

**ECO-FEMINISM AND CPR's IN AGRARIAN  
SOCIETIES:CASE STUDY OF SUGARCANE  
FARMING IN KARNATAKA, INDIA**

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# Introduction

## **ECO-FEMINISM**

A philosophical and political movement that combines ecological concerns with feminist ones, regarding both as resulting from male domination of society.

In other words, the term Eco-feminism is used to describe a feminist approach to understanding ecology. Its name was coined by French feminist Françoise d'Eaubonne in 1974.

As the title of My paper defines, **ECO-FEMINISM AND CPR's IN AGRARIAN SOCIETIES: CASE STUDY OF SUGARCANE FARMING IN KARNATAKA, INDIA** is one of the most emerging current issues and I m in the process of studying the same in detail in near future.

## **DEFINITION BY JIM CHENEY**

Concerns for the environment and women's concerns run parallel to, are bound up with, are perhaps one and the same, since both women and the environment have been treated with ambivalence and disrespect by the dominant culture.  
(Jim Cheney, 1987)



## **OBJECTIVES**

The objectives of this study are as follows :-

- 1. To analyze the role of women in sugarcane farming system.**
- 2. To study the social, economical and political behavior of women with respect to farming areas.**

# Methodology



Primary data -  
structured  
questionnaire

Secondary data

1)Eco Feminism has alot to do with agriculture.

2)Women form the backbone of sugarcane cultivation and farming, hence women approximately contribute to the half of farmers, who are involved in the cultivation of the crops.

3)Here, we can consider sugarcane as one of the annual crop which includes a mass participation of women in sugarcane farming process.



Women farmers tend to exist as the “Hidden Farmers”, with almost insignificant access to the agricultural resources, land, financial services, technologies, farming markets and even education.

Sugarcane is a high water-demanding crop, it is grown in 3 year-cycles and thus, it takes 18 months to grow fully. Later, it is harvested. Women play a very significant and essential role in agricultural activities.

In Sugarcane farming system, basically, most of the farming tasks are done by men. But the woman are no way behind. They are the primary maintainers of the crop production.

Woman farmers, according to a survey conducted in Mysore, Karnataka, India, not only help in farming allied activities but also take up the primary responsibility of creating the water channels that are helpful in providing necessary amount of water to the sugarcane crops.

Along with creation of small channels in the land field, in order to promote good growth of sugarcane, women also take initiative in maintenance of the sugarcane and they contribute to the sugarcane farming system more than what is merely described generally.

# **SOCIO–ECONOMIC CHARACTERISTICS OF SUGARCANE FARMING WOMEN**

The participation of farm women in sugarcane cultivation is basically affected by variables like age, education, family type, religion and caste, and land ownership (total holdings).







The socio-economic characteristics of farm women are analyzed and presented here as per the statistics. The stats explain that majority (49.46 percent) of farm women belonged to middle age group followed by young age (30.15 percent) and old age (20.39 percent) group.

The study also shows that majority of middle aged farm women, in all work areas, were highly active. While taking into consideration their **Education**, result revealed that the majority of farm women are illiterate (33.43 percent), followed by literate (27.62 percent), primary level (22.26 percent), middle level (14.38 percent) and only (2.31 percent) are graduated.



**Caste** is a category whose members are assigned a permanent status within a given social hierarchy (Tewari and Dwivedi, 2013). Result on caste category indicates that maximum 48.58 percent belonged to other backward class and 34.56 percent were from schedule caste and rest of the farm women 16.86 percent were to general category.

Another important variable in rural society is the **Emergence Of Nuclear Families**. Traditionally, the social structure in the rural areas encouraged the joint family ideology but now, there is more of nuclear family system than joint family system.

## **Benefits of Farming System**

We, as a society, need to enhance the participation of women in agriculture as the agri-drivers. This would proportionally benefit the society and farming system in multiple ways such as:-

- Helpful in facing several agriculture-related challenges and Obstacles and over come them.
- Make effective use of Opportunities that can be availed from farming systems.

- Preparation of plans that can help in targetting women in terms of Management of resources such as over all income, productivity, natural resources, etc.
- Involve women in product designing and innovating the same, which also tends to provide recruitment to various women.
- It can strengthen investments in agrarian-research and farming assessments.



## **CONCLUSION**

As the contribution of women towards sugarcane farming in karnataka is the topic of concern here, it also highlights the perceived value of women in farming system. It also shows that the market forces here in our country, have huge influence in enhancing the gender equality ideology.

In economies that have a low agri-income, it also concentrates on growth of anti-poverty forces. This simultaneously effects the over all family earnings and remunerations earned by women from sugarcane farming systems.

What will humans do in the next year to move us through the current time of crisis, and beyond into what will be? In the next five years? One of our options is to bring together the wisdom of elder generations and the spark and urgency of the youngest generations to weave a fabric for the future that is strong with ingenuity, cooperation, and reciprocity.



The first step in any process, whether putting food up for the winter, or developing massive social change, is to gather. Gathering together to speak about the connection between women's lives and environmental crisis, about social catastrophe and climate change, about contaminated water supplies and corporate profits is where we begin.

We begin to pull threads of connection closer together, threads that we have been led to see as unrelated. And hopefully, we find focus on these issues and find solutions to them as immediately as possible.

**"Save Nature, Save Feminism, Save Lives!"**

**THANK YOU**