

Vandana Shiva, Environmentalism, Economic Globalization, and the 'Global South'

Important caveat: just as there are many feminisms, and many social contracts, there are many environmentalisms. Shiva's is one form, but is not representative of environmental thinking as a whole (indeed, nothing is).

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 is **economic globalization**? What are some other forms of globalization?
 - How is Shiva positioned in the debate over **intellectual property** (IP) rights?
- What aspects of globalization is Shiva critical of ("the **development project**"), and Why? When the delegates of the **World Social Forum** (or the **Yes-Men**) say that 'another world is possible', what do they mean?
- "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?)
- What does it mean to say that Shiva is criticizing the **Enlightenment project**?
- What was the **green revolution**, and why would it decrease genetic diversity?

Staying Alive, Ch. 1: (1989): Core claim - "colonialism is a constant necessary condition for capitalist growth."

- "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) (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.

Earth Democracy, Introduction: Principles of Earth Democracy (2005)

- Shiva's perspective is one of **environmental justice** – what does this mean to you?
- (1) Chief Seattle's 1848 speech and the role of the 'Western' concept of property and land ownership
 - "the planet as private property" versus "the planet as a commons" Which resources should be private?
- (2) "Globalization's transformation of all beings and resources into commodities..."
- (3) "These movements simultaneously identify the **other** as enemy and construct exclusivist identities..."

The **10 Principles of Earth Democracy**: 1) All species, peoples, and cultures have intrinsic worth, 2) The earth community is a democracy of all life, 3) Diversity in nature and culture must be defended, 4) All beings have a natural right to sustenance, 5) Earth Democracy is based on living economies and economic democracy, 6) Living economies are built on local economies, 7) Earth Democracy is a living democracy, 8) Earth Democracy is based on living cultures, 9) Living cultures are life nourishing, 10) Earth Democracy globalizes peace, care, and compassion