

Exploring Theory And Application Of Ecofeminsim And Queer Ecologies

VINIKA PANCHAL

Department of Humanities, Graphic Era Hill University, Dehradun, Uttarakhand, India 248002

ABSTRACT

Many ecofeminists see heterosexism as an issue, but there has yet to be a systematic investigation of the points of contact between ecofeminism and queer theory. It will be claimed that queer ecology's theoretical synthesis aids in expanding the conceptual and material scope of both disciplines. However, queer theory, posthumanism, and developing notions of complexity within the study of ecology have not yet been comprehensively connected with critical strands of urban ecology like urban political ecology. In contrast, this demonstrates queer theory's limited interaction with cityscapes.

KEYWORDS Ecofeminism, Queer Ecology, Urban.

INTRODUCTION

"The term "queer ecology" is used to describe an amorphous, constellation of practices across disciplines that reimagines evolutionary processes, ecological interactions, and environmental politics from a queer theoretical perspective in order to challenge dominant heterosexual discursive and institutional articulations of sexuality and nature. The fields of evolutionary biology, queer geography and history, feminist science studies, ecofeminism, and environmental justice all contribute to the development of contemporary queer ecology. Current research in this area is shedding light on the nuances of modern biopolitics, making vital links between the material and cultural elements of environmental crises, and offering fresh takes on old debates.

Greta Gaard, an advocate for queer ecofeminism, expands the list of Western dualisms beyond the binary categories of culture and environment to include the polarities of white and nonwhite. Gaard contends that erotophobia is the driving force behind Western culture's suppression of nature and "all that is associated with nature, including women, the body, emotions, and reproduction." "One of the most valuable insights to come out of Gaard's work is her emphasis on 'erotophobia' as a key link between heterosexism and ecological degradation," write Catriona Mortimer Sandilands and Bruce Erickson in the introduction to the Queer Ecologies anthology. "This allows for a consideration of environmentalism as a sexual politics, as a form of aesthetic and corporeal struggle against the disciplinary logics of heteropatriarchal capitalism." Like Evans, Mortimer-Sandilands and Erickson explore the ways in which heterosexual men have historically valued the wilderness as a site of heightened masculinity. Mortimer-Sandilands and Erickson, by framing their work as a "invitation to open

queer theory to ecological possibilities," these authors, following in the footsteps of Gaard, challenge dominant heterosexist viewpoints and claims by arguing for the relevance of a queer ecological perspective "nature" and to "green" queer politics.

LITERATURE REVIEW

Dipanwita Pal (2021) Ecocriticism is "a new term for ancient wisdom," as Diamond and Orenstein have phrased it. This ethical framework investigates the links between androcentrism and ecological devastation. Activists and scholars in the 1980s came up with the concept in reaction to various social movements. The Green Party of the United States adopted ecofeminism as its political platform during the antiwar movement of the 1970s and 1980s. Francoise D'Eaubonne (1980) coined the phrase in her seminal work "Feminism or Death." Beginning in the mid-1970s, ecological criticism emerged as a central theme in feminist movements around the globe.

Danila Cannamela et.al (2019) two strangers, a homosexual guy named Paolo and a pregnant lady named Mia, embark on a road journey from the north to the south of Italy. In this story, the Italian environment plays host to a relocating protagonist, challenging traditional gender roles in relation to the outdoors in modern Italy. As a result of the journey, Mia is able to "move away" from her "natural" maternal position, paving the way for Paolo to take on that role in relation to herself, Italia, and the rest of Mia's family. By offering an alternative paradigm of cultivating ecomasculinity, The graphic eco-logos that Mollo creates are an attack on the idea of traditional masculinity. Paolo and Mia's interesting connection to the Holy Family in Christianity, the film also challenges the concept of famiglianaturale (natural family). In the end, the multiplicity of differences shows how inclusive and complicated nature is.

Samuele Grassi (2017) This article integrates feminist ecocriticism, ecofeminism, and queer ecological theory to investigate bodily forms of resistance against multifaceted oppressions of women, people of color, and the land. Examining the short story "Water" by the acclaimed Indigenous Australian author Ellen van Neerven (from her 2014 collection Heat and Light), This essay proposes a feminist politics and ethics of care that is not essentialized in order to build utopias outside of the bounds of sovereignty, the West, patriarchy, and whiteness.

Carol J. Adams (2015) Carol Adams's provocative and thought-provoking book *The Sexual Politics of Meat* examines the connections between modern culture's pervasive sexism and its fixation with meat and masculinity. The book that came out in 1990 is still having an enormous effect on the lives of tens of thousands of people as we go into the second decade of the 21st century. A fresh afterword with over 20 images and assessments of contemporary events prove the book's enduring relevance in the Bloomsbury Revelations edition, released in the book's silver anniversary year.

Niyathi. R. Krishna et.al (2014) Ecofeminism is very important in India and other developing/underdeveloped countries because it sheds light on the ways in which industrialized nations have exploited and invaded the natural world in the name of globalization, urbanization, and progress. The way we interact with the natural world, other sentient species, and those of the opposite sex/sexual minority may also provide light on

gender problems and prompt more inquiry and analysis. According to ecofeminism, patriarchal society's male-centered values and norms also contribute to the oppression of environment, just as they do to the subjugation of women. Literature is also a source of inspiration for ecofeminism. My research will center on a selection of novels by Sarah Joseph and Anita Nair, Each one is a kind of resistance against the conquest of land and life that is imbued with the vital post-colonial legacy of ecofeminism in the Indian socio-political and cultural context., and as a vehicle for envisioning a future in which the world is both environmentally and equitably equitable for women and men. My current research is to analyze the textual and conceptual core of ecofeminism in its most condensed form in a few of Sarah Joseph's and Anita Nair's books. To do this, a comprehensive and extensive literature review of pertinent ecofeminist ideas and viewpoints is required.

QUEER ECOLOGY AND HUMAN SOCIETY

When thinking about human geography, queer ecology is equally important to examine. As an example of a particular application of queer ecology, Catriona Sandilands points to lesbian separatist groups in Oregon. To fight the prevailing ecological interactions, Sandilands argues that marginalized populations develop new cultures of nature. Since LGBT politics and environmental politics have a common concern for the environment, they have formed a powerful relationship. The term "queer geography" draws attention to the geographical arrangement of sexuality, which raises questions about sexualization and access to natural areas. Therefore, it follows that sexual encounters give birth to new types of ecological connections. Further, queer ecology challenges the normal equating of the outdoors with sexuality. Urban parks, for instance, represent hierarchies of property and ownership, which, according to Matthew Gandy, makes them heteronormative. The term "queer" in reference to urban nature extends beyond sexuality to include geographical diversity and oppression.

Even in private residences, queer ecology is crucial. Because of its social context, the house typically has an environment that reinforces heteronormativity. Will McKeithen investigates the ramifications of the term "crazy cat lady" in the context of queer ecology at home. The "crazy cat lady" typically challenges heterosexist norms in the house because she does not prioritize having a romantic, masculine, human spouse above caring for animals. The house is transformed into a queer environment when heteropatriarchal rules are rejected and multispecies intimacy is embraced.

Feminist economics, which focus on issues like child care and reproduction, include ideas from queer ecology. Queer ecology is a tool used by anti-capitalist feminists to untangle the gender binary, namely the relationship between a woman's reproductive capacity and the need to participate in social reproduction and caregiving.

SEXUALIZING NATURE, NATURALIZING SEXUALITY

Both ecofeminism and queer theory have their roots in the recognition that Western culture's devaluation of the sexual reflects and reinforces its devaluation of women and of nature. Criticisms from ecofeminism that highlight the normative dualisms of Western cultural ideology may lead one to this conclusion, value hierarchy, and logic of dominance. Warren

elaborates on that price Dualist worldviews are those that divide reality into two distinct categories, where each side of the dualism is "seen as exclusive (rather than inclusive) and oppositional (rather than complementary), and where higher value or superiority is attributed to one disjunct (or, side of the dualism) than the other" (1987, 6). The "dualized structure of otherness and negation" (1993, 42) that Plumwood claims the master identity generates is essential to its functioning. Ecofeminists have discovered many components of the dualism's linked structure.

TOWARD A QUEER ECOFEMINISM

Some of the most pivotal moments in Western history illuminate the roots of queer ecofeminism. Perhaps more than any other time, the conceptual ties between sexism, feminism, and the natural world became crystal clear in the 16 and seventeenth centuries. Ecofeminist ideas owe a great deal to the conceptual groundwork given by such links. That colonial invasion of indigenous peoples in the Americas was sanctioned in part on the basis of the natives' sexual habits, and that women suspected of witchcraft were routinely burnt alongside males who had sex with men, and that these are all examples that have been restored and interrogated in order to establish the foundations for queer ecofeminism. Though I do not believe that "co-occurrence equals causality," I do argue that it is crucial to trace the roots of an ideology that links the erotic, queer sexualities, women, people of color, and nature back to the same historical period in Western Europe when witch burnings, scientific exploration, and colonial oppression all reached their zenith.

In our bodies and everyday lives, Those who live in harmony with nature and the erotic today nonetheless suffer the repercussions of Western civilization's centuries-long colonialism. Rejecting this colonization necessitates an openness to the erotic in all its forms and the formation of alliances aimed at establishing a democratic, ecological culture founded on our mutual emancipation.

To realize this culture, we must integrate the teachings of ecofeminism and queer theory. In order to escape this system of pervasive violence, feminists have long argued that the erotic must be liberated, but not in a naive liberal scheme that would allow for more pornography or sexual encounters between children. Rather, For the erotic to be freed, Western ideas about it that pit it against rationality, civilization, humanity, and masculinity must undergo a radical metamorphosis. From a queer ecofeminist vantage point, freeing the erotic entails reimagining people as full and equal members of culture and environment, free to investigate the eroticism of reason and the singular rationality of the erotic. For the same reasons that ecofeminists should care about queer liberation, queer people should care about the freedom of women and the environment. It is time for us to forge stronger alliances in the sake of our shared liberty.

QUEERING URBAN ECOLOGY

It is necessary to define the scope of both queer theory and urban ecology in order to construct a case concerning their potential overlap. In the early 1990s, Teresa de Lauretis coined the term "queer theory," which has since broadened its scope to include a variety of

concepts that she later rejected. There are at least four interconnected aspects that stand out: first, calls for further scholarly investigation on the cultural, historical, and geographical dimensions of human sexuality; the dismantling of sexual categories and norms linked to the controlled, confined, and knowable human subject; the post-Stonewall activist program; the critical reappropriation of the word "queer". Many academics, like de Lauretis, have voiced their displeasure with the conceptual vagueness of queer theory. However, others continue to use the word "queer" for this precise reason. In particular, the conceptual terrain of queer theory has expanded well beyond a criticism of heteronormativity, and is currently being used to a broader reconsideration of human identity and sexuality as a whole. According to Oswin, An expansion of queer theory "beyond a sexual politics of recognition" would include areas such as feminism, materialism, and postcolonialism. Kath Browne, for example, (2006, p. 888) offers the term "queer" "not as a simplistically appropriated identity category, but as a fluid set of possibilities and contestations" and argues for a "broader inter-disciplinary queer theory" (p. 891). Where, however, would a more nuanced understanding of queer theory find itself in dialogue with urban ecology?

Smaller-scale studies of urban nature, especially in European cities, preceded the development of urban ecology, also known as *sensustricto*, in the 1960s and 1970s by ecologists and other natural scientists. Studying urban habitats, which put greater attention on the role of neophytes, novel biotopes, and unanticipated socioecological processes, has upended phytogeographical traditions of landscape classification and interpretation. Although there has been some progress in the field of urban ecology, there is still a wide variety of opinions, with some people seeing urban nature as "a degenerate version of adjacent rural ecosystems" and others appreciating the "intrinsic worth" of urban ecosystems and unusual species assemblages.

Distinctions may also be drawn within urban ecology on the basis of the epistemological methods that are used to include human impact on ecological systems. As the recent symposium in the journal *Cartographica* demonstrates, human ecology in its widest sense has tended to concentrate on more isolated or premodern communities and has failed to apply meaningful ideas to modern society. Natural science metaphors and parallels have been heavily relied upon in ecological studies of urbanization, whereas the social and political aspects of urbanization have been largely ignored. However, the 'first wave' of urban political ecology has had significant problems, such as a deterministic focus on the creation and interpretation of urban nature and, in some instances, a poorly conceived understanding of nature. Newer explorations of post-humanist ontologies of political action and the human subject, as well as the application of analytical tools evolved from political ecology to a larger variety of situations or instances, have helped to alleviate some of these constraints.

CONCLUSION

The queering of urban ecology creates room for alternative understandings of city wildlife. Queer space and urban heterotopias complement one other conceptually, shedding light on how people interact with physical environments and illuminating the potential for cultural and political coalitions to form in defense of certain landmarks. The convergence of queer theory and urban ecology challenges traditional ways of classifying urban environments. This results

in a blurring of the lines between design and "nondesign," a weakening of the ties between "wild nature" and "landscape authenticity," and an expansion of the concept of "pleasure in nature".

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