

Eco-feminism: Resistance to Ecological and Female Oppression

Ravi Kumar Shrestha, PhD

Asst. Prof. of English, Patan Multiple Campus (TU)
Patandhoka, Lalitpur, Nepal
shrestha.ravi3737@gmail.com/shrestha.ravi37@yahoo.com
Doi: <https://doi.org/10.3126/pragya.v13i1.71184>

Abstract

Ecofeminism is a movement and an ideology against the oppression of nature and females. It shows a link between nature and females that are exploited and oppressed by males in the world. It discovers that the position of the nature and women is similar and both are treated as submissive and subservient subjects. It is related to masculine domination in the society. Historically, it appeared as a great political movement in the late 1970s and early 1980s in the west. It was Francoise d'Eaubonne who first developed the term ecological feminism in 1972 discussing that the destruction of the planet is due to the profit motive of the males. Since both nature and female are violated and suppressed by patriarchal or male superiority ideology, ecofeminism as a movement appears powerful to resist the oppression of both nature and female. The principal objective of the research is to explore how ecofeminism acts a defense for preserving the rights of both women and nature. Hence, this paper explores how ecofeminism as a movement and ideology defends the rights of women and nature that should be preserved for the preservation of ecology and human rights on the earth. According to Greta Gaard, ecofeminism provides a theoretical bridge for women working in the related movements of environmentalism, animal liberation and feminism. Linking both rights of nature and women, it includes the voices of trees, animals and women and fights for the liberation of them resisting any force against the exploitation and oppression of both nature and women. Therefore, becoming aware of Gaard's views on ecofemenism, her theory of ecofeminism can be applied as a major theoretical lens for the broad theoretical framework. The major finding of the paper is that ecofeminism as a theory or movement or ideology is needed to fight to resist the oppression of women and nature globally to maintain ecology rights of women.

Key Words: Ecofeminism, oppression, feminism, nature, resistance

Introduction

This paper reflects how women's movement for freedom and ecological movement for freedom of nature are interrelated. The domination is a negative and destructive term to weaken the existence of any body/group/race/community in the world. The paper works as a resistance to the domination of both women and nature in the world. Rosemary Radford Ruether as an ecofeminist writer points out the importance of relating women's movement to the ecological movement. Ruether's arguments in *New Women, New Earth* "Women must see that there can be no liberation for them and no solution to the ecological crisis within a society whose fundamental model of relationship continues to be one of domination. They must unite the demands of women's movement with those of the ecological movements. .

.”(1) support her views. Carol J. Adams regards women and nature as twins that are dominated in the world. In *Ecofeminism and the Sacred*, Adams claims “Ecofeminism identifies the twin dominations of the women and the rest of nature. To the issues of sexism, racism, classism and heterosexism that concern feminists, ecofeminists add naturism- the oppression of the rest of nature” (1). Both Ruether and Adams believe that women and nature face similar problems of exploitation, suppression and oppression in the human society as both of them are treated as the subordinates. Hence, ecofeminism can help to fight against the oppressors.

Ecofeminism was developed in the west in the postcolonial era. It appeared as the third wave feminism. Its nature was like the fusion of ecology and feminism. It appeared as a movement in the late 1970s and early 1980s due to various peace movements, global feminism and ecology movements. In ‘A Brief Historical Sketch of Ecofeminism,’ Shuvendu Chattaraj writes “The term —Ecofeminism was coined by the French writer Francoise d’Eaubonne in 1974. It was further developed by Ynestra King in about 1976 and became a movement in 1980, with the organization, in the same year, of the first ecofeminism conference. . .” (132). Since the seeds of ecofeminism seem to have been sown by feminism, the knowledge of feminism becomes a must for understanding ecofeminism. Simone de Beauvoir’s famous statement “One is not born a woman, but becomes one” suggests that gender is a social construct rather than a biological one. Beauvoir’s argument in *The Second Sex* “. . . humanity defines male and man defines woman not in herself but as relative to him; she is not regarded as an autonomous being” (15) reflects female as inferior to male in the society as she becomes a subordinate to the male. The rise of different waves of feminism paved a way for the rise of ecofeminism. In this context, Chattaraj states:

According to Maggie Humm and Rebecca Walker, the history of feminism can be divided into three waves. The first feminist wave was in the nineteenth and early twentieth centuries, the second was in the 1960s and 1970s, and the third extends from the 1990s to the present. Feminist theory emerged from these feminist movements. It is manifest in a variety of disciplines such as feminist geography, feminist history and feminist literary criticism. (125)

On the one hand, feminist activists or feminists have launched different campaigns/movements for championing women's legal rights such as rights of contract, property rights and voting rights, women's right of freedom for their body, abortion rights, reproductive rights, domestic rights, employment rights and rights against sex discrimination. On the other hand, due to biodiversity crisis, and maltreatment of animals, different ecologists launched ecological movements. Because of feminist movements and ecological movements, the combined movements have been named as ecofeminism. Because of the similar position of women and nature that are discriminated and exploited, the ecofeminism becomes the right movement or ideology to resist. In *Ecofeminist Philosophy*, Karen J. Warren argues “Ecological feminists (ecofeminists) claim that there are important connections between the unjustified dominations of women, people of color, children and the poor and the unjustified domination of nature” (1). Warren points out that ecofeminists

even raises voices for the other marginalized groups such as children, blacks and the poor, too besides women and nature.

Political activism plays a key role to activate both feminism and ecological movement. Political activists even in the form of ecocritics, feminists, critics and theorists of feminism and ecology raise the voices on behalf of the marginalized groups. Anyway, regarding the origin of ecofeminism political activism plays a crucial role. In this context, Stephanie Lahar shows a relation between ecofeminist and grassroots politics. In 'Ecofeminist and Grassroots Politics,' Lahar claim "In this essay I explore how ecofeminist theory and political activism with which it originated in the middle to late 1970s and early 1980s are linked, highlighting several important debates and differences within ecofeminist thought" (29) reflects his views on ecofeminism. What I understand is the birth of ecofeminism was caused by political activism and feminism.

Asmaa Ayoub Abdai Aziz's views on ecofeminism in her writing 'Is Ecofeminism a Curse or a Bliss? A critical study,' "Lahar (1991) in his study shows her similar views on ecofeminism offers several guiding factors for the development of ecofeminism as a moral theory. Most important to the core of ecofeminism's strength are close links between theory and political activism. He clarifies the idea that ecofeminism is very central to the field of politics. (p.31)" (22).

Objectives

Ecofeminism as an ideology and movement is developed to resist the oppression and dominance of women and nature. Starting from Europe, it has been a global movement today to fight against ecological damage caused by human beings. One objective of the research is to discover the analogy between women and nature. Likewise, the second objective of the study is to scrutinize how males' desire for capitalism causes oppression of both women and nature. The third and ultimate objective of the research is to explore how ecofeminism acts a defense for preserving the rights of both women and nature.

Methodology and Theoretical Framework

The research methodology applied for the research project is qualitative since the study deals with different books and articles on ecofeminism and forests. Regarding the research design, the research starts from specific to generalization, so the inductive approach becomes suitable. Likewise, since the textual analysis is adopted as a fundamental theoretical method for doing narrative analysis, naturalistic analysis becomes an interpretative analysis of the books and articles on ecofeminism.

As for the broad theoretical framework, the research applies Greta Gaard's theory of ecofeminism because of the two reasons. Firstly, according to Gaard, ecofeminism is a theory that has evolved from various fields of feminist inquiry and activism: peace movements, labor movements, women's health care, and anti-nuclear, environmental, and animal liberation movements. Secondly, this research examines the interconnectedness of women and non-human characters or nature to argue that the ecological devastation depicted in different articles and books reflects broader patterns of exploitation and oppression

affecting both nature and women. Hence, her theory becomes applicable to in the discussion in the paper.

Discussion

This paper discovers how ecofeminists raise the voices of both women and nature in the world. Critics and theorists of ecofeminism agree that both nature and women are regarded as subordinates and dominated in the patriarchal society. Nature has been treated as feminine in different religions. Merchant's arguments "In both western and non-western cultures, nature was traditionally feminine. In Latin and Romance languages of medieval and early modern Europe, nature was a feminine noun and virtues (temperance, wisdom etc.) personified as feminine issue" (xxiii). In this context, ecofeminism can also be regarded as environmental/ecological feminist philosophy or ideology.

Women are treated as subordinates of men. In myths, mythology and different religions, women are regarded as subordinates. Such women and nature are submissive, tolerant, dominated, exploited and othered in the patriarchal society. Gaard theorizes:

The categories "women" and "animal" serve the same symbolic function in patriarchal society. Their construction as dominated, submissive "other" in theoretical discourse (whether explicitly so stated or implied) has sustained human male dominance. The role of women and animals in postindustrial society is to serve/ be served; women and animals are the used. Whether created as ideological icons to justify and preserve the superiority of men or captured as servants to provide for food and comfort, the connection women and animals share is present in both theory and practice. (61)

According to Gaard, since the role of women and nature appears to be in patriarchal society, the connection between women and animals appears to be natural in theory and in everyday life.

Human beings have a great illusion about them as they regard themselves superior to the rest of other animals. For human beings civilization means urbanization, material gain, capitalism, technology and machines even at the cost of destruction of nature. Forests that are a must for the life and existence of humans and non-humans become a great obstacle for human civilization. In 'The Impact of Western Civilization in *Barkskins*,' Ravi Kumar Shrestha claims: "Along with the progress of human life in the history of human civilization, the state of the forests and wild animals is deteriorating due to human activity of deforestation since the forests are regarded as the antagonist of human civilization. Every factor such as government, law, city, religion and so on that play a key role for human civilization is responsible for destruction of forests" (117). When the relation between trees and human beings is maintained, people really become civilized. But, they define civilization damaging nature, which is so illogical that the question of human beings being humans becomes doubtful. In this context Robert Pogue Harrison points out:

For reasons this book explores, the government institutions of the West—religion, law, family, city—originally established themselves in opposition to the forests, which in this respect have been, from the beginning, the first and last victim of civic expansion. The following study, however, does not recount a merely empirically history how civilization has encroached upon the forests, exploited them, cultivated them, managed them or simply devastated them. It tells the more elusive story of the role forests have played in the cultural imagination of the West. (*Forests: The Shadow of Civilization*, ix)

Because of people's superiority complex and ignorance, the forests which make life possible are regarded as the shadow of human civilization. Besides, in place of ecocentrism, people's nature of anthropocentrism causes ecological damage. Regarding the cause of anthropocentrism, Lynn T. White, jr blames Christianity for the destruction of trees and wildlife and argues, "Man names all the animals, thus establishing his dominance over them. God planned all of this explicitly for man's benefit and rule" (9). White also has similar views on humanism, too. Hence, Jay David Bolter agrees with White and blames humanism as a cause of anthropocentrism, which his arguments "Humanism was by definition anthropocentrism; humanism as a historical phenomenon drew on a renewed and reinterpreted appreciation for the rhetoric and civilization of Greece and Rome, in placing man (rather than God) at the center of its literary and philosophical project" (Posthumanism, 1) reflect. But, Gaard relates androcentrism to ecofeminism and expresses "The legacy of the history of male dominance, which I call the "androcentric premise"...it is an interpretation of human nature that assumes the universality of a masculine model of man and its associated values" (24).

According to religions, myths and mythology, in Nepali and Hindi language, nature is regarded as prakriti devi (nature goddess); Forest is regarded as ban devi (forest goddess); Earth is regarded as dharati mata (Earth goddess) and even rivers, seas and different other forms of nature are regarded as feminine images. Merchant states "In both western and non-western cultures, nature was traditionally feminine. In Latin and the Romance languages of medieval and early modern Europe, nature was a feminine noun, and hence like virtues (temperance, wisdom etc.) personified as female" (xxiii). Knowing the feminine virtues of nature that is endowed with the power of creating and nurturing life on the earth, nature like female should be valued and protected, but nature as the mother earth is presented as disorder for scientific revolution and nature is exploited. Merchant's claim on people's attitude towards earth "The metaphor of the earth as a nurturing earth was gradually to vanish as a dominant image as the scientific revolution proceeded to mechanize and to rationalize the world view. The second image nature as the disorder, called forth an important modern new idea, that of power over nature" (2) indicates the people's dominance over nature.

One major cause of dominance and exploitation of women and nature is the males as controllers of agricultural products. In *Staying Alive: Women, Ecology and Development*, Vandana Shiva claims: "Agriculture has been evolved by women. Most food producers, farmers, in the world are women, and most girls are future farmers; they learn the skills and

knowledge of farming in fields and farms. Women also produce more than half the world's food and provide more than 80 percent of the food needs in food-insecure households and regions" (13). Thus, food security seems to be directly linked to women's food producing capacity. But, the food or economics is controlled by men. In this context Shiva's arguments "The dominant systems of economics, science, and technology have conspired against women and girls by conspiring against diversity. From field to kitchen, from seed to food; women's strength is diversity; women's capacities are eroded when this diversity is eroded" (14) indicate how economics has rendered women's work. Gaard's theoretical concept "Repeatedly women who join men in progressive movements have been silenced or relegated to traditionally feminine, supportive roles - as noted by the cofounder for feminists of animal rights, Marti Kheel" (5) supports Shiva's arguments. Merchant's sharp comment on patriarchal tendency of capitalism "Both the women's movement and the ecology movement are sharply critical of the costs of competition, aggression and domination arising from the market economy's modus operandi in nature and society" (xx) reflect the vested interest of progress, technology and capitalistic gain even at the cost of endangering the existence of women and animals. Here Merchant agrees to Shiva and Gaard.

Modern science and technology which is due to western capitalist and colonial project causes the exploitation and suppression of nature and women. Chattaraj's argument "Vandana Shiva (1988) critiques modern science and technology as a western, patriarchal and colonial project, which is inherently violent and perpetuates this violence against women and nature" reveals Bandana Shiva's views on violence against nature and women. Francis Bacon, a giant of renaissance, who is regarded as the father of modern science supports the patriarchal structure of the society weakening the status of women, and nature. Merchant states:

Bacon has been eulogized as the originator of the concept of the modern research institute, a philosopher of industrial science, the inspiration behind the Royal Society (1660) and as the founder of the inductive method by which all people can verify for themselves the truths of science by the reading of nature's book. But, from the perspective of nature, women and the lower orders of society emerges a less favourable image of Bacon and a critique of his program as ultimately benefitting the middle-class male entrepreneur. (164-165)

Merchant reveals Bacon's attitudes towards nature and women that are under the dominance of males. Like Merchant and so many ecofeminists, an American novelist, Annie Proulx expresses causes of ecological damage due to capitalism and colonialism of European whites in today's Canada in the past in *Barkskins*, Proulx writes about Duquet: "He began to barter privately for furs offering a drink or two of cheap rum to the naive red men, hiding his activities from the others, sometimes catching the furs and returning later to pick them up. He bargained ruthlessly with Indians... a monostrous profit" (69). This novel shows on the one hand the exploitation of trees and animals in Canada and on the other hand the sexual exploitation of native women. This novel reflects how white Europeans using Christianity and science and technology as civilizing machine tend to civilize the native

Americans/ Red-Indians, but in fact they exploited and oppressed both nature and native Americans even females sexually.

On the one hand, radical feminists find a strong interconnection between nature and women and become ecological feminists. On the other hand, anthropocentric critics and ecocritics blame human beings without pointing out gender. It really becomes illogical and baseless how only females can be closer to nature and not males. Barbara T. Gates regards ecofeminism differently. Gates argues, “ecofeminism is a belief in the interconnectedness of all living things and hence it is baseless to claim that a part of it, or for that matter, only women can be closer to nature” (20). In ‘Perspectives on Ecofeminism: A Brief Discourse,’ Tialila argues “The mistaken belief that ecofeminist is essentialist and that it promotes the principle of an ontological connection between women and nature has been at the heart of the earliest rejections of the ecofeminist philosophy” (361). Tialila agrees to Gates’ views on ecofeminism.

Nature has been an inseparable part of human beings since time immemorial. In the ancient time, both men and women lived taking shelter in nature and living on nature. In other words, nature gave shelter and food for their survival. They could not separate themselves from nature. Andrea Dworkin’s statements in *Woman Hating* “The worship of animals is also indigenous to nature-based religious systems. Early people existed among animals scarcely distinct from them. There was a respect for the natural world” (145) indicate how people regarded nature as an indispensable for their existence. But, along with the process of civilization people started distancing themselves from nature and men started distancing themselves from not only nature but also women. In this context, the whites stood ahead of others as whites used civilization as a developing machine at the cost of destroying nature and sidelining women. Dworkin’s claim “When men began to be ‘civilized’ to separate himself out of nature, to place himself over and above women (he became Mind, and she became Carnality) and other animals, he began to seek power over nature, magical control” (145) men civilization becomes the cause of dominance over nature and animals/nature. Cary Leonard Klemar and Kati McNamara believe and state that males are the dominant group of the society that controls both nature and women. Klemar and McNamara argue “Humankind, in their relationship with one another, is the embodiment of nature. Simply stated, there is an interconnectedness of all things, and the dominant behaviour of society have an effect on all things, human and non-human” (Deep Ecology and Ecofeminism, 5).

Knowing the significance of valuing nature and women, the rights of nature and women must be preserved. For this, ecofeminism as a movement/ideology/theory has emerged as a powerful tool globally though this movement started in the west in the very beginning. Saving environment is a must to get rid of the global ecological crisis and saving rights of women is a must to maintain power dynamics in the world. According to Gaard, ecofeminists stand against dominance and hierarchies and fight to eliminate them. Gaard’s arguments “Revealing and respecting the values of the hitherto inferior ‘other’ is one of the ways in which ecofeminists have attempted to eliminate hierarchies and undo the logic of domination. Constructing and then naturalizing, hierarchies has been one of the more

insidious justifying mechanisms for the oppression of both women and animals” (80) reveal the real objective of the ecofeminists to eradicate dominance and oppression creating hierarchies in the human society. Regarding the effectiveness of ecofeminism, Ynestra King states: “Life on earth is an interconnected web, not a hierarchy. There is no natural hierarchy; human hierarchy is projected on to nature and then used to justify social domination. Therefore, ecofeminist theory seeks to show the connections between all forms of dominance, including the domination of non-human nature, and ecofeminist practice is necessarily anti-hierarchical” (62). King’s nonhierarchical concept supports Gaard’s ecofeminist theory.

Firstly, literature includes texts projecting exploitation and suppression of nature and women. Secondly, such literary texts reflect the role of female and nature in the conservation of ecology and power dynamics between males and females. Thirdly, a theory like ecofeminism on the basis of such texts acts a rebellion against the patriarchy reflecting voices of the oppressed and exploited ones. Focusing on the importance of theorists and writers, Besson writes;

Writers evince all the ways of resistance to systems that apparently crush the living. "Ecology" is the science of the habitat, of the home. The very word reminds us that we all live in the same house, which is the Earth. Native languages are a means of resistance. Poetry is a way of resistance. Even colours are a way of resisting. As Michel Serres writes, "we must decide to make peace between one another to safeguard the world and to make peace with the world to safeguard ourselves" (Serres, *Le contrat naturel*, 47, translation mine). Reconciliation between man and the Earth is the keyword indeed. This is what is said by Ousseini, the main character of a fable by Pierre Rabhi, *Parole de terre*. Pierre Rabhi chooses the genre of the fable to make us aware of the necessity of changing our ways of living to save the Earth and its inhabitants. (462)

Thus, Besson tries to show how literary human voices reflect nonhuman voices. The earth is the habitat of both humans and non-humans. The literary texts that portray both humans and non-humans show how the texts reflect both of their voices. Though the voices of non-humans are not understandable due to language problems, the voices of humans incorporate and reflect their voices too.

Ecofeminism acts as an eye opener creating awareness among people regarding the importance of going against the dominance of women and nature. It helps to create a great awareness among people to preserve wildlife to preserve ecology and environment. Likewise, it tries to strengthen the relationship between males and females eliminating gender hierarchy. Aziz argues:

Therefore, the domination of women and nature is basically rooted in ideology for ecofeminists. One needs to reconstruct and reconceptualize the underlying patriarchal values and structural relations of one’s culture and encourage equality, non-violence, non-hierarchical forms of organization to bring about new social forms to overcome such domination. Ecofeminists believe that one also needs to

realize the interconnectedness of all life procedures and henceforth respect nature and all forms of life. Humans should work along with nature and must try to move beyond power-based relationships, but not try to control nature. This would mean integrating the dualisms on the separation of the male and the female in one's conception of reality. The ecofeminists argue that importance should also be given to the process rather than only to the goal. (24)

Thus, ecofeminists observe violence against women and nature and fight for the rights of women and nature raising voices against patriarchy. According to Chen Ling, ecofeminism helps to connect the natural domination to sexual domination, ecological movement to feminist movement and rebel against against the dominance of women and nature. In 'The Manifestations and Symptoms of Ecofeminism,' Ling's comments on ecofeminism "Ecofeminism advocates that, in the patriarchal society, we should connect natural domination with sexual domination, combine the ecological movement with the women's movement, and solve the ecological crisis and the social crisis in the process of fighting again patriarchal domination" (95) reflect ecofeminism as rebellion against oppression of women and nature.

Conclusions

The world is facing an ecological crisis globally today because of the human project of civilization which is an emergingly powerful slogan to show the superiority of human brain. Nature without which life on the earth is impossible is endangered, oppressed and dominated due to a great illusion of human beings who focus only on science and technology regarding forests as the shadow of human civilization. Likewise, women who are like nature for creation and the image of life are oppressed and dominated as nature is. Men have mainly occupied the space of the science and technology and capitalism that mainly cause dominance of women and nature according to ecofeminists. The balance between nature and human beings and males and females has been affected negatively. As a result, ecological movement and feminist movement began, whose hybrid or fusion is ecofeminism that began in the late 1970s and and early 1980s in the west.

Thus, firstly, this paper has discovered an analogy between women and nature showing important connections between the dominations of women and nature. Secondly, the paper has reflected how both subjugation of both women and nature is because of patriarchy and capitalism. The human beings have lost their conscience and consciousness under the illusion of beings superior beings due to enlightenment on the earth and for the sake of materialism do not hesitate to subjugate and exploit both women and nature to achieve progress as a goal. Thirdly and mainly, the paper explores how ecofeminism has emerged as a powerful movement /ideology/tool to resist the rights of life and liberty of women and nature in the world against the subjugation of them due to patriarchy. Ecofeminists believe that life on earth is an interconnected web. Life of living beings is not based on hierarchy. Since creation of hierarchy between nature and human beings and men and women causes marginalization and oppression of one group. Hence, ecofeminism becomes the best tool or

means to maintain a balance between humans and nonhumans and women and men eliminating any form of hierarchy.

Works Cited

- Adams, Carol J., editor. *Ecofeminism and the Sacred*. Continuum, 1993.
- Aziz, Asmaa Ayoub Abdei. "Is Ecoeminism a Curse or a Bliss? A Critical Study." *Arab Journal for Scientific Publishing*, 2021, pp. 20-29.
- Beauvoir, Simone De. *The Second Sex*. Edited and translated by H. M. Parshley, Jonathan Cape, 1953.
- Bolter, Jay David. "Posthumanism." *The International Encyclopedia of Communication Theory and Philosophy*, John Wiley and Sons, 2016. pp. 1-8. DOI: 10. 1002/9781118766804.wbiec220
- Chattaraj, Shuvendu. "A Brief Historical Sketch of ecofeminism." *Suraj Punj Journal for Multidisciplinary Research*, vol. 9, no. 3, 2019.
- Dworkin, Andrea. *Women Hating*. A Plume Book, 1974.
- Gaard, Greta, editor. *Ecofeminism: Women, Animals, and Nature*. Temple University Press, 1993.
- Gates, Barbara T. "A Root of Ecofeminism." *Ecofeminist Literary Criticism: Theory, Interpretation and Pedagogy*, Ed Greta Gaard and Patrick Murphy, University of Illinois Press, 1998.
- Harrison. Robert Pogue. *Forests: The Shadow of Civilization*. The University of Chicago Press, 1992.
- King, Ynestra. "The Ecology of Feminism and Feminism of Ecology." In *Healing the Wounds: The Promise of Ecofeminism*, ed. Judith Plant, Between the Lines, 1989, pp. 18-28.
- Klemar, Cary Leonard and McNamara, Kate. "Deep Ecology and Ecofeminism: Social Work to Address Global Environmental Crisis." *Affilia: Journal of Women and Social Work*, vol. 20, no. 10, 2019, pp. 1-13.
- Lahar, Stephanie. "Ecofeminism and Grassroots Politics." *Hapatia*, vol. 6, no. 1, 1991, pp. 28-45.
- Ling, Chen. "The Manifestations and Symptoms of Ecofeminism." *Studies in Sociology of Science*, vol. 5, no. 3, 2014, pp. 95-100.
- Merchant, Carolyn. *The Death of Nature: Women, Ecology and the Scientific Revolution*. Harper and Row Publishers, 1983.
- Proulx, Annie. *Barkskins*. Scribner, 2016.
- Ruether, Rosemary Radford. *New Woman, New Earth: Sexist Ideologies and Human Liberation*. Seabury, 1975.
- Shiva, Bandana. *Staying Alive: Women, Ecology and Development*. North Atlantic Books, 2016.
- Shrestha, Ravi Kumar. "The Impact of Western Civilization of Forests in *Barkskins*." *Pursuits*, vol. 7, no. 1, January 2023, pp. 115-122.
- Tialila. "Perspectives on Ecofeminism: A Brief Discourse." *International Journal of Novel Research and Development*, vol. 7, no. 8, August 2022, pp. 356-368.
- Warren, Karen J. *Ecofeminism Philosophy: A Western Perspective on What It Is and What It Matters*. Rowman and Littlefield Publishers, 2000.
- White jr, Lynn T. "The Historical Roots of Our Ecological Crisis." *The Ecocriticism Reader: Landmarks in Literary Ecology*, edited by Cheryll Glotfelty and Harold Fromm, the University of Georgia Press, 1996, pp. 3-14.