

## Vandana Shiva, *Staying Alive* (1989)

How is this piece different from what we've read so far? What are the various assumptions that Shiva questions and rejects? To what extent do you agree with her analysis?

Shiva, an Indian physicist, activist, and **ecofeminist**, is a strong voice in the **anti-globalization movement**, and, as a voice of the 'global south', underscores the difference between Northern and Southern environmentalists

What aspects of "**globalization**" is Shiva critical of, and Why? When the delegates of the World Social Forum (or the Yes-Men) say that 'another world is possible', what do they mean?

### Introduction

- "**Green revolution** agriculture has decreased genetic diversity and increased the vulnerability of crops to failure through lowering resistance to drought and pests." (**why would the green revolution decrease genetic diversity?**)
- "modern science and development are projects of male, western origin, both historically and ideologically. They are the latest and most brutal expression of a patriarchal ideology which is threatening to annihilate nature and the entire human species." (**What is this saying? What does Shiva propose as an alternative?**)

### Ch. 1: Development, Ecology, and Women

- According to Shiva (and Rosa Luxemburg), "colonialism is a constant necessary condition for capitalist growth." (**This was definitely true during the British Empire, but do you agree that this is still true today? There are many prominent—and cogent—defenders of trade liberalization and modern globalization who would strongly disagree.**)
- "The displacement of women from productive activity by the expansion of development was rooted largely in the manner in which development projects appropriated or destroyed the natural resource base for the production of sustenance and survival...the assumptions are evident: nature is unproductive; organic agriculture based on nature's cycles of renewability spells poverty; women and tribal and peasant societies embedded in nature are similarly unproductive, not because it has been demonstrated that in cooperation they produce *less* goods and services for needs, but because **it is assumed that 'production' takes place only when mediated by technologies for commodity production**" (3-4)
- Viewed in this light, what are the ways in which "development itself is the problem"?
- "**Maldevelopment** is the violation of the integrity of organic, interconnected and interdependent systems, that sets in motion a process of exploitation, inequality, injustice and violence. It is blind to the fact that a recognition of nature's harmony and action to maintain it are preconditions for **distributive justice**."
- the "imperative to recover the feminine principle as the basis for development which conserves and is ecological."
- "Political struggles of women, peasants and tribals based on ecology in countries like India are far more acute and urgent since they are rooted in the *immediate threat to the options for survival* for the vast majority of the people, *posed by resource intensive and resource wasteful economic growth* for the benefit of a minority." (This is a key point, but also a key claim...remember Shiva's positioning in the anti-globalization movement.)
- **Separating subsistence living from poverty via dispossession or deprivation: we tend to lump the two together, whereas Shiva is saying they are very, very different.**

### The Anti-Globalization Movement

- The 'development project' as manifested by the International Monetary Fund (IMF), the World Bank, and the World Trade Organization (WTO)
- The debate over **intellectual property** (IP) rights – how is this relevant to what Shiva's talks on agriculture?
- The growing influence of multinational corporations in exacerbating environmental degradation and poor labor practices around the world