

Narratives of Ecological Feminists: An Analytical Study of Development, Displacement and Environmental Issues in *The Daughter from a Wishing Tree* and *Women in the Wild*

Patel Kavan Rajubhai

The convergence of ecological and feminist ideologies is the focus of ecofeminism, a significant framework that emphasises the parallel forms of oppression that women and nature experience within patriarchal societies. The term is a critique of power systems that exploit both ecological and social resources for economic and industrial advantages, and it is rooted in the broader feminist and environmental movements. Ecofeminism is a perspective that emphasises the intrinsic value of nature and the critical roles that women play in the preservation of ecological harmony. This philosophy emphasises the necessity of rejecting exploitative paradigms and adopting sustainable, equitable models of coexistence. Ecofeminist themes are interwoven in Sudha Murthy's *The Daughter from a Wishing Tree* and Anita Mani's *Women in the Wild*, which serve as profound literary exemplars in this context. The anthology of mythological tales by Murthy re-thinks ancient narratives, portraying female deities and heroines as stewards of nature who exemplify nurturing traits and resilience. Her narrative frequently alludes to Indian mythology, illustrating a symbiotic relationship between women and the environment. Human tendencies to prioritise industrial and material gains over ecological equilibrium are frequently critiqued by greed, a recurring motif that threatens this connection. Murthy's use of mythological allegories acts as an eternal reminder of humanity's duty to the natural world in addition to preserving traditional learning.

Women in the Wild by Anita Mani, on the other hand, this book chronicles the real-life experiences of women who work at the forefront of environmental preservation. Mani depicts the hardships of female activists who oppose development and industrial projects that endanger ecosystems and uproot communities through firsthand testimonies. These women frequently have to navigate gendered barriers in their advocacy work while simultaneously fighting environmental exploitation. Mani draws attention to the ways that industrialization often disguised as advancement—alienates women from their customary responsibilities as stewards of the natural world and places them in vulnerable situations of loss and migration. Her stories provide a striking window into the bravery and tenacity of women who stand out for ecological justice. Mani and Murthy together offer complementary aspects of ecofeminism. Mani's current tales expose the harsh realities of contemporary exploitation and displacement, whereas Murthy's mythological approach revitalizes eco-spiritual knowledge by highlighting harmony and reverence for environment. The connections between social justice, gender equality and environmental ethics are clarified by these publications. Both writers demonstrate the ongoing applicability of ecofeminism in tackling structural ecological and patriarchal issues by contrasting mythological insights with contemporary battles. The narratives of *Women in the Wild* and *The Daughter from a Wishing Tree* are examined in this study to see how they highlight ecofeminist issues.

In order to answer the demand to recover eco-spiritual knowledge and ethical frameworks for coexistence, it aims to expose the ways that industrialization and modernism upend the traditional ties between women and nature. In addition to criticizing the negative social and environmental effects of irresponsible development, Murthy and Mani's narratives praise the strength and tenacity of women as advocates for justice and ecological preservation. Together, these stories challenge readers' perceptions of nature and promote a more sustainable and inclusive future. These both writers are not actual ecofeminist author. But the

concept of ecological feminism is directly or indirectly mentioned in these literary things. As first, both writers show their feminist perspective and later they talk about ecological connection in their books. In *Women in the Wild*, presented women are the best examples of ecological feminism.

Nature as a Feminine Entity

Nature as a feminine entity has long been a prominent motif in literature, art and philosophy, representing attributes such as resilience, life-giving and nurturing. Ecofeminist narratives use this connection to criticise patriarchal and industrial systems for their exploitation and destruction of women and the environment. Two stories that illustrate this theme, *Women in the Wild* by Anita Mani and *The Daughter from a Wishing Tree* by Sudha Murthy use different storytelling techniques, mythological metaphor and real-life advocacy, respectively. Sudha Murthy employs mythological allegory in *The Daughter from a Wishing Tree* to investigate the interconnectedness of women and nature. Her narratives depict female characters as embodiments of the natural resilience, grace and nurturing power of women. Goddesses and female warriors are frequently depicted as environmental protectors, emphasising the harmonious relationship between humans and the natural world. Conversely, Anita Mani's *Women in the Wild* applies these themes to the real-world struggles and victories of individuals. The book underscores the human-nature connection and the critical role that women play in the preservation of forests and fauna by telling compelling stories of women activists. Mani chronicles the lives of women who are committed to the prevention of deforestation, wildlife trafficking and industrial encroachment.

Impact of Development and Displacement

Themes of displacement and development are central to ecofeminist narratives, as they depict the challenges that women and communities encounter as they navigate the encroachment of industrialization. This issue is examined from complementary perspectives in Anita Mani's *Women in the Wild* and Sudha Murthy's *The Daughter from a Wishing*

Tree. Mani's perspective is rooted in contemporary activism, while Murthy's is rooted in allegorical storytelling that is anchored in history and culture. Both authors criticize the unbridled pursuit of development, which not only disrupts ecosystems but also displaces indigenous women, severing their deep-rooted connections with the natural world. Mani's *Women in the Wild* offers a poignant perspective on the lives of indigenous women who are the primary victims of industrial projects. Communities that have coexisted in harmony with nature for generations are frequently uprooted by such endeavours, whether through deforestation, mining, or dam construction.

These women are deprived of their houses and their responsibilities as the guardians of their local environments. Mani's narratives underscore the dual oppression that these women endure: as members of marginalised groups advocating for environmental justice and as women who must contend with societal gender biases. Their displacement is not merely a physical removal; it is a representation of the devastation of their ecological knowledge, livelihoods and cultural heritage. The accounts of Mani expose the stark contrast between the irreversible damage that development causes to both ecosystems and human lives and the development that is touted as progress.

These topics are explored in Murthy's *The Daughter from a Wishing Tree* through cultural and mythical allegories, which serve as cautionary stories about the dangers of greed. Her narratives show how humanity's disastrous consequences stem from the destruction of ecological balance brought about by the quest of industrial prosperity and material gain. Murthy shows via her stories how people should all do their part to keep nature in balance, but how greedy people often fail to do so. These stories speak to modern environmental ethics and show how traditional knowledge and practices can provide answers to current problems. Traditional beliefs are relevant in resisting the forces of exploitation and environmental destruction, as Murthy shows via his storytelling and ecological analysis. Thus, these two major themes like 'development' and 'displacement' play a crucial role in these literary works.

Resistance and Eco-Spiritual Rediscovery

Mani and Murthy both emphasize the resilience of women who strive to protect their environments, despite some obstacles presented by displacement and development. Mani's *Women in the Wild* depicts women as active agents of change, resisting ecological devastation through community-driven initiatives and grassroots movements. These women frequently resurrect traditional practices and eco-spiritual knowledge, utilizing their cultural heritage to resist industrial exploitation. For example, Mani elucidates the ways in which women organize reforestation campaigns, advocate for sustainable farming practices and safeguard endangered species. Their resistance is not merely a struggle against external forces; it is a reclaiming of their identities and responsibilities as environmental protectors.

An Ecological Study in *Women in the Wild*

The book commences with a profile of the first "Birdwoman" of independent India, Jamal Ara, who was also arguably the most enigmatic figure in Indian ornithology. This profile was written by the sole male contributor, Raza Kazmi. India's inaugural female herpetologist, the 'Turtle Girl' like Viji, has ardently engaged in the conservation of India's freshwater turtles, leading to the re-discovery of the long-extinct Cochin forest cane turtle; the wildlife investigator Uma Ramakrishnan, who employs DNA analysis to study tiger behavior, along with numerous other enterprising women dedicated to conservation efforts. Some of the biologists profiled are characterized by the species they aim to protect, such as Vidya Athreya, who is renowned for her work with leopard *with human and scapes*. The most of the women who have been highlighted in this article have either made a significant contribution to the conservation of species and landscapes or have helped resolve the environmental challenges that wildlife in India face. *Women in the Wild* Presents real ecological study through women's scientific and literary works.

As primary sources, the investigation emphasizes the narratives in Murthy's *The Daughter from a Wishing Tree* and Mani's *Women in the Wild*. To reveal representations of nature, gender roles and resistance against ecological exploitation, these texts are broken down. Murthy's text is analyzed for its use of Indian mythology to symbolize the interconnectedness of women and nature, exploring how these allegories critique modern environmental practices. This article examines Murthy's work through the lens of Indian mythology, specifically looking at the ways in which the text allegorically critiques contemporary environmental practices through symbolizing the interdependence of women and nature. Displacement, ecological ethics, development pressures and eco-spiritual rediscovery are among the recurring themes identified in the study. The research establishes the manner in which the authors communicate ecofeminist ideologies by analyzing these motifs.

Conclusion

To conclude- this study emphasizes the importance of women in ecological discourse by examining Anita Mani's documentation of actual activism and Sudha Murthy's mythological storytelling. Both pieces contend that recognizing the intertwined oppression of women and nature is necessary to combat environmental deterioration. According to the study's findings, ecological feminism provides a key framework for reconsidering development paradigms and promoting a return to morally and sustainably coexisting with nature.

Works Cited

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