would involve the coming together of postcolonial ecocriticism and ecofeminism into one analytical focus, where it would be necessary to recognize that the exploitation of nature and the oppression of women are intimately

²⁵ Ibid. P. 129.

²⁶ Rosramadhana Nasution, *Ketertindasan Perempuan dalam Tradisi Kawin Anom: Subaltern Perempuan pada Suku Banjar dalam Perspektif Poskolonial* (Jakarta: Yayasan Obor Indonesia, 2016). P. 42.

bound up with notions of class, caste, race, colonialism and neocolonialism.

Postcolonial ecocriticism focuses on the intersection of postcolonial and environmental issues. Many critics, particularly from the strain of deep ecology, have asserted that postcolonialism inherently anthropocentric and ecological concerns are secondary to other discourses that have historically contributed to racial discrimination. Ecocriticism, on the other hand, has been criticized for ignoring such a history of colonialism there by giving rise to 'universal' environmental and bioethical concerns. In discourses of purity concerning environment literature and criticism, women as the colonized, for example, have been "repeatedly naturalized as objects of heritage to be owned, preserved, or patronized rather than as subjects of their own land and legacies". It is important then to bring together postcolonial and environmental issues so that continuing imperialist modes and colonialist attitudes of social and environmental dominance can be challenged.²⁷

As for the view postfeminism that women are always oppressed and becoming marginalized from the men's position. That is no longer being the focus of thought postfeminism. The equality in postfeminism view will weaken a variety of things

GurpreetKaur, Women and Environment: Postcolonial Ecofeminism, Activism and Women Writing Indian Fiction in English, vol. 44 (United Kingdom: University of Warwick, 2012), http://www.ipedr.com/vol44/007-ICSHH2012-W00008.pdf. p. 30.

ranging from disturbing the balance of the human species and other matters. Beside that, postfeminism also considers that there are indeed differences in experience that must be balanced with the understanding that men and women are different.²⁸

The concept of freedom that carried by postfeminist is liberating women to express themselves and to construct themselves as what they want. Postfeminism is the third wave feminist movement. The term appears as a rejection of the classical feminist stereotypes that tend to restrict women's movement itself. Feminism for some thinkers has been turned off since its meaning is absolute defined and postfeminism is the cons of the definitive struggle.²⁹

Feminism and ecology have mutually reinforcing objectives; both are going to build a view to its practice world that is not based on patriarchal models and dominations³⁰ and then ecofeminism appeared. it is a new relative variant of ecological ethics. Ecofeminism theory is a theory that looks at the people comprehensively, i.e. as the bounded creatures and interacts with the environment. Feminists who are affected by this mindset

²⁸ https://etd.repository.ugm.ac.id/S2-2013-310733-chapter1.pdf. P. 26.

²⁹ Ibid. P. 29-30.

Marhaeni Pudji Astuti, "Ekofeminisme Dan Peran Perempuan Dalam Lingkungan." P. 51.

believe that women are intrinsically awarded the capacity to feel their connection with nature.³¹

Ecofeminism is one understanding of feminism which looked at the relationship between all human's oppression and also focuses on human action that dominates, not human or nature. Ecofeminism as a variant of feminism also opposes any oppressions that happen in the world and trying to change the oppression pattern in order to not disadvantage certain party. Ecofeminism is not only criticize the patriarchal system that dominates exploits women but also criticize and the environmentalist because the environmentalist does not have great partiality towards nature. Ecofeminism is one of environmental movement that focuses on environmental issues globally, such as environmental sustainability, flora and fauna and economy.

Ecofeminism is a response to various deterioration and pollution that caused by humans. Ketty Stefani in her research Kritik Ekofeminisme Terhadap Pelabelan Citra Perempuan Sebagai Konsumen Perusak Alam cites that in 1962, Rachel Carson in her book warns American people about all the environmental damage. The warning is specifically aimed to men who vandalized the environment, such as air contamination, earth, river and seas by using substances harmful to the environment and may lead to

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³¹ Cahaya Khaeroni, "Konsep Ekofeminisme Vandana Shiva dan Implikasinya Pada Pengemban Paradigma Pendidikan Agama Islam Inklusif Gender" (Universitas Islam Negeri Sunan Kalijaga, 2009). P. 10.

extinction. If this happens then the universe and its contents cannot be enjoyed anymore by next generations.³²

Ecofeminism analyzes two dominations, they are domination on women and domination on nature, including of domination based on race ethnic, class and gender. The ecofeminism commits to eliminate all things that are gender refraction. Ecofeminism tries to analyze the double dominate that occurred on women and nature as part of multiculturalism structure. In other words, feminism shows the plurality position the other feminism's different points of view.

Ecofeminism also strives to strengthen the relationships between women and nature by believing that the traditionally traits associated with women. For example, caring and nurturing is not solely the result of cultural construction as a product of biological actual experience and women's psychological. Women and nature have a spiritual relationship that can encourage everyone to have better social relationship and a way of life that is not too aggressive.³³

B. The Damage of Nature and Humans' Superiority

The main problem for the damage of natural resources and the environment are human being with their all growth and

³² Ketty Stefani, "Kritik Ekofeminisme Terhadap Pelabelan Citra Perempuan Sebagai Konsumen Perusak Alam" (Universitas Indonesia, 2009). P. 51-52.

³³ Ibid P. 60-61.

behavior that ignored nature and God, ignoring environmental ethics. The effects of human activity and development that caused environmental damage and pollution showed that if the development activities were not prepared according to the creed of environmental ethics such as not considered carefully on the resulted negative impact, it has the potential to cause serious environmental catastrophe.³⁴

Although official demands were made to continue to dominate nature and called advanced motion (progress) in the economy, but many people were aware that the castle they were building on the sand and there has been an imbalance between humans and nature, which would threaten all humans' authority which looked to the nature.

Modern humans have discriminated nature, although the process itself was only brought to its logical conclusion by minorities. Moreover, nature has been seen as something to be used and enjoyed as much as possible. For the modern man, nature has been exploited as prostitutes but without any sense of obligation and responsibility to it. The problem was the nature that has made prostitute that was getting drained until the impossible level. And that is why many people feared of this condition. The greatness of human that controlled nature was seen in the new discoveries in science, advanced technologies, the power of making buildings,

³⁴ Hadi S. Alikodra, Konservasi Sumberdaya Alam dan Lingkungan: Pendekatan Echosophy bagi Penyelamat Bumi, ed. oleh Efransjah Dudung

Darusman (Yogyakarta: Gadjah Mada University, 2012). P. 65 n 68.

produced high material and others. For examples of human's power were demonstrated in making buildings as high as mountains, making industry, and mining and also capable of leveling mountains into the barren plains.

In addition, the problem of global crisis that was faced by the world was also the result of the human perspective itself and their greed on the nature, whether greed because of poverty, ignorance or greed to get great wealth.³⁵

Excessive humans' priority in controlling nature has made all beings be affected. Relationships that were not harmony between microcosm and macrocosm have caused the recovering of the earth movement, but at the same time disasters as floods, landslides, and other accompaniments. The disasters were reflection of how the earth or nature did the recovery from the wounds that were caused by human greed.³⁶

C. The Damage of Nature, Industrialism, And Capitalism

Humans were one of the important components in the environment. It related to humans' behavior in their interaction with the environment that was proved by humans' activity in the

³⁵ H.M Jamil, "Tafsir Ayat-ayat Lingkungan (Teologia Jurnal Ilmu-ilmu Ushuluddin)," *Fakultas Ushuluddin IAIN Walisongo Semarang* Vol. 22 No. 1 (2012). P. 128.

³⁶ Bambang Irawan, "Tradisi Mistikus Islam Tentang Kearifan Ekologis (Teologia Jurnal Ilmu-ilmu Ushuluddin)," *Fakultas Ushuluddin IAIN Walisongo Semarang* Vol. 22 No. 1 (2012). P. 61.

process and took the existed natural resources in the environment.³⁷ Managed nature needed balancing, i.e. taking and giving, it means that to manage natural resources must be balanced, it must be with responsibility, having signs which would avoid damage to the environment itself. However, anything what happened has become continued ecological crisis. The damages that occurred everywhere, causing riot for all beings.

One of causes of the environmental damage was from the waste that was produced by industry or factory. It could be devastating for the environment and the ecosystem such as communities, marine biota, soil and water. Moreover the destination was the coastal areas which have many natural resources and strategic place either for business, industry, trade, tourism, and housing. The development of factories and industries in coastal areas was also accompanied by quality decreased of the environmental if not balanced with appropriate environmental management and on target. Industries were built in coastal areas which positions were built not far from the ocean waters and potentially in pollution. Therefore, this issue needed to be studied and arranged based on environmental sustainability and the carrying capacity of the region in order to not cause pollution and damage to the surrounding region.³⁸

³⁷ Muh Aris Marfai, *Pengantar Etika Lingkungan dan Kearifan Lokal* (Yogyakarta: Gadjah Mada University, 2012). P. 19.

³⁸ Ibid. P. 14-15.

Thus the excessive overfelling of trees in the catchment areas of streams and rivers destroys not only forest resources, but supplies of water, through hydrological also renewable destabilisation. Resource intensive industries disrupt essential ecological processes not only by their excessive demands for raw material, but by their pollution of air and water and soil.³⁹

Moreover, capitalism also caused environmental damage because produced goods and services in bulk. Capitalism was raised by patriarchy (assumption that men were more important than women in social life) that divided the world of men and women. Patriarchy considered that men worked in the public, and women worked in the private. In other words, capitalism and patriarchy were the ideologies that worked in the form of domination. So environmental degradation (due to the production and reproduction of capitalism) was not only borne by men - even men more often did not care, they more cared about how the capitalistic profits did not stop - but mainly by women and children who were in the private sector. Women and children were the first victims of capitalism and patriarchy. In this situation women and children were like the prisoner in the fired and flooded prison. They could not do anything except screaming.⁴⁰

³⁹ Vandana Shiva, Staying Alive: Women, Ecology, and Survival in India (India: Kali For Women, 1988). P. 7.

Dewi Candraningrum, Ekofeminisme, Dalam Tafsir Agama, Pendidikan, Ekonomi, dan Budaya (Yogyakarta: Jalasutra, 2013). P. 47.

The development of capitalism in society that was characterized by patriarchal had an impact on gender distinctions at home and in the workplace. The misfortune of women in the labor market forced them to become dependent on marriage to survive. Through marriage, they swapped domestic service with their living expenses and household chores and caring for the children then becomes their primary responsibilities. Because the burden of domestic work, they could not compete in the labor market equally with men and thus strengthened their first disadvantage.⁴¹

Patriarchal capitalism had materialistic thinking style. Materialistic was an orientation of life that put material interests above other interests. The perspective of materialism influenced the attitudes and behavior of humans toward themselves, to others and surrounding natural environment. According to Shiva, the perspective of capitalist-patriarchy that was materialistic could inhibit the development of policies for sustainable forestry. The forest was seen as physical resource that was ready exploited to boost economic growth and it could accelerate forest destruction.⁴²

The poverty was not caused by nature which was not generous enough to give sustenance to humans, but because human beings were greedy mentality which always felt deficient. Humans created economic system to meet the needs of life which there was

⁴¹ Ibid. P. 26 and 30-31.

⁴² Wibowo Suliantoro dan Woro Murdiati R., "Konsep Keadilan Sosial yang Berwasan Ekologis Menurut Vandana Shiva: Kajian dari Perspektif Etika Lingkungan." P. 48.

no limit, never satisfied and never enough. Voracious market economic system was the main factor that caused the quick decrease of natural resources and the occurrence of oppression practice against women that increasingly cruel.

Furthermore, excessive obsession could be seen from ecofeminism perspective about the concept of surplus was also a violence against nature which did not obtain blessing but brought disaster. Surplus production was essentially not remnant of affluent society, but it was a violence, theft and looting of the natural and right that should be owned by next generation. Violence against nature was expressed in natural form that was not given free time to rest, forced to produce continuously to serve the needs of local, national and global market demand. Nature was not given the opportunity to enjoy most of their products in order to recover itself. The larger surplus target to be achieved, the more natural resources needed to serve the production process.⁴³

Therefore, the occurred natural damage was the result of industrialism which did not give attention to their productivity. Patriarchy capital system that led the world productivity cycles, nature and the market, were also extremely detrimental to all beings. Materialistic, greed, reductionist and other similar mindset, it was characteristic of bad patriarchal capitalist system and it must be actionable.

⁴³ Ibid. P. 54-55.

D. The Damage of Nature According to Islam

"Corruption has appeared throughout the land and sea by (reason of) what the hands of people have earned so He may let them taste part of (the consequence of) what they have done that perhaps they will return (to righteousness)" 44

According to the verse that the harmony between humans and nature had been destroyed, it was a fact that was recognized by most people. However, not everyone was aware that this imbalance was caused by the destruction of harmony between humans and God.

Material Universe had a sacred aspect. Cosmos talked to the humans, and every phenomenon had meaning. Cosmos was a symbol and higher level of reality. Cosmic structure contained a spiritual message to people and it was a revelation that the original source was the same as religion itself.⁴⁵

The ecological crisis was the effect of spiritual crisis and crisis of our introduction with God that related to the dimensions of the trust and the meaning of life. Environmental destruction, illegal logging, forest fires, and the exploitation of natural resources in a

⁴⁴ QS. Ar-Ruum: 41

⁴⁵ Seyyed Hossein Nasr, *Antara Tuhan, Manusia dan Alam (Jembatan Filosofis dan Religius Menuju Puncak Spiritual)*, trans. oleh Ali Noer Zaman (Yogyakarta: IRCiSoD, 2003). P. 31.

large scale were blurred portrait of our country that can be witnessed everywhere. Human as *khalīfah* is the part of *abd*' Allah that have to preserve and manifest the teachings and God's characteristics on the earth. We are supposed to rethink the environmental damage aspects. Then, do the strategic steps to save a life.

Teologia Jurnal Ilmu-ilmu Ushuluddin, Bambang Irawan quoted that Seyyed Hussein Nasr assumed that the Earth was bloodied by injuries that were suffered as the result of human activity that was no longer friendly to nature. Secular perspective, science and technology were uprooted from the roots of spirituality and religion, made the earth increasingly critical and continued up to the point of destruction. Therefore, the role of religion to help overcoming them was crucial. He assumed that religious values and moral wisdoms were needed to care for the natural balance of the chaotic situation (chaos).⁴⁶

Management rules and utilization of nature by people actually framed and lined with orders in order to do not corrupt, greedy, wasted, exploit and not extravagant (do redundant). Islam also had forbidden the use of nature that lead to the exploitation and destruction of nature, species of plants, animals and other microorganisms. In the tradition of Islamic thought there were also some basic principles that related to the environment and can be

⁴⁶ Bambang Irawan, "Tradisi Mistikus Islam Tentang Kearifan Ekologis (Teologia Jurnal Ilmu-ilmu Ushuluddin)" Fakultas Ushuluddin IAIN Walisongo Semarang Vol. 22 No. 1 (2012). P. 63 n 65.

used as basis for the elaboration of the ecology concept in Islam. Among these principles were:

1. Tawhīd: unity of all creation

Tawhīd was the heart of Islam (the heart of Islamic life) and useful life was a life that able to realize the principle meaning of tawhīd into the reality of life, i.e. reaching and uniting the kind of multiplicities in the frame of unity. The perspective that based on tawhīd, saw everything in nature was derived from God and will return to God, even everything surrounded God. Tawhīd could be used as doctrines source of ecologic theology. The entire universe either visible or not was a sign (ayat / sign) for the Existence of God, everything was manifestation of God and everything came from God. According to Nasr, this concept was involved in the concept of ihsān, which was the heart of Islam. Ihsān raised awareness to every human about God's presence in every movement and step in establishing relationship with nature and other creatures.⁴⁷

A main concept in Islam, *tawhīd* was a worldview, a way of life that looked the universe was coming from God, returned to Him, and centered on Him. *Tawhīd* became authentic center point for the theological doctrine on the environment. Within the framework of *tawhīd*, the environment

⁴⁷ Abdul Quddus, "*Ecotheology Islam: Teologi Konstruktif Atasi Krisi Lingkungan*," Ulumuna Journal Studi Keislaman Volume 16 Nomor 2 (2012): 311–346. P. 334.

was placed organically with God because of the environment (the universe) was a manifestation of God. Although it was not similar, God sanctity were flowing and wrapping the environment sanctity. Anyone who damaged the environment and ignored the threat of damage, and then they could be called anti-*tawhīd*. Anti-*tawhīd* was the attitude that did not believe in the environment and the universe as God's creation that could be arbitrarily exploited and left to decay.⁴⁸

2. Amānah

Humans as the creatures of God enjoyed the glory and majesty that was special among the other creatures and had special role as "representative" of God and special mission as the manager of the universe. The universe and the environment was *amānah* that was entrusted by God to humans, the universe was a school for humans, and God would reward every human in accordance with good intentions, ethics and the efforts on the universe. With *amānah*, human to be responsible on the way according to God's plan, all aspects of sustainability, and the regularity of the universe such as evolution and growth, beauty and maintenance.⁴⁹

⁴⁸ Mudhofir Abdullah, "Argumen Konservasi Lingkungan Dalam Perspektif Ekoteologi (Teologia Jurnal Ilmu-ilmu Ushuluddin)," Fakultas Ushuluddin IAIN Walisongo Semarang Vol. 22 No. 1 (2012). P. 29-30.

⁴⁹ Supian, "Ecophilosophy sebagai Cetak Biru Filsafat Ramah Lingkungan dalam Teosofi: Jurnal Tasawuf dan Pemikiran Islam," Universitas Jambi Vol. 4, No. 2 (2014). P. 510.

God declared that the universe and everything inside belonged to Him⁵⁰. Humans were only the manager and guardian of nature to achieve the objectives that had been planned by God. From the verse above, it can be understood that this did not belong to humans. Humans' ownership was just *amānah*, deposit or loan that in time will be returned to the owner. Superiority, strength, and humans' control against other creatures, including nature, was part of *amānah* that had been received by humans from God. Humans ought to be able to demonstrate their responsibility on the utilization and maintenance of nature and all facilities to carry out *amānah* from God. If humans could not able to carry out *amānah* even abused it, then the humans had fallen from *khalīfah* became a despotic.

3. Ākhirah

Another principle that related to the environment was the Islamic concept about $\bar{a}khirah$ or matters that related to eschatology i.e. the doctrine about the end, a doctrine which discussed the beliefs that related with the events of the end of human life⁵¹, such as *mizan*, *sirat*, *hisab*, *yaumul jaza*, *heaven* and hell. For those who believe, they believed that after this

⁵⁰ Qs. al-Baqarah: 284

⁵¹ Safaruddin, "*Eskatologi (Jurnal Al-Hikmah*)," STAI DDI Parepare Vol. XIV No. 2 (2013). P. 102.

life, there will be a next life, that life in $\bar{a}khirah$. Life in $\bar{a}khirah$ was a consequence of life in the world.⁵²

Abdul Quddus said that in ākhirah will proved the amānah that was received by humans can be source of humiliation, if humans were not able to assume and perform their cosmic tasks as caliph, but they also could be a source of majesty for humans if they were able to carry it.

This concept could be the basis for the birth of holistic and integral environmental ethics. The existence of the consequence in every human action made humans should be cautious and prepare for what they would bring for life in $\bar{a}khirah$. This concept could also be a frame and warning signs in terms of utilization and management of nature. Humans were forbidden to exploit nature with greedy and exceeded the limit. Even this concept could be a guide and orientation of a Muslim in his life, so that humans would not do damage in this world. Humans could not do destructive and the domination on nature because everything there was responsibility and accountability before God.

Besides the concept, there was also an important thing that needed to be realized by all human beings, it was about the relation of nature, human and God which had an important

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⁵² Quddus, "Ecotheology Islam: Teologi Konstruktif Atasi Krisi Lingkungan." P. 340-342.

meaning and connection with each other that would make them become balanced.

Humans as intelligent creatures would be capable of carrying out their daily activities. But sometimes it also required the help from others. Actually, nature created to be used by humans, because human was the noblest creatures on this earth, then everything was provided for them. Among the human task, it was utilizing natural and energy that contained on it in order to meet the purposes needs and friends.

The relationship of both according to the teachings of Qur'an and *Sunnah* was a relationship that was framed by faith, the creature concept that equally submissive and obedient to *al-Khāliq*, which was regulated and eventually all came back to Him. In this creature concept, human obtained concessions from the Creator to treat natural surroundings with two kinds of objectives:

- a. *Al Intifa'* (utilization), in terms of direct consumption and in terms of producing.
- b. *Al I'tibar* (taking lessons) on the happened phenomena from relationship between humans and the natural surroundings, as well as the relationship between nature itself (ecosystem), which resulted constructive (for reconciliation) and resulted destructive (*ifsad*). 53

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⁵³ Mahmudi, "*Hubungan Manusia dan Alam Menurut Pandangan Syahrur*" (IAIN Walisongo Semarang, 2006). P. 40.

It was true that the more solid human relationships with the universe and deeper introduction to it, the more that could be gained through the nature. However, if the relationships stopped, the achieved results ought to be only the suffering and oppression by human on human.

Otherwise, the better human interaction with humans, and human interaction with God, as well as human interaction with nature, would be more that can be exploited from the universe. Because in that time, they all would help each other and work together and the God above would approve.⁵⁴

The relation between the three poles, i.e. God, nature and man ought to go conformable, balanced and harmonious. The elimination of one of the poles would cause lameness. The elimination of the God's polar would cause secularism that exploited nature and led to the environmental crisis. The elimination of the natural polar would make humans become poor of knowledge and civilization. ⁵⁵

⁵⁴ Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, ed. oleh Ihsan Ali Fauzi (Bandung: Mizan, 1996). P. 161.

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⁵⁵ Quddus, "Ecotheology Islam: Teologi Konstruktif Atasi Krisi Lingkungan." P. 318.

CHAPTER III

VANDANA SHIVA: BIOGRAPHY AND ECOFEMINISM THOUGHT

A. Biography of Vandana Shiva

Vandana Shiva is a physicist, philosopher and feminist. She is the director of the research institute of science, technology and natural resource policy in Dehradun, India. She has been involved in the civil society movement against environmental destruction, including in the Chipko movement and she is a sharp critic of the agricultural technology and current reproductive technology. She is also an author, the books she wrote among other things, Staying Alive: Women, Ecology and Development, The Violence of the Green Revolution: Third World Agriculture, Monocultures of the Mind, Water Wars, and others. She becomes co-editor of Biodiversity: Social and Ecological Perspective. She also teaches some particular course on feminism and ecology in a number of campuses in entire world.⁵⁶

Vandana Shiva was born on November 5, 1952 in Dehradun Uttarakhand India. Shiva was born from the family whose have proximity and relying on the nature. Her parent's work is directly related to the way of management, utilization and conservation of the environment. Her father named Rajuji, she is a

⁵⁶ Vandana Shiva dan Maria Mies, *Ecofeminism: Perspektif Gerakan Perempuan dan Lingkungan*, trans. oleh Kelik Ismunanto & Lilik (Yogyakarta: IRE Press, 2005). P. 381.

forest conservator and his mother is a farmer. The attention to nature and the environment has ingrained from the family environment. The family has a great contribution in the formation of character and the character of Shiva became a matter of the preservation of nature.

Title as a scientist and philosopher was obtained after 1979. She succeed obtaining two titles at once in physics and philosophy at University of Ontario, London. Dissertation title which makes her titled Ph.D is *Hidden Variables and Non-Locality in Quantum Theory*.

Focus on the development of science shifted from physics heading to the ecology is inseparable from water crisis in India. The shift from physics to ecology is driven by disappearance of Himalaya water source which is his childhood playground. Mahatma Gandi had great influence for Shiva in developing environmental political movement without violence. Anti-violence political does not only apply in fellow humans' relation but also towards all creatures in nature. Gandi's influence appeared when Shiva led Chipko movement that fought to save the forest on 1970. Gandi's anti-violence political idea inspired to the struggle direction of preserving the environment in the forestry sector.

Chipko movement is a model of Indian women resistance to the threat of forest destruction and deprivation of women's rights. The women take tree-hugging action to protect the trees from the bulldozers. The women do not do anarchy by breaking the used tools, but wisely asked the executors to do not cut the trees in the forest.

Beside of being Philosopher and scientist, Shiva is also an activist of the save the environment movement and women's right. Shiva's struggle does not stop at academic forum but also directly involved in various demonstrations against all of injustice against children and women. In 1970, Shiva has been involved in Chipko anti-violence movement which is a symbol of resistance and sacrifice of women to save forests.⁵⁷

B. The Relation Between Women And Nature

Nature and women were producers of life; they were equally given life to all creatures. According to Mies, in this context, nature and women was very important role in the interaction of women with nature, either with their own natural environment as well as with the outside environment, was a reciprocal process. They worked together as partners. Although they took the natural products, their actions were not as relationship of dominance or have. Vandana Shiva quoted that Maria Mies has called women's work in producing sustenance the *production of life* and views it as a truly productive relationship to

⁵⁷ Bernadus Wibowo Suliantoro dan Caritas Woro Murdiati R., "Konsep Keadilan Sosial yang Berwasan Ekologis Menurut Vandana Shiva: Kajian dari Perspektif Etika Lingkungan," Fakultas Ekonomi Universitas Atma Jaya Yogyakarta, 2013. P. 23.

nature, because 'women not only collected and consumed what grew in nature but they *made things grow*. 58

This growth process took place with the cooperation between women and nature so that created a special relationship; the interaction between women in the universe was a reciprocal process. Women understood that their bodies were productive, as well as their understanding on the outdoor environment natural. Although they took the natural products, the act of women was not an attempt to dominate. Women were not the owners of their own bodies and the earth, but they worked together with their own bodies and the earth to let grow and to make grow. And as breadwinner in a new life, women were breadwinner and inventor of the first productive economy.⁵⁹

Biologically, women proximity to the forest can be seen from the similarity functional symbolically the role in producing and reproducing life. Women had similarities to nature (forest) because both produced and reproduced life. Symbolically, female reproductive organs in some instances had functions similar to the existence of forests. Women womb allowed life became exist, as well as forests that provided living space for variety of flora and fauna. Forests and women womb alike made room for emerging,

⁵⁸ Vandana Shiva, *Staying Alive: Women, Ecology, and Survival in India* (India: Kali For Women, 1988). P. 41.

⁵⁹ Ketty Stefani, "Kritik Ekofeminisme Terhadap Pelabelan Citra Perempuan Sebagai Konsumen Perusak Alam" (Universitas Indonesia, 2009). P. 64.

growth and development of life. Forests and women womb facilitated the presence of a new life.

The existences of forest and women womb were being into comfortable and safe place for the emergence and growth of life. Forests provided sufficient needs for flora and fauna to be alive and able to continue to survive; as well as of human existence since the conception stage of a women womb provided place for the emergence of life, after birth breast milk (ASI) provided, which met the nutritional needs of infants and in infancy to be responsible in raising him. Forests provided something that was required by all beings without demanding reciprocity, as well as mother's love that was without ulterior motives. Forests provided meeting space between different creatures to build relationships; the mother's womb provided comfortable place for various humans' characters, nature, and skin color that they could develop to build social relationships.

Characters similarities in production and reproductive function created close relationships each other. The similarities of personality and character of women and nature made women more concerned, close and friendly to nature. Instinctively, women were closer in developing culture of life and sustainability. Women have tendency to be more pro-active in improving their environmental

quality. Energy of femininity has huge potential in preserving the environment along with the entire planet. ⁶⁰

The Natural democracy that connected people in circles to promote mutual care and mutual cooperation; did not divide to compete with each other, creating conflict that could lead to fear and hatred. Democracy Nature globalized values of justice, developed sense of caring and preserving nature.⁶¹

C. Vandana Shiva's Ecofeminism Thought Concept

Ecofeminism rejected the abstract individualism. Humans for ecofeminism actually seen in relationships and context, and not as abstract individual separated from its historical reality. 62 Ecofeminism can be understood because of environmental issues are affected by women directly, and then some feminists claim that women occupy main position in helping to create a new paradigm of ecology. Thus, women are the most ready to resolve environmental problems. In connection with this case some experts say that women are closer to nature than men and have congenital nature such as caring, building community without violence, as well as high sensitivity on nature. 63

⁶² Sonny Keraf, *Etika Lingkungan* (Jakarta: Penerbit Buku Kompas, 2006). P. 136.

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⁶⁰ Wibowo Suliantoro dan Woro Murdiati R., "Konsep Keadilan Sosial yang Berwasan Ekologis Menurut Vandana Shiva: Kajian dari Perspektif Etika Lingkungan." P. 36-37.

⁶¹ Ibid. P. 84.

⁶³ Dewi Candraningrum, *Ekofeminisme*, *Dalam Tafsir Agama*, *Pendidikan*, *Ekonomi*, *dan Budaya* (.Yogyakarta: Jalasutra, 2013). P. 130.

Vandana Shiva said that In managing the integrity of ecological cycles in forestry and agriculture that women's productivity has been most developed and evolved. Women transfer fertility from the forests to the field and to animals. They transfer animal waste as fertilizer for crops and crop by-products to animals as fodder. They work with the forest to bring water to their fields and families. This partnership between women's and nature's work ensures the sustainability of sustenance, and it is this critical partnership that is tom asunder where the project of 'development' becomes a patriarchal project, threatening both nature and women.⁶⁴

One of mindset characteristics of this patriarchal project is dichotomous-dualistic. This mindset is very dangerous because it can produce domination policy. The place of humanity clearly separated with nature. Humans feel that they have higher position than nature and being exploitative. Human interest always as priority and it is considered the only one. Forests and all organisms that are contained inside are only seen as objects and means to satisfy human interests. The existence of the forest is seen only to meet human needs. The mindset of dualism in relation to the physical environment strengthened the way of the worldview who thinks that nature is a helpless and passive object which can be subjugated and plundered for the benefit of humans. In relation to the social environment, men felt that they had higher position than

⁶⁴ Shiva, Staying Alive: Women, Ecology, and Survival in India. P. 44.

women so that it created oppressive culture. Various forms of oppression such as subordination, double burden, the violence structural-systematically affects the women. Dualistic dominating-ontology produced oppression relation on nature and women. ⁶⁵

In forestry sector, dualism intellection could produce a policy of domination. This way separated humans and the environment that allowed environmental conquest by humans. Forests and all organisms that contained inside are only seen as objects and means to satisfy human interests. Strict separation can weaken the emotional relationship. Humans just built functional relationships so that the emotional relationship became strained. The dualism mindset strengthened worldview which assumed that the forest is simply an object that helpless and passive; so it can be subjugated and plundered for the humans benefit. 66

Therefore, violent in nature that was seen in the ecological crisis and violence against women as seen in the position of women as the subjugated and oppressed, and it arises because the feminine principle was ignored. The present development was lame development, ⁶⁷ which was based on the application or

⁶⁵ Wibowo Suliantoro dan Woro Murdiati R., "Konsep Keadilan Sosial yang Berwasan Ekologis Menurut Vandana Shiva: Kajian dari Perspektif Etika Lingkungan." P. 65.

⁶⁶ Ibid. P. 67.

⁶⁷ Pembangunan yang timpang berarti melanggar integritas sistemsistem organik yang saling berkaitan dan saling bergantung. Pembangunan yang timpang tidak lain dari alam pikiran dan tindakan yang timpang. Dan pembangunan yang timpang merusak kesatuan kerja laki-laki dan perempuan,

improvement of male domination on nature and women. In this construction, nature and women were seen as other, passive nonlife element. Activity, productivity and creativity that were feminine principle, as the nature and woman, were taken over and transformed, made characteristic of men.⁶⁸

As happened in Chipko. Mining that is carried out by Gujral is a dominating-dualistic mining. As a result of these mining made the rivers dry up, forests are destroyed which is the life of the residents. Finally, residents of Chipko did peaceful protest in order to close the mine.

For Chipko women, the concept of freedom is a forest and food. Forests are a natural dam which its absorbed power could keep and slowly release it in the form of water springs and small rivers. Rain and snow are accommodated by the forest canopy that protected the soil and improved soil ability of forests to absorb water. Most of the water evaporated back into the air. If the forest lands covered by the remaining leaves and humus, it would keep and renew the water. Deforestation and monoculture made the water eliminated and broke the ability of soil to conserve water.⁶⁹

serta menempatkan laki-laki, tanpa prinsip feminin, di atas alam dan perempuan dan terpisah dari keduanya.

⁶⁸ Vandana Shiva, Bebas dari Pembangunan: Perempuan, Ekologi dan Perjuangan Hidup di India, trans. oleh Hira Jhamtani (Jakarta: Yayasan Obor Indonesia, 1998). P. 7-8.

⁶⁹ Vandana Shiva, Water Wars: Privatisasi, Profit, dan Polusi, trans. oleh Ahmad Uzair (Yogyakarta: Insist Press kerja sama dengan Walhi, 2002). P.3.

Because of mining that happened in Chipko, they cannot work in the forest and gardening anymore. The work is vital work for them that did not need other jobs such as business and government. They prospered by producing their own food and their own lives by working in the forest, the work could meet their daily needs. Therefore, when Gujral offered money to stop the protest which they did, they refused and said "money can be obtained anywhere, but the honor of our mother came from villagers, and would never sacrifice it all." For them, their strength was the force of nature. And resistance on the mine came from source inside itself. In fact, they were ready to sacrifice their lives to do peaceful action for the sake of closing the mine. ⁷⁰

It could be seen in the case of Mollo women, with the existence of Mines Company that destroyed the land and the environment in the Mollo region caused strong reaction from the public, especially of Mollo women. These women realized that they were the most victimized and harmed when their forests were destroyed and their water was polluted. As the responsible party for the maintenance and care of the household, finding and preparing food to be consumed by all household members, the women realized that by contamination of Mollo water and broken water source then they had to walk quite distance to fetch water. In addition, the used crops to meet daily food needs could not be

⁷⁰ Vandana Shiva dan Maria Mies, *Ecofeminism: Perspektif Gerakan Perempuan dan Lingkungan*. P. 287.

grown in the area around the mine that had been tampered with arbitrarily. This went on for years.

By facing these circumstances, Mollo women decided to do something to change their situation. Here, the women Mollo form coalition that aimed to protest the mine operators and local authorities who directly benefited from these mining activities. The coalition has been led by a domestic worker named Aleta Baun.⁷¹ In forming this coalition she boldly used local wisdom to show that Mollo nature was a part of their lives, without nature they could not survive.

In the protest action, there were 150 Mollo women sitting on manganese rock in the area of mining and calmly weaved their traditional cloth. They did it for a year, as tangible manifestation of their support for the struggle of women to reclaim their rights on the land and nature, the Mollo male did something unusual in the Tiedmorese culture. They help women doing domestic jobs that usually done by women such as cooking, cleaning and caring for children. The struggle and the resistance of the Mollo women to evict the miners from their territory were not vain. In 2010, mining companies left four mining areas in the region of South Central Timor. Of course the Mollo women welcomed the fact that their struggle has not yet ended, because they have to fix the damage

⁷¹ Her calling name is the Mama Aleta. She comes to houses and villages to gather the women as many as possible to join with her in protest.

that has been caused by mining actions that have hurt and destroy nature.⁷²

In most existed cultures, women had been became caretakers and protectors of biodiversity. They produced redeveloped, consumed and conserved biodiversity in agriculture. However, most of people with all of aspects of the work and knowledge of women, their role in the development and conservation of biodiversity had been assumed as a non-working and non-knowledge. Their manpower and expertise had been defined into nature. Even though, the definition was based on cultural and scientific practice. However, the concepts of women biodiversity preservation were different from the dominant patriarchal ideas about the conservation of biodiversity. ⁷³

In the world-view personified by the Chipko women, nature is *Prakriti*⁷⁴, the creator and source of wealth, and rural women, peasants and tribals who live in, and derive sustenance from nature, have a systematic and deep knowledge of nature's processes of reproducing wealth. Nature and women do not acquire

⁷² Dewi Chandraningrum Arianti Ina Restiani Hunga, ed., Ekofeminisme III Tambang, Perubahan Iklim & Memori Rahim (Yogyakarta: Jalasutra, 2015). P. 180-181.

⁷³ Vandana Shiva dan Maria Mies, *Ecofeminism: Perspektif Gerakan Perempuan dan Lingkungan*. P. 193.

Prakriti is a popular category, and ordinary women in Indian rural to connect with nature through this *prakriti*. Prakriti is also a category that has experienced a high level evolution in Indian cosmology. Even, Indian thought philosophical schools which patriarchal does not give the highest place for the Holy as a woman, a mother, it is influenced by the cultures and the traditions of small nature that living as the primordial goddess.

value through domination by modern western man; they lose both through this process of subjugation. The domination of nature by western industrial culture, and the domination of women by western industrial man is part of the same process of devaluation and destruction that has been characterized in masculinist history as the 'enlightenment'. ⁷⁵

The exploitation that was supported by great capital with the principles of capitalism has led serious problems. Besides the emergence of environmental issues in exploitation areas of those resources, there was also humanitarian issue, the beginning of marginalization of indigenous people who lived in and around the exploitation area such as the exploitation of forest resources, marine resources and mining product.

Big capital intervention and production activity that was still giving the fact in the form of increasing of economic benefits and be able to contribute significantly to the increase of foreign exchange and labor absorption. These facts reinforced the important role of capital and giving legitimacy on the big capitals operation in the use of natural resources. This fact showed that the wealth of natural resources and biodiversity that were owned, seen as resource that could be extracted to obtain economic products. However, on the other hand, the increase of foreign exchange and economic benefits should to be paid costly to the environmental

⁷⁵ Shiva, Staying Alive: Women, Ecology, and Survival in India. P. 209-210.

damage in the relevant ecosystem and would result in the disruption of the global ecosystem.⁷⁶

Nature and life are humans environment in the universe system. With certain system of values and norms, human can change the nature into a source of life that is positive (benefits) and negative (harm), which then has an impact on nature and super nature. The beneficial effects will bring people to happiness, prosperity or glory. And harm impacts can cause the destruction of human life itself.⁷⁷

Ecofeminism is not meaningful as some opinions that exist, that women will overcome all the ecological damage caused by the capitalist system patriarchal male. Therefore, subsistence perspective necessitates a male to start together (in action) to responsible for the life and the preservation of life on this planet. Therefore, the man should begin to reflect to redefine their identity. They had to finish the involvement in damaging activities in commodity production, which is only for the sake of accumulation. So, start doing work with the women's division in maintaining the life.⁷⁸

⁷⁶ Muh Aris Marfai, *Pengantar Etika Lingkungan dan Kearifan Lokal* (Yogyakarta: Gadjah Mada University, 2012). P. 44.

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⁷⁷ A. M. Saefuddin, *Etos Islam tentang Alam dan Kehidupan dalam buku Islam Untuk Pengembangan Ilmu Pengetahuan Dan Lingkungan Hidup* (Jakarta: Badan Penelitian Dan Pengembangan Agama Departemen Agama R. I, 1984). P. 39.

⁷⁸ Vandana Shiva dan Maria Mies, *Ecofeminism: Perspektif Gerakan Perempuan dan Lingkungan*. P. 374.

Shiva wants to stop reductionism⁷⁹ that becoming the foundation of modern science. Where it was mythologized as the universal science, free value and objective. And that is essentially of Western culture and patriarchal character. Then, Shiva demanded the epistemology non-reductionism. It is knowledge which based on women's ways of knowing or way of production knowledge that is based on the femininity principle. That means, Shiva puts women, who always became the object of change, instead as the central process of change and knowledge creation.

Shiva has a view to create a justice for future generations that must be supported by subsistence perspective in economics. Subsistence perspective in the economic sector contrasted with economic thinking which is built on the capitalist patriarchy ideology. Whereas subsistence perspective developments in the economic sector is based on ethical principles as follows;

- The purpose of economic activity is not to produce a pile of commodity and money for the incoherently market, but it is to produce and to reproduce a life.
- 2. The economic activity is based on a new relationship like;
 - a. To respect for natural resources along with all its diversity
 - b. To build a harmonious relationship between human and nature in a way not to exploit the nature and to establish gender equality.

⁷⁹ See Shiva, *Bebas dari Pembangunan: Perempuan, Ekologi dan Perjuangan Hidup di India.* P. Xxv.

- c. To develop democratic attitudes until to the grass roots
- d. To develop a model of problem solving with multidimensional
- e. To avoid the reductionism paradigm
- f. To recreate the integrity between culture and work
- g. To reject privatization and / or commercialization of public property such as water, air, land, natural resources.
- h. The exist characteristics in the society are customized to the concept of ecofeminist community.⁸⁰

In human relationships with nature and all its contents also apply about compassion ethic or careness. Where is the careness ethic arising in the relationship between human and nature that characterizes ontology. it is far from the economic and political considerations at all. So this is like between mother and child, where give reciprocal to each other between human and nature. Thus, human and nature give the affection and the careness without coercion or even without demand, so careness that given will be flow by itself.

The main thing in the relationship of human and nature is caring and affection to care the nature offhand. The relation with nature is a harmonious relationship, amity, and imbued with the

⁸⁰ Bernadus Wibowo Suliantoro, "Konsep Keadilan Sosial Yang Berwawasan Ekologis Menurut Vandana Shiva: Kajian Dari Perspektif Etika Lingkungan dalam Prosiding The 5th Internasional Conference on Indonesian Studis: 'Ethnicity and Globalization,'" *Fakultas Ekonomi Universitas Atma Jaya Yogyakarta*, 2013. P. 78.

mothering spirit, caring, nurturing, and raising nature. This kind of ethic is clearly rejecting violence, domination, and conflict. The main priority is to give, but not demanding, to pay attention but not to be noticed.

So, regardless of does the nature useful or not, does natural reciprocate or not, this ethics encourages us to care for nature offhand, because of nature is indeed valuable. And human together with nature exist in meaningful relation and give a meaning to life in ecological communities.⁸¹

Shiva stressed that affection ethic is essential to human life and its relation with surrounding nature. Affection ethic comes from planting the principle female as principles that promote the appreciations for nature and life by way of nurturing, caring, loving, and togetherness. 82

In Shiva's view symbolically juxtaposes the forest with women. And it has been affected by her predecessor thinker ecofeminism. The figure of Chiko's movement is Gauri Devi. She interprets the forest symbolically like a mother. The closeness of relationship between women with forests is expressed by describing the forest symbolically as a mother figure. The relationship between women with forests is described as the relation between mother and child. Mother with her affections will

⁸² Ahmad Sururi, "Menggapai Pelestarian Lingkungan Hidup Di Indonesia: Studi Perbandingan Etika Islam Dan Etika Ekofeminisme," Vol. 2 No. 1 (Sukabumi: STAI Daarussalam Sukabumi, 2014). P. 119.

⁸¹ Keraf, Etika Lingkungan. P. 141.

always try to protect the child. Especially, when the child in a danger situation. Mother will use all kinds of ways to be able to save the fate of her child. In fact, the mother willingly sacrifices her body and soul for her child. Chiko's movement is the caring and great affection expressions of women to the growing trees in the forest. They put their bodies to protect from threat of bulldozer machine that will subvert the trees.⁸³

The intellectual heritage for ecological survival lies with those who are experts in survival. They have the knowledge and experience to extricate us from the ecological cul-de-sac that the western masculinist mind has manoeuvred us into. And while Third World women have privileged access to survival expertise, their knowledge is inclusive, not exclusive. The ecological categories with which they think and act can become the categories of liberation for all, for men as well as for women, for the west as well as the non-west, and for the human as well as the non-human elements of the earth. In recovering the chances for the survival of all life, they are laying the foundations for the recovery of the feminine principle in nature and society, and through it the recovery of the earth as sustainer and provider.⁸⁴

⁸³ Wibowo Suliantoro dan Woro Murdiati R., "Konsep Keadilan Sosial yang Berwasan Ekologis Menurut Vandana Shiva: Kajian dari Perspektif Etika Lingkungan." P. 39.

⁸⁴ Shiva, *Staying Alive: Women, Ecology, and Survival in India*. P. 214-215.

CHAPTER IV

VANDANA SHIVA'S VIEW ABOUT FEMININITY AND ECOLOGICAL CRISIS

A. Ecological Crisis According to Vandana Shiva

Environmental damage occurred because of acts, omissions and human greed. Basically the environmental problems emerged because of human activities that were disregarding or did not understand the principles of ecology. Usually, women and children who beard the effect of environmental damage.⁸⁵

The destruction of nature was the effect of human actions. Which initially protected humans, and finally humans felt the damage. Humans' product could not give good feed back to nature. Women felt the worst effects in this way. How was not, where women activities in nature, and at home which often used natural facilities. Women's activities in the forests and fields provided benefits for the stabilization of natural utilization. Taking the products from the nature, replant crops, having knowledge about managing natural and keeping it, those were the good feedback for the sustainability of nature. For Vandana Shiva, the destruction of nature also meant the destruction of the principle of femininity. If nature was destroyed, women's

⁸⁵ Zoer 'aini Jamal Irwan, *Besarnya Eksploitasi Perempuan dan Lingkungan di Indonesia* (Jakarta: PT Elex Media Komputindo, 2009). P. 103-104.

employment would also become destroyed. Women could not produce and reproduce life in nature anymore. Nature was the source of life for them that destroyed and hurted. So, life became barren which felt like torture and death.

Modern humans whose lifestyles were hedonistic would be more understanding how to meet their needs corresponding to era development. However, for people who were primitive which worked in the woods and fields, they were more understanding the meaning of life and nature. Living in nature and live with nature was a priority of their lives. That was why the Chipko women in India very vigorous to protest for closing the mines that destroyed natural resources in that area. Although with money their life would not be replaced, the money was only temporary, but nature was everything and forever.

As described in the previous chapter that the damage occurred in the Chipko such as the damage of forests, drying springs, other twelve springs also drying. Mining had damaged forests and watersheds, lifeblood of Chipko societies. Gujral had shaved their mountain for 26 years and have not contributed anything to them. Besides, Gujral also hired cruel soldiers to harass and attack them as cruel as he hired soldiers to dig their mountain. Gujral attacked by throwing stones and even children were beaten with iron whip.

Patriarchal culture had shifted the presence of women in managing the environment and impacted on all aspects of

women's lives and society. This also created women's perspectives about life; how they look themselves, expressing themselves with others, relationships with men, their interaction with nature, all became blur, could not be understanding by men and by women themselves.

The patriarchal culture was the developments, which the unbalanced development prioritized economic growth, eliminating the relationship between humans and nature that were ironically in the making decision process which related to climate change and resource; it did not involve the women.

The science development also contributed on approach and how to exploit nature to meet human needs, whether the needs of primary, secondary and testier, which affected on the ecological crisis and poverty.⁸⁶

B. Femininity as an Alternative Solution to Overcome the Ecological Crisis

For Vandana Shiva, femininity as the sustenance perspective i.e. the principles that required for life. The principle which characterized by peace, safety, love and togetherness. Otherwise, masculinity characterized by competition, domination, exploitation and oppression, i.e. the principle of destruction.

⁸⁶ Dewi Candraningrum, *Ekofeminisme*, *Dalam Tafsir Agama*, *Pendidikan, Ekonomi, dan Budaya* (Yogyakarta: Jalasutra, 2013). P. Xii-xiv.

Femininity as a principle should not only own by women. As well masculinity should not only own by men.⁸⁷

Vandana Shiva explained that the ecological crisis was a case that should be followed up by women. Various studies in developed countries showed that women were the first and the most felt the impact of environmental problems. Similarly, women were the most excellent manager in dealing with environmental issues that which was a key of continued development. Therefore, women would bring unique and valuable perspective in environmental management.⁸⁸

Women had led the struggle for rescue the life basics anywhere and anytime if nature was threatened by the interests of the industry and the state. Shiva came from the third world, precisely in India; women in India had close relationship with nature, in imagination and in practice. Therefore, the issue of illegal logging was not only the ecological problem, but also an issue of feminism.⁸⁹

As the Chipko case that struggle for survival by protecting nature as the source of all their needs. They kept the forests and nature; they also maintained the life and descendants or future

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⁸⁷ Vandana Shiva, *Bebas dari Pembangunan: Perempuan, Ekologi dan Perjuangan Hidup di India*, trans. oleh Hira Jhamtani (Jakarta: Yayasan Obor Indonesia, 1998). P. Xxi.

⁸⁸ Jamal Irwan, Besarnya Eksploitasi Perempuan dan Lingkungan di Indonesia. P. 107.

⁸⁹ Ketty Stefani, "Kritik Ekofeminisme Terhadap Pelabelan Citra Perempuan Sebagai Konsumen Perusak Alam" (Universitas Indonesia, 2009). P. 62.

generations. Therefore, the role of humans against nature should be like in the Chipko.

The word Chipko was interpreted as embracing, and this was a tactic that was used by the women, the first time this had happened during the 1970s in the villages in the Garhwal Himalayas in Northern, and then in states like Karnataka in southernmost of India. The women were successfully able to stop the logging in forests by way of using their bodies to stop logging tools. This was usually done by a group of women who watch over the woods during the day and night, to stop goats and other livestock sod, and people who collected twigs. ⁹⁰

Shiva explored the historical background, biological, and socio-cultural factors that caused women closer to nature than men. Historically since the pre-history, women had played role in viability maintaining. Men worked as hunters, while women worked as gatherers. Women's employment as gatherers was closer to nature conservation, while the men's employment as hunters was disposed to destroy nature.

Shiva referred to the Mies's perspective that stating men's employment as hunters was disposed to destroy nature. It can be seen from the used tools. The main tool that was used by the hunter aimed to injure, to cripple, to conquer, to kill and to destroy the existing life. The relation between hunters and hunting object

⁹⁰ Bruce Mitchell, dkk., *Pengelolaan Sumberdaya Dan Lingkungan* (Yogyakarta: Gadjah Mada University, 2010). P. 343.

was not a partnership but power relations. It was different from women's employment as gatherers. Women as gatherers developed partnerships. Interaction with nature was done by reciprocal. Women took something that was available in nature while rethinking in order to nature remained productive.

Women took natural products was not to develop a relationship of dominance, but they worked together with the nature in order to the grown increasingly growing. The pattern of relationships that supported the establishment of ecological social equity based on the principle of partnership and not destruction, when consumed continuously considered the ability of nature to reproduce.⁹¹

Women personality such as mellow, caring, maintaining, regarding and others were an act of kindness in conserving nature. It was also seen from its function, that women could make a life through their womb. Nature gave and gave birth to the creatures that lived inside. Nature was the womb which was a place and a space where life began, born and developed.

In *Ekofeminisme II Narasi Iman, Mitos, Air dan Tanah* book, Dewi Chandraningrum expressed Rodda's opinion that women were not only control the environmental damage, but also played an important role in environmental management. It could

⁹¹ Bernadus Wibowo Suliantoro dan Caritas Woro Murdiati R., "Konsep Keadilan Sosial yang Berwasan Ekologis Menurut Vandana Shiva: Kajian dari Perspektif Etika Lingkungan," *Fakultas Ekonomi Universitas Atma Jaya Yogyakarta*, 2013. P. 35.

be known from the role of women as producers, consumers, campaigners, educators, and communicators. As producers, women could produce food that derived from planted plants. As consumers, women took the products from existing plants or animals in nature, such as gathering firewood, fetching water, and searching for medicinal plants in the forest. As campaigners, women campaigned for the importance of protecting the environment. As educators, it could be seen from the knowledge transfer about the productive and reproductive activities to their daughters. Lastly as communicators, women were able to market the products of the natural environment elsewhere. From those exposures could be seen that women actually had indigenous knowledge or local wisdom about how to manage local resources. 92

C. Vandana Shiva's Ecofeminism in the Islamic Perspective

Ecological crisis were the result of human behavior that exploited nature excessively to profit and to achieve material as much as possible. Those actions were pleasure to achieve everything in the world and forgot the forthcoming eternal life. Therefore, improving the spirituality of life to Allāh SWT was first solution and foremost in building peace with natures and recovered them from the ecological crisis.

⁹² Dewi Chandraningrum, ed., *Ekofeminisem II Narasi Iman, Mitos, Air & Tanah* (Yogyakarta: Jalasutra, 2014). P. 69.

Al-Qur'an and Hadith were eternal and endless sources to be extracted to protect adaptation and mitigation environmental. Al-Our'an and the Hadith, if were approached, read and interpreted in the ecofeminism thought, it would be found wisdom and important lessons in maintaining ecological stability. Women's issues and ecology were located in the heart of Islamic thought, as God and His prophet placed it as proof of the existence equality between humans and earth. Source of the earth sanctity was the unity from love manifestation of God for his creatures. And God has been reported that the human as caliph (al insān), unworthy, if they did protect the environment. Caliph carried out the mandate himself, responsibility towards fellow human beings, regardless of socio-economic class and to the environment. And women were manifestation of the earth which were wasted in history and should not waste in Islamic ecofeminism. 93

The ecological crisis was the result of spiritual crisis and crisis of our introduction with God that was related to the dimensions of the trust and the meaning of life. Humans as Caliph were also part of the servant of God who should preserve and manifest teachings and God's characters on earth. We were supposed to rethink aspects of severe environmental damage, and then performed strategic steps to save life.

⁹³ Dewi Candraningrum, Amanat al-Insan dalam Krisis Lingkungan: Kajian Ekofeminisme Islam dalam Dewi Candraningrum, Ekofeminisme, Dalam Tafsir Agama, Pendidikan, Ekonomi, dan Budaya (Yogyakarta: Jalasutra, 2013). P. 11-12.

The ethics of compassion or concern also contributed its color in life. The human and natural linkage as our relationship for granted, not because it was born of economic or political considerations. This ethic gave the life colors like mother and child were interrelated and had affection and concern without ever countersued.⁹⁴

In the book of Sachiko Murata *The Tao of Islām*, stating that; bear witnessed or contemplated God in a woman, and that was the most perfect type of testimony given to mankind. God could be seen when He revealed Himself (*tajalli*). And He revealed Himself in all created things. And Ibn 'Ārabi revealed that the testimony of God's most perfect in the form of women. Especially for women were made to attract Prophet's heart. Prophet could not have made loving something other than God, because there was none other than the Real was fitting loved.

Shortly, Ibn 'Ārabi believed that witnessing God in human form, women were the most perfect witnesseth way. By witnessing God in a woman's self, a man saw it as *yang* and *yin* as well, as that covers the majesty and beauty, far and near, activity and reception, left hand and right hand.⁹⁵

 $^{94}\mathrm{Sonny}$ Keraf, $Etika\ Lingkungan$ (Jakarta: Penerbit Buku Kompas, 2006). P. 140.

⁹⁵Sachiko Murata, *The Tao of Islam: Kitab Rujukan tentang Relasi Gender dalam Kosmologi dan Teologi Islam*, trans. oleh Rahmani Astuti and M.S. Nasrullah, I (Bandung: Mizan, 1996). P. 255-256.

Here the researcher tried to understand that the statement of Ibn 'Arabi in the form *tajalli* in woman self was a gift that had been played the part of seeing the signs of God in this universe. With *rahmān* and *rahīm*, those were reflection representative of the attributes of God in the universe by giving His mercy and compassion for all beings. The universe was also *ayāt* or a sign from God. All contents, phenomena or events in this universe were signs for His creatures. By having the attributes of God, we could reveal that women understood the nature, because there was an element which was attached to her, how she loved nature, she also cared for and protected it.

In Islam also talked about womb (rahīm) of women as nature. Rahīm as nature was an element of self or it was owned by women, and mothers position that were glorified in Islamic tradition was reflected in the fulfillment of the rights of consanguinity uterus. The word rahīm came from same root as the word compassion (mercy). The dictionary defined the womb as inside the abdomen where the baby came from. The word also meant blood ties, kinship, or a close family relationship. Rahmāh was defined as compassion, mercy, tenderness, a tendency to help someone. And it is the nature from a mother to the child of her womb. 96

Humans grew in the uterus in a parallel manner that was arranged by God in creating the macrocosm. In the womb, the

⁹⁶ Ibid. P. 285.

baby grew toward perfection and liberation by absolving himself from the womb to be born into the world. In the world, people grew toward spiritual perfection, and they achieved the liberation and to leave this world to be born into the afterlife. 97 That was why the womb could be described as nature. They had a common and very important role in bearing the life. As was quoted by Sachiko that Ibn 'Ārabi expressed his opinion that nature in the most extensive his interpretation referred to the breath of the Merciful, where was embedded words or creatures. Either that everything was spiritual or physical. He also equated the character of nature with the character of women. Furthermore, he said, "In reality, nature was none other than the Merciful Breath". He also used the word nature in two meanings, the sense was meant by him Divine receptive attribute or the breath of the Merciful, in a more narrow sense it referred to the physical world as long as it was governed by the spiritual world, which received its nature. In the second case, it was obvious nature was yin. He was described as a wife or a woman in connection with the spirit, that was the husband or male. So nature was the mother who was bearing beings, children.⁹⁸

The women and ecology in Islamic perspective was the noblest creatures because women classified as part of a human being that were given sense and the passions which could use

⁹⁷ Ibid. P. 289.

⁹⁸ Ibid. P. 279.

these capabilities in balanced. Women were creatures of God equal that with men although they had different needs and different affairs, they were considered to be complementary each other. Similarly, women with nature, they were seen as partners which could understand each other, complemented and cared. The women more filled and gave affection to nature.

The universe was a reflection of the obvious God from compassion and merciful of God (*rahmān* and *rahīm*). How was not, by created the plants and dense gardens (like dates and grapes), people could fulfill thier needs of certain essences that was contained in the fruit by eating it. The animals created allowing humans to travel long distances accurately and efficiently, when they rode, or capable of lifting heavy objects because the animals were able to bear the heavy burden that could not be borne by humans even from those animals, there either were eaten the meat or were drunk the milk, and the other benefits that we have already known.

Against God's grace that so abundant, which merely reflected the compassion of God in His creatures. Especially humans, then it became our obligation to be grateful to Him. This gratitude could be expressed in a wide variety of actions: served Him according to His words, "We do not make the jinn and mankind except to serve Me⁹⁹", and in the form of "Obey the

⁹⁹ Lih. O.S. al-Dzariyat: 56.

commandments of Allāh and His Messenger¹⁰⁰". And preserving the earth "By not making the damage and trouble at the surface¹⁰¹."¹⁰²

There was also a relation of nature, man and God that had an important meaning and a connection with each other, that would make those all to become balanced.

It was true that the more solid human relationships with the universe and the more in the introduction to it, then the more could find the gain through nature. However, if the relationship was up there, then the other result that achieved was only suffering and oppression of man by man.

Conversely, the better human interaction with humans, and human interaction with God, as well as interaction with nature, would be more benefitted from this universe. Because, when they all would help each other and work together and their God will approve. ¹⁰³

The relation between the three poles, namely God, nature and human must go in harmony, balanced, and harmonious. The elimination of one of the poles would cause lameness. The elimination of the polar of God would cause the secularism that

¹⁰¹ Lih. Q.S. al-A'raf: 74.

¹⁰⁰ Lih. Q.S. al-Nur: 54.

 $^{^{102}\}mathrm{Mulyadhi}$ Kartaegara, Nalar Religius (Jakarta: Erlangga, 2007). Hlm. 42-43.

¹⁰³Quraish Shihab, Membumikan Al-Qur'ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat, ed. oleh Ihsan Ali Fauzi (Bandung: Mizan, 1996). Hlm. 161.

exploited the nature and it became the environmental crisis. The elimination of the polar nature, would make a poor man and a poor knowledge of civilization. ¹⁰⁴

¹⁰⁴Abdul Quddus, "Ecotheology Islam: Teologi Konstruktif Atasi Krisi Lingkungan," *Ulumuna Journal Studi Keislaman* Volume 16 Nomor 2 (2012): 311–46. Hlm. 318.

CHAPTER V EPILOGUE

A. Conclusion

From this discussion, it is concluded that;

- 1. The ecological crisis perspective of Vandana Shiva was starting from ecological background in India, exactly it was happening with Chipko's women. They struggle to live, and they defend their life by agining and protesting the mining where damaged their life sources. Beside that, they also acted with real action to overcome the ecological crisis. Shiva's view about the ecological crisis and women have a relationship, which was studied by the environmental ethics, ecofeminism. Ecological crisis that occurred was a result of the Patriarchy Capitalist system that exploited the nature excessively. Dualistic dichotomous attitude and dualistic dominating made this problem increasingly cleared that the causes of crisis root was done by a patriarchal system that characterized by masculine.
- 2. The countermeasures which offered by Vandana Shiva was concept of femininity, and jointly with men and women for taking responsibility for life and the maintenance of life on this planet. Shiva symbolically brought nearer the forest like a mother. Where the forest and women were described as the relationship of a mother and child. Mom would use all sorts of

- ways to be able to save their children, including sacrifice their bodies and souls willingly. Chipko's movement was expressions caring and great compassion of women to the growing trees in the forest. They put their bodies to protect the trees from bulldozer machine.
- 3. Human as caliph (*khalīfah*) was part of a servant of God who should preserve and manifest the teachings and attributes of God on earth. Women were the representatives of God that had the properties of eco-friendly, witnessing God's attributes in a woman was witnessing the most perfect, because women had *jamal* and *jalal* properties at once. And woman's womb like a nature where there was a living beings and it was a place of life. Nature was a Breath of the Merciful, in which God gave all His blessings to all beings in this universe, especially beings who had more capability. Thus, human rightly had an obligation to be grateful and to keep this nature with their *jamal* and *jalal* nature.

B. Suggestion

 About Vandana Shiva's ecological crisis and women are thought contributions that is very important to be studied. So it can be used in addressing the environmental issues. However, with this thought, let's realize that life is everything to humans. And nature is a life for all beings to be maintained its preservation. For industrialization and capitalism let them

- reset their thinking that the excessive activity or action will bring to the destruction, and it must be stopped.
- 2. In the instruction of the environmental ethic is ecofeminism that need more deepened with base of comprehensive Islamic perspective. Thus, this study does not just stop at this study, but is expected to be growing and growing, so it can enrich the science.

C. Closing

All praises and thanks to Allah SWT. Almighty and Wise has been giving blessing and guarding the writer in completing this final project research. And researcher do not forget to say *shalāwat* to the King of Prophet Muhammad Saw., for materialize this final project.

The writer realized the shortness of time in writing this final project, but the writer has tried maximally to pour a struggle to get it done. Yet the writer considers that the work is still far from perfectness and also less satisfying. So, the writer always hopes the constructive critiques and comments from any sides.

At least, the writer hopes that this work will be valuable and beneficial for the writer especially and for readers generally. And writer also hopes it can assist future research. *Bārakallāhulak*.

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