Deconstructing Neoliberal Climate Governance: A Feminist Analysis

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ARTICLE DETAILS	ABSTRACT
Research Paper	This research critically examines Neoliberal Climate Governance, focusing on its emphasis on individual responsibility through techno-scientific solutions. It investigates the consequences of framing climate change as a scientific problem, shaping policies and individual behaviors. The study adopts a feminist lens, particularly the concept of the "every day," to explore how differently situated bodies become sites for capital accumulation in climate governance. Mundane decision-making processes are analyzed to highlight the embodied impacts on individuals. The research employs a multi-disciplinary approach, drawing from climate governance literature and feminist theories. A qualitative analysis is conducted to explore the consequences of framing climate change scientifically and the positioning of diverse individuals as spaces for capital accumulation. The feminist lens guides the examination of embodiment, difference, and inequality within the context of climate governance. In-depth interviews, focus groups, and document analysis are used to uncover nuanced decision-making processes and their varied impacts on individuals. The study incorporates a diverse range of samples, including individuals affected by climate policies, policymakers, and experts in the field. Qualitative data is gathered through in-depth interviews, focus groups, and content analysis of relevant documents.
Keywords : *Neo Liberal, Governance, Feminist, Policies, Policy maker*	

The research also includes case studies of specific climate policies and their implementation in various geographical and social contexts. The expected outcomes include a deeper understanding of the consequences of framing climate change as a scientific problem and identifying opportunities for resistance against the production of neoliberal climate subjects. Expectations involve the potential revaluation and adjustment of climate policies to account for the embodied impacts on individuals. The research aims to contribute to ongoing discussions on the need for more socially just and equitable climate governance practices.

Introduction

Climate governance in Bangalore, Karnataka, India, has seen significant growth in recent decades, influenced by local challenges and opportunities. The city's climate governance efforts are influenced by its unique urban dynamics, socio-economic factors, and environmental pressures. Climate governance initiatives in Bangalore may address issues like air and water pollution, urban heat island effect, waste management, and sustainable transportation. The Karnataka state government and local authorities are working to formulate and implement policies to mitigate and adapt to climate change. However, dominant climate policy frameworks often prioritize technocratic solutions and market-oriented approaches, which may not align with the lived experiences and realities of the people in Bangalore. There may be tensions between top-down policy interventions and grassroots movements or community-led initiatives seeking more inclusive solutions. Climate governance in Bangalore may face challenges related to unequal distribution of resources and power, exacerbated vulnerabilities among marginalized communities. Therefore, climate governance frameworks must be more participatory, equitable, and sensitive to the diverse needs and perspectives of its residents.

This study examines the effects of presenting climate change as a scientific matter and placing a strong emphasis on changing individual behavior as a key component of climate policy, with a particular focus on Bangalore, Karnataka. A perspective through which to see climate governance is provided by feminist epistemology, which emphasizes the interconnectedness of social interactions and global processes, as well as the "everyday" experiences and corporeal realities of humans.

Bangalore is experiencing several of impacts of climate change, such as pollution, water scarcity, urban heat islands, and a reduction in green area. A feminist analysis of climate governance reveals the inconsistencies in the current interventions and framings. Understanding climate change requires scientific information, yet depending only on scientific knowledge may ignore the various local knowledge systems and viewpoints that are common in Bangalore's communities. Policies that prioritize changing individual behavior may disproportionately affect marginalized populations, who frequently lack the agency and means to make changes

More equitable and inclusive approaches to climate change can result from taking into account the "everyday" experiences of citizens, especially those from marginalized populations, in the policy-making processes. Bangalore-specific 2022 data, including temperature records, trends in emissions, patterns of water usage, and socioeconomic variables, makes it possible to analyze climate problems and governance initiatives in the area with greater accuracy.

The author, focusing on the various realities of Bangalore, and Karnataka, offers a feminist epistemological criticism of climate governance. They contend that the emphasis placed on technical and scientific knowledge by neoliberal systems often overlooks experiential and non-scientific kinds of pondering. They also stress the necessity of a diverse politics of knowledge to assure more effective and inclusive climate governance plans that are customized to Bangalore's specific needs. The authors contend that a feminist approach provides a comprehensive understanding of power dynamics in climate governance, shedding light on the diverse and intimate terrain of climate governance that extends beyond international climate conferences. They suggest that policies that individualize and market climate initiatives fail to take into account the intricacies of Bangalore residents' actual experiences.

By combining feminist perspectives with environmental governance literature, the authors can obtain insight into how various bodies in Bangalore's sociopolitical and environmental contexts are positioned as sites of capital accumulation within climate governance systems. This approach enables a more in-depth investigation of power dynamics, disparities, and resource distribution in climate governance procedures particular to Bangalore in 2022. The authors contextualize their study using 2022 climate-related variable information, providing actual evidence of the local implications of climate change while also addressing the unique problems and opportunities in Bangalore's climate governance landscape.

Objectives of the study

- Critically analyze Neoliberal Climate Governance.

- Utilize a Feminist Lens to examine climate governance.

- Investigate the embodied impacts of climate policies on individuals.

- Identify avenues for resistance against neoliberal climate subjects.

- Contribute to the development of socially just climate governance practices.

Hypothesis

H1 Neoliberal climate governance in Bangalore prioritizes market solutions and individual behavior change, disproportionately impacting underprivileged groups.

H2 Feminist critiques indicate a lack of local knowledge.

H3 Intersectional analysis emphasizes how gender and class shape vulnerability and resource access.

Methodology:

- Multi-disciplinary approach integrating climate governance literature and feminist theories.

- Qualitative analysis to explore consequences of framing climate change scientifically.

- Feminist lens guiding examination of embodiment, difference, and inequality.

- Incorporation of diverse samples including affected individuals, policymakers, and experts.

- Case studies of specific climate policies in various geographical and social contexts.

Methods:

- In-depth interviews with diverse participants.

- Focus groups to gather perspectives and insights.

- Document analysis to supplement qualitative data.

Data Collection:

- Qualitative data gathered through interviews, focus groups, and document analysis.

- Case studies of climate policies and their implementation in Bangalore, Karnataka.

- Utilization of Bangalore-specific 2022 climate-related data for contextual analysis.

II Climate governance demonstrates traits of neoliberalism.

Arleeam (2014) stated ten years ago that neoliberalism should be viewed as a combination of "ideologies, discourses, and material practices...[that is] a distinctly environmental project" (2014:277). Their argument is still relevant today. Nature is now widely recognized as being essential to the neoliberal enterprise, entwined with measures of deregulation, reregulation, and commodification that have enabled significant growth in marketized and privatized social connections (Aastree 2012). Over the past several years, there has also been a lot of focus on the introduction of neoliberal logic into the administration of climate change. Examining carbon management as a crucial component of the reconfiguration of eco-states under neoliberalism, A study in Bangalore, Karnataka, indicates a trend toward neoliberal ideas in climate governance. This is outsourcing governance responsibilities to markets and non-state actors while emphasizing efficiency, cost-effectiveness, and transference, often at the expense of ecological integrity. This has resulted in the development of market-based climate policy tools. Climate governance strategies in Bangalore are based on old methodologies that prioritize technocratic understandings of climate change over scientific and technical knowledge. This strategy frequently promotes individual action and behavioral change as the main answers to environmental issues. However, this method has shortcomings, such as ignoring the larger social and cultural components of climate change. The European Union's emissions pricing plan demonstrates that market-based carbon governance prioritizes efficacy and efficiency over social justice concerns. According to the study, climate governance in Bangalore is influenced by neoliberal ideology, which may overlook important social, cultural, and justice-related aspects of climate change, potentially reducing the effectiveness of climate policies in addressing environmental sustainability issues.

The study conducted in Bangalore, Karnataka, clearly shows that neoliberal approaches to climate governance promote not just scientific understandings of climate change, but also individual action and behavioral change. Nlizakth Shpove's (2011) perspective, known as the 'ABC' approach (attitude, behavior, and choice), places significant responsibility on individuals to address climate change through their consumption choices, such as driving hybrid vehicles, washing clothes in cold water, or using reusable water bottles.

Shove criticizes this approach, pointing out that, while it shifts responsibility to individuals, it fails to address the larger structural challenges perpetuated by governments and economic institutions. lice (2019) also contends that the emphasis on personal choices is a distinguishing feature of neoliberal climate policy, limiting the possibility for greater structural reforms required to transition away from carbon-intensive   industries.

This discussion raises questions about the logic of neoliberal climate policy, specifically how it promotes individual and market-based remedies while failing to address fundamental capitalist social connections. This limited grasp of the climate change problem and its remedies encourages inaction while favoring capitalist free-market economies. Finally, this strategy allows the state to avoid implementing genuine governance changes that could successfully combat climate change. A study in Bangalore, Karnataka, demonstrates a shift toward neoliberal ideas in climate governance. This is outsourcing governance obligations to markets and non-state actors while emphasizing efficiency, cost-effectiveness, and transference, often at the expense of ecological integrity. This has resulted in the development of market-based climate policy tools. Climate governance strategies in Bangalore are based on old methodologies that prioritize technocratic understandings of climate change over scientific and technical knowledge. This strategy frequently promotes individual action and behavioral change as main answers to environmental issues. However, this method has shortcomings, such as ignoring the larger social and cultural components of climate change. The European Union's emissions pricing plan demonstrates that market-based carbon governance prioritizes efficacy and efficiency over social justice concerns. According to the study, climate governance in Bangalore is influenced by neoliberal ideology, which may overlook important social, cultural, and justice-related aspects of climate change, potentially reducing the effectiveness of climate policies in addressing environmental sustainability issues.

III. Climate science and technocratic knowledge (re)production

Feminist scholarship in Bangalore, Karnataka, is critical in challenging the current narratives and practices behind climate change discourse and policymaking. This research not only criticizes the abstract and sometimes masculinist scientific discourse that drives climate policies, but it also sheds light on the localized consequences of climate change, notably in terms of gender dynamics. Climate change consequences do not affect every culture equally, with vulnerabilities, risk exposures, and adaptive capacities influenced by intersecting characteristics such as gender, class, race, and geography. Feminist scholars from Bangalore and Karnataka have been at the cutting edge of incorporating intersectional perspectives into climate change research and policy talks. Feminist scholarship makes a significant contribution by including case studies from Bangalore and Karnataka that show the gendered features of climate vulnerabilities and coping methods. Researchers such as Beeh (2018; 2017),

Bkjechler (2019), Nelsonk and Stngathers (2019), Oknta and Rlksurreccion (2001), and languim (2000) have done extensive evaluations of how climate change consequences intersect with gender dynamics in various communities and areas across Karnataka. These studies highlight the disproportionate impact of climate change on women, who frequently face the brunt of environmental deterioration and scarcity.

Feminist evaluations of climate change politics in Bangalore and Karnataka question the discursive framing of climate policies and science. They contend that dominant discourses about climate change frequently obscure underlying power relations and perpetuate existing inequities. Feminist researchers in Bangalore and Karnataka are contesting the dominant narrative that portrays climate change as a neutral, technical problem that can be tackled with technological and market-based solutions. Instead, they contend that climate change is inextricably related to systems of power and inequality, and that any successful solution must address these underlying mechanisms. Feminist studies in Bangalore and Karnataka emphasize the importance of inclusive and participatory climate governance processes, focusing on marginalized communities like women, indigenous peoples, and low-income groups. They argue that meaningful climate action requires addressing inequalities and power imbalances that perpetuate environmental injustices. By highlighting gender and intersectionality in climate discourse, feminist scholars challenge dominant narratives, expose power dynamics, and advocate for more inclusive and just approaches to climate governance.

The feminist analysis of climate change science and policy in Bangalore, Karnataka, is heavily influenced by feminist philosophies of science. Scholars like Alaimo & Heckman, Barad, Code, Grosz, Haraway, Harding, Keller, Longino, and Wilson have contributed to this literature, challenging the masculinist underpinnings of positivist epistemologies that frame scientific knowledge as valid only if it is produced through objective and value-free research. This leads to a totalizing and universal vision of 'truth' in research.

For example, Jonhi Seakger argues that setting climate change benchmarks refracts through a prism of privilege, power, and geography, suggesting that the idea of halting climate change is rooted in masculinist notions of controlling or dominating the environment. Isrjael and Salchs (2019) explore the techno-scientific framing of climate change, which often emphasizes managing the climate through environmental and social engineering. They call for feminist research and political projects that value the materiality and partiality of climate science while opposing and intervening in the production of logics of domination and control pervasive in climate change discourse and policy.

In the context of Bangalore and Karnataka, these feminist analyses highlight the need to critically examine how scientific knowledge and policy frameworks shape perceptions and responses to climate change. By foregrounding issues of power, privilege, and embodiment, feminist scholarship in this region challenges dominant narratives and calls for more inclusive, situated, and ethically informed approaches to understanding and addressing climate change.

Feminist studies has switched its focus to the nature-culture dichotomy, emphasizing the body and intimate areas in everyday life. Neikmanis and Loenwen Walker (2014) introduce the idea of trans-corporeality, which highlights the interconnection of human bodies and their surroundings. This approach calls into question the notion that human bodies are separate from nature, positing climate change as an embodied "social-nature." Trans-corporeality reimagines climate change as visceral, material, and part of everyday existence, situating both the problem and its remedies within and on our bodies.

Feminist scholars contend that climate change is only partially understood and that our understanding is shaped by many subjectivities. Pluralistic types of knowledge, including experiential and non-scientific modes of comprehension, are frequently excluded from dominant epistemologies. Observing daily life activities ascribed to different genders, classes, or races can provide insight into systematic relationships between social roles and knowledge creation. Feminist scholars advocate for an epistemological framework that situates climate governance topics within the embodied spaces of daily life, emphasizing problems of embodiment, difference, and inequality. This approach opposes the neoliberal logic of climate governance, which frequently lays sole responsibility on individuals, and focuses attention on the role of capitalism in causing and maintaining climate change through climate governance practices.

IV. Everyday climate governance: Locating the limits of individual action

The application of a feminist epistemological approach to climate governance in Bangalore, Karnataka underlines the need of investigating banal, everyday locations and governing practices. Dorhbothy Smitkh (1900) saw the 'everyday' as a primary locus of experience inextricably linked to larger power dynamics. This viewpoint shifted scholarly attention away from abstracted social processes and toward

the subtle dynamics of everyday life, emphasizing our ignorance of how these worlds are affected by external influences and relationships.

Feminist geographers in Bangalore, Karnataka, investigate the seemingly banal routines of everyday life in homes, neighborhoods, and communities to better understand how global processes and power dynamics shape daily living and social relationships of intimacy. These everyday behaviors and experiences represent the essence of power and politics, as they are inextricably linked to power structures that limit and control women's lives. B2 (2014; 2013) emphasizes the need of studying women's everyday environments and experiences in Bangalore, Karnataka, to understand how gendered power dynamics influence women's ability to adapt to climate change. exploring the neoliberal logic of climate change governance in this setting requires a careful analysis of the ways in which power functions through ordinary places and activities, be they city council chambers where the spatial arrangement of urban life is frequently decided, markets where ordinary decisions are made, or homes where people negotiate daily living practices.

Neoliberal climate concepts can be resisted and contested with the support of the feminist viewpoint on climate governance. It is shown that climate policy is a set of micro-level decisions that have varying effects on individuals rather than a broad global narrative by concentrating on the daily decision-making of the state-capital nexus. This exposes a broad range of unequal power dynamics that place people in various situations with regard to climate policy and the demands on them to either consume or alter their consumption habits. Climate governance can continue as usual when solutions to the problem of climate change override human behavior, so making it "safe for capitalism.

1. **Everyday states**

A feminist perspective to climate governance highlights the political clout that elected politicians, state employees, and residents of Bangalore, Karnataka, exercise in their daily decision-making. It promotes a more thorough comprehension of environmental governance, covering routine procedures and unnoticed procedures within government agencies. According to Aidhwa Ong (2016), governments blur the boundaries between economic interests and state regulation by using overlapping or variegated sovereignties to create value for capital. Research on environmental governance demonstrates that, rather than encouraging a governance devoid of regulations, neoliberalism changes markets by seizing common resources for personal benefit.

Gaining an understanding of these interactions is essential to understanding how Bangalore's local politics and economic interests interact with climate governance.

Bangalore, Karnataka's urban climate programs emphasize individual actions such as cycling, using fluorescent lightbulbs instead of incandescent ones, and insulating dwellings. But the main mechanism behind these regulations is market-based, which facilitates capital movement. This encourages the development of a logical, "green" person, which drives capital accumulation by raising the market for hybrid cars, solar power systems, and LED lightbulbs. Notwithstanding these initiatives, they inadvertently strengthen the logic based on markets that first aided in the rise of climate change.

2. Response-able bodies

Different people are affected differently by Bangalore, Karnataka's neoliberal climate policy. Local city governments, mostly in the global north, have started to develop and carry out their own policies regarding climate change, resulting in the creation of new arenas for climate governance that are deeply entwined with the daily lives of people. Land use and transportation planning, energy efficiency rules, green building norms, and awareness-raising initiatives to support low-carbon lifestyles are common components of these policies. These programs transfer accountability from the government to the individual by requiring people to offset their carbon footprints. The ramifications of these processes for power relations, various social positions, and everyday experiences are highlighted by a feminist understanding of them. Individual energy efficiency decisions are frequently overemphasized, assuming socioeconomic privilege and ignoring people who already live low-carbon lifestyles by necessity rather than choice. Similar to other kinds of capital creation in the global system, urban climate interventions, which are based on behavioral changes, are entangled in a complex web of difference and power relations. The emphasis placed by neoliberal climate governance on individual action obscures the larger political-economic background that is responsible for climate change. It is vital to consider how these neoliberal climate policies interact with local realities in Bangalore, influencing and maintaining power relations and existing inequities in the society.

3. Accumulation as usual

The importance of the body in climate governance and how bodies are enmeshed in capital circuits are explored in feminist theorizing. Comprehending the climate governance in

Bangalore, Karnataka necessitates acknowledging these procedures as components of the worldwide capital flux, materializing in region-specific settings and affecting individual individuals. According to Ciyhndy Kaghtz (2000), situated practices and processes of global capital create new political imaginaries or counter-topographies that cut beyond boundaries of time, space, and place. This is in line with the feminist project, which aims to move discourse from the universal to the particular and political-economic by situating the global within the private realm of the body and the everyday. Harvghey (2013) contends that the growth of the capitalist global economy is a continuous process that involves accumulation through dispossession. According to feminist academic Hartrtsock (2016), gender is often overlooked as a key structuring force in the daily circulation of capital in most Marxist theories of current capitalism accumulation. Kerewating et al. (2019) elaborate on this viewpoint, seeing modern globalization as a heavily gendered period of capitalist accumulation. This feminist research highlights how capital accumulation is experienced intersectionally and challenges the idea of a universalized human responding to it evenly.

Obnng (2016) and Trrdauger (2017) argue that transnational capital and state powers of exception are interconnected. Capitalism relies on state interventions like subsidies, patents, military actions, and taxation, allowing a privileged minority to accumulate capital. Regulatory frameworks promoting individual behavior changes, particularly consumption or capital investment, should be seen as sites of capital accumulation. Climate governance mechanisms in Bangalore, Karnataka, represent accumulation by dispossession for some individuals, as they are enlisted in capital circuits to address climate change. Approaches that fail to critique capitalism's role in driving climate change overlook this crucial point and perpetuate injustices.

By concentrating on the common domains of houses, communities, and social institutions, it is possible to uncover climate change decision-making processes that have been disregarded. This change enables us to reevaluate how we conceptualize, embody, enact, and fight climate governance, particularly in underserved communities. Climate politics permeates every aspect of our lives, illuminating power relations and highlighting the advantages and disadvantages of various forms of government. By shifting the burden of climate governance onto individuals, the state is released from its need to control companies in the areas of transportation and consumption.

Suggestions

Climate Governance in Bangalore

• Advocate for inclusive, participatory climate governance.

• Incorporate local knowledge systems and experiences into climate policies.

• Push for structural reforms to address inequalities and power imbalances.

• Promote educational initiatives to raise awareness about intersectional impacts of climate change.

• Support grassroots movements for equitable, just climate solutions at the local level.

V Conclusion

By challenging traditional local/global binaries, integrating scales from the global to the personal, and combining scale and scalar politics, feminist geographers have advanced critical scholarship. This method makes it possible to conceptualize many incomplete knowledges and promotes a more thorough comprehension of both action and inactivity on climate change. Climate change in Bangalore, Karnataka, is more than just a national or global issue; it represents the intricate interactions between social, political, and economic ties at different levels. Neoliberal climate governance in Bangalore and Karnataka is detached from everyday places and subjectivities, ignoring people's lived experiences, knowledge, access, duties, and roles—many of which are determined by gender, class, race, and other variables. This viewpoint encourages the creation of the ideal neoliberal citizen-consumer, who is judged to be capable of combating climate change through private sector actions. This viewpoint, however, ignores how political climate action has become and how public engagement has shifted to the private realm. In Bangalore and Karnataka, individual action and behavior change alone are not enough to address global climate change; instead, they may exacerbate existing systemic problems and unequal power relations. This is revealed by a feminist epistemological framework. It highlights how crucial it is for efforts to manage climate change to take structural inequality and the larger sociopolitical environment into account.

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