

Vandana Shiva, *Staying Alive: Globalization, Food, and the Environment*

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, and is a key critic of what she calls the **development project** (in short, neoliberal trade liberalization). Also keep in mind that trade liberalization has its strong defenders. What are the pros and cons of 'free trade'? Which wins out, in your view?

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? Or, as Palast says in the clip with Pascal Lamy, are we really living in what Francis Fukuyama calls "the end of history"?

Foreward: how does this tie in to what we've learned on feminism last class? How does the author of the preface (not Shiva) view the 'feminine principle', as it relates ecology, ethnicity, and the rural/urban divide?

Introduction

- What does it mean to say that Shiva is criticizing the **Enlightenment project**? (xiv)
- What was the **green revolution**, and why would it 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

- Do you agree that "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 ...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)
- "**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.)
- N.b.: Separating subsistence living from poverty via dispossession or deprivation...

Excerpts from Ch. 2: Science, Nature, and Gender (not assigned)

- "The relationship between reductionism, violence and profits is built into the genesis of masculinist science" (23)
- "The object of study is...isolated from its natural surroundings, from...other objects and the observer(s)." (29)
- "As Kuhn has shown, scientists are not in practice...aware of the existence of alternatives" (33)
- "For those who have internalized linearity in history and nature, taking guidance from ethno-science will seem like 'going backwards'. For others, who see plurality as the stable order for natural ecosystems and human societies, being enlightened by ethno-science will amount to returning to the appropriate path after having gone astray for a while on the reductionist road." (35)