

ECOFEMINISM: THE RELATIONSHIP BETWEEN WOMEN, ANIMALS AND NATURE IN DHRUV BHATT'S *AKOOPAR*

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Abstract

This paper will be dedicated to explain Eco feminism in the work of famous gujarati writer Dhruve Bhatt's Akoopar. I will discuss Eco feminist traits in the work of Dhruv Bhatt. Further I will explore the world of Nature and its relationship with Human beings and Animals. I will also explore the emotional connection between the Mother Nature and Women with the portrayal of female characters from the novel Akoopar. As I observed Women too are in majority depend on their surroundings like Nature and selflessly servethe world but they are not rewarded as they should be. In this paper I would like to elaborately explain the inner deep relationship between Animals of Gir like Lion/Lioness with the females of that area and how they helps each other to grow and survive together.

Keywords: *Eco feminism, strength, opposition, nature, animals.*

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Introduction

The term ecofeminism may bring the inquiry up in our brain regarding why women and nature are associated with one another, in this manner suggesting the need to consider the interface among women and nature. Albeit some ecofeminists reject this association (Ortner, 1974), while others underscore the relationship among women and nature to be solid (Daly, 1978), most ecofeminists think that the connections among women and nature can be continued based on philosophy, science (Starhawk, 1989, 2002), metaphysics (Griffin, 1980), and a background marked by abuse (Adams, 1994; Eaubonne, 1978; Merchant, 1980; Ruther, 1975). The association of women and nature is commonly founded on three cases of an experimental, theoretical, and epistemological character (Eaton and Lorentzen, 2003; Warren, 1996). To start with, the experimental case shows that the firsthand survivor of the effect of ecological disintegration is woman for the sake of the improvement of science and innovation due to her nearby affiliation and reliance on nature. To put it plainly, the ecofeminist experimental case inspects the sociopolitical and financial structures that diminish numerous women's lives to destitution, environmental hardship, and monetary weakness (Eaton and Lorentzen, 2003, p. 2). The second calculated case centers around the development of society based on a "chain of importance and dualism" (Eaton and Lorentzen, 2003, p. 2), which uncovers male centric philosophies as the main drivers of control of women and the abuse of nature. The third case is epistemological, fixating on information on nature. In this viewpoint, women have truly been agrarian cultivators and along these lines favor reasonable and sustainable farming. Besides, they are proclaimed as guardian angels of nature, contributed with the mission to ensure, save, and sustain the earth (Daly, 1978; Eaubonne, 1974; Merchant, 1980; Mies and Shiva, 1993; Ruther, 1975). These are the three associations among women and nature which have cleared the way for ecofeminism to outline banter on the abuse of women and nature.

Ecofeminism, the neologism, was instituted by a French essayist Françoise d'Eaubonne in 1974, in her way-breaking book, *Le Feminisme Ou la Mort*, which was never converted into English. Her central aim was to shout to women to spare the planet. Françoise d'Eaubonne, an author of the

surge of Feminism and Ecology, guarantees that the underlying driver of control of women and nature is male controlled society. She has given a refined recorded examination of man centric society, continuing that that the last shows up toward the finish of the Neolithic time frame, prompting the transformation of dry to flooded horticulture with the assistance of present day innovation. Different variables that at last incite environmental debasement are the aging of richness and the fatigue of the assets. Francoise affirms that women are life-providers, life-preservers, and have worry for people in the future, though men are exploitative, ravaging and subordinate women and nature. All things considered, she contends that a more adjusted connection between the genders would decipher as a more adjusted connection among creation and utilization. Further, this idea reemerges in Silent Spring Carson (2000), which centers around the evil part of man's mechanical advancement and its unfavorable impact on condition, specifically the utilization of harmful synthetics in the open country and the inescapable decimation of untamed life in America. Further, she makes an all-around contemplated contention that people and biology are cut out of the same cloth: without one, the other can't exist. In that capacity, both must be dependent upon impediments to keep up the attractive harmony between the human and nature.

Ynestra King, a North-American ecofeminist, adds her viewpoint to the advancement of ecofeminism as a hypothesis which, however out history, has set up an association among women and nature, by considering women as substandard compared to male-ruled culture and all social practices as the foundation of biological demolition. Argumentative women's liberation (King, 1990, 1995) endeavors to determine this nature/culture dualism. Moreover, differentiating to the idea of different ecofeminists, Mary Daly, an American extremist lesbian women's activist, has given her astounding commitment to the field of ecofeminism by her significant work Gyn/Ecology (1978), guarding that male association with culture is commonly considered as better than that of women' association with nature; in any case, she herself dismisses this conviction and supports that the female/nature association is an all the more a quality than a shortcoming. She further compares female and male characteristics, with women being characterized as having nurturing power, encouraging a unique association among creature and earth, though men have a passing managing power, which interprets as an inadequacy of holding with nature, and the dangerous authority over women and nature.

Eco feminism is drawn on the concept of analysis of the relationship between human and nature. It is one of the branch of *feminism*. The main purpose of Eco feminism is to evaluate the connection between women and nature. As we all know that both women and nature are treated by male

centered society in many parts of the world Most of the Eco feminists believes that the connection between women and nature is so strong as they both values of reciprocity, nurturing and cooperation.

The basic conceptions of nature and women are inter liked: Earth as female and Female as an important earthly element. With this we can say that both nature and women have gone hand and hand, both are facing such bias and discrimination from the society. It is the responsibility of society to overcome it by providing such respects towards them. At present according to me it is the right time to reestablished both women and nature because they both are creator of the world.

Ecofeminism in Dhruve Bhatt's *AKOOPAR*

Akoopar is written by Dhruv Bhatt Dhruv Bhatt's this novel Akoopar is Eco-centric novel. In this novel he described the nature of Gir with many different characters belong to that area of Gir. The main characters of the novel are The Narrator, Aima, Sansai etc. Sansai is the central female character of the novel. In the beginning of the novel Dhruv Bhatt discussed How narrator came to Gir region. Firstly, in the areas of Lions, he eagerly wanted to meet Aima as he had heard a lot from the people about the bravery of Aima being a female in the area of The Gir.

In Akoopar in the beginning of the novel narrator came to meet the people of Gir. He wanted to meet Aima but narrator was looking for someone who could show him the way to Aima. On a way to Aima's nest he heard the voice of Sansai. She is a strong woman of the entire novel. On a way to nest she told the narrator that they had to pass the Lioness. Narrator realized that it was impossible to go by lionesses sitting on the way. But he decided to follow the brave woman Sansai. According to Dhruv Bhatt Sansai was made brave by the nature and the strong surroundings of the Jungle of Gir. She was living with Lions and Lionesses like they all area a family members. They all equally respects each other. The Narrator added that one of the cubs came across at that time Sansai glanced at the Lioness and said,

"Ranjana, My mother, rest assured.

I am not going to harm your cubs."

After above brave words uttered by Sansai they moved away by them. This incidence told us about the attachment of Sansai with the animals of Gir and her fearless approach towards the life. She is truly a brave daughter of the mother nature. Sansai is an intelligent woman. A woman who cares for the land of Gir and the Lions / Lionesses.

Here we can find the effect of Eco Feminism when Sansai came to know that somebody had killed the Lion, She immediately asked to inquire about the matter as she is much worried about the

lives of the Lions inside the Gir. She asked to Chhakadwalas because she believed that killers must come in the Gir by Chhakadawrick show with equipments. It shows the connection of Sansai with the nature of Gir.

Sansaias born and brought in the nature of Gir so she loves nature but she has highly regards for the human beings too. She took much care for Dhanu when she was attacked by Lion. In short we can say that being female she is a care taker of Gir and its people. Even this novel *Akoopar* begins with the word 'Khamma Gayrne' spoken by Aima when narrator was in Aima's Ness. Actually Aima was an elderly lady so every man and women respects Aima in the entire region of Gir. Aima never visited any school in her entire life though she is aware about all the kinds of geographical changes that took place in Gir so we can say that she is highly an intelligent woman. Many a time Aima talked about the different kinds plants like *Kuvadiao* and guided the people of Gir with botanical knowledge that what did they do for badly plant *Kuvadiao*. She even talked about the history that how *Kuvadiao* could be removed from the jungle of Gir. Even though Aima never visited any institute she is an excellent painter, In the are of Gir Aima's paintings are very famous but she is so dedicated to the natural beauty of the nature of Gir, She tried to create the beauty of Gir in her paintings. Here we can admit that All the female characters of *Akoopar* are very close to the nature and presenting the concept Eco Feminism through their acts and attachment of the nature.

With respect to the Eco Feminism's point of view in the novel *Akoopar* the character of Lajo is also very effective. She is very close to her cow Dhanu and other animals or nature of the Gir. Name of her cow is Dhanu. Here I would like mention that all the people of Gir are considered their animals as important as human beings that is why they offered human names for their beasts. When Dhanu was attacked by lion Lajo came to see her. She became very emotional and cried a lot, this can shows her feelings towards the nature and animals. When lajo and narrator came to know about Lion's attacked on Dhanu narrator explained that,

"At this time; All Aone?....."

As a woman Lajo was not scared. So for me it was difficult to express my dear openly.

'ok, we shall get down."

So, narrator was worried but Lajo didn't have fear. This shows fearlessness of Lajo.

Rani is also an important female character of the novel *Akoopar*. She is surpanch in the novel of village named Madhupur Bara. When narrator met her, he realized about the inner depth understanding of any female belong to such rural area like Gir. He was shocked when he came to know about the ideas of how we can protect the Mother Nature and all the elements which are

connected with the Nature. Narrator further talked about how Rani advised to the fishermen not to kill whales/Sharks as they too are an important part of the nature. Rani said to fisherman;

“ So listen to this and understand the matter, my brother.

The male bers do not come to this place.

Here come only the female ones, only the daughters.

They are here to give birth to their young ones...

Rani wiped her eyes with the end of her *odhani*,

Looked at the fisherman and said further,

“The pregnant daughters who come to the parental

home are caught along with their young ones.

Is this fair on our part?”

She did not merely compare with the daughter of the family. This is the natural understanding. She possessed this wisdom and understanding that had come down into their blood gradually from generation to generation for thousands of year in a peculiar way. She succeed to stop the fishermen for hunting of whale/shark as a female surpanch. This shows her affection towards the nature. Here we can feel many elements of Eco Feminism through the portrayal of all the female characters from the novel *Akoopar*.

To conclude my paper I would like to add one more incidence from the novel *Akoopar* that when sansei and the narrator met to Lajoat her ness, she talked about the attacked of Lioness on her cow Girvan. At that time Lajo said;

“Then wiping her eyes she said, ‘Don’t try to save

Her from the clinches of the lioness now.

They must have attacked her out of their dire hunger.

Take it that I have offered Girvan to the lionesses”

Then Lajo also observed fast for her cow Girvan. This is the connection between people and animals of the Gir. We can say that the whole novel *Akoopar* talks about the relationship between human and nature. It is also about the relationship between human, nature and animals. Thus we can say that *Akoopar* is an anthropological study of harmonious co-existence of mankind with nature. We can also add that *Akoopar* is the best example for the study Eco Feminism’s aspects through the different female characters depicted by Dhruv Bhatt in it.

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