

## **Ecofeminism: Deracinating the Patriarchy**

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**Abstract:** A group of like-minded premised that in transcultural and global patriarchal practices women and nature share a subordinate and instrumental relationship to man. They articulated that oppression of women and the planet are inherently connected. They voiced against marginalization and devastation of nature simultaneously. Their commencement resulted in a theory known as Ecofeminism. The present paper attempts to study Ecofeminism its origin, historical evolution, and thereby explore its vital tenets and representatives. It will try to highlight how Ecofeminism deracinate mainstream schema and protest against the logic of domination and value dualism forming the basis of the conceptual framework.

**Keywords:** Ecofeminism, Patriarchy, Environmental Crises, Representation, Marginalisation, Binary.

Ecofeminism is a conceptual framework that recommends certain ethics and courses of action and motivates people to chip-in in social as well as environmental movement of consciousness. Starting as a subdivision of feminism and borrowing from Ecology, Postmodernism, Socialism, Marxism, and Philosophy, it can be observed in history even in the second wave of feminism, which indicates that Ecofeminism has a rooted context. As the dilapidation of nature is parallel with the history of colonisation which starts as early as the 12th century and women's oppression become collective characteristics of the societies, Ecofeminism is implanted within all colonial and misogynist undertakings as a reaction to all sorts of constraints.

The term Ecofeminism was first used by Francoise D'Eaubonne, (Merchant) it became popular only in the context of several protests and activities against environmental destruction, sparked-off initially by recurrent ecological disasters. A connection between the exploitation and degradation of the natural world and the subjugation and oppression of women consolidates the foundation of Ecofeminism. Ecology/environmentalism and feminism blend in with the ecofeminist theory which puts the culpability of ecological disasters and women's suffering on the patriarch. This theory

debates that both environment and women are subjected to suffer at the hands of men. The Ecological balance of the world is collapsing into piece due to the domination of men. Man's iron hand is not only aimed at women but also to nature and "her" forests, rivers, seas and lands because of the same anthropocentric concept which puts "man" as the sole representative of "mankind". Ecofeminism realized that human survival and natural stability are interdependent so, it focused on the universal idea which discards all sorts of oppression, men over women, society over nature. Ecofeminism received international recognition as a grassroots movement for peace and it incorporated pragmatic issues like women's status, the role of technology, pollution, animal rights, and peace. Karen J. Warren, a prominent ecofeminist of the contemporary age, has claimed that exploitations of women and nature are the products of historically sanctioned 'patriarchal oppressive conceptual framework.' Her article "Toward an Ecofeminist Peace Politics" castoffs patriarchy and stresses a commitment to the development of anti-patriarchal philosophies and practices. Ecofeminist philosophy combines naturalism with multiple social oppressions including sexism, and that makes it a philosophy having great insight. The ecofeminist movement struggles to discover theories and political strategies that eliminate various tangled oppressions. It insists to take action to reestablish everything in its natural place and protect nature from man's absolute will, as this is the lone way to preserve the dying Earth. This is a feminist ideology that encompasses a humane, yet environmental approach transcending any gender-related or political arguments. Its main aim is to eliminate the harmful consequences of all anthropocentric acts conducted generally by men and to revive natural serenity and social equality on the planet Earth. Ecofeminist theory envisages nature as a harmonious whole not to be disrupted, violated or exploited by neither men nor women. Nature is best arranged as it is and women who are accustomed and connected with nature are the ones to defend it from any possible harm. It is this movement that shows women the way to remember their repressed femininity and recognise nature as their trusted companion, endless nurturer, and defensive shelter. Earlier negative qualities attributed to femininity are regarded as positive in this movement because women are connected to nature through these qualities. The theory assigns them a responsibility to protect nature because they are sensitive enough to consider the future of their children and the vitality of survival for the human race along with the Earth. Thereby, this is how Ecofeminism is constituted out of 'eco' and 'feminism', which indispensably puts greater responsibility on women's shoulders.

As a movement and a theory, it calls out to end all kind of restrictions, that is, it equates the social, political and cultural oppression with the oppression of nature and asserts that the only way to women's liberation is through that of nature (Gaard). Due to this extensiveness, Ecofeminism grips

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all non-dominant parties like women, the black groups and the Third World nations. Then, it pinpoints the governing parts of the Western world, white middle and upper-class members and essentially men for the disturbance of the natural peace of Earth both by exploiting indigenous lands, people, and women by forcing them into their service. Being its roots in feminism, Marxism, and socialism, Ecofeminism attempts to compensate for the eternal annihilation of male domination in various aspects of social and ecological life.

It is peace movements that pay attention to women's health demands, anti-nuclear activities and animal protection protests. It clinches social and environmental purposes within the theory and portrays the process of (re)making a suitable world for all living things. According to Gaard, "Ecofeminism is a value system, a social movement, and a practice, but it also offers a political analysis that explores the links between androcentrism and environmental destruction" (1993: 18). Ecofeminism is a social movement that backs the rich diversity of women and establishes "oneness" between women and nature in that respect.

According to Carolyn Merchant, Ecofeminism is divided into four types as Liberal, Cultural, Social and Socialist Ecofeminism(s) all of which are important in different parts of daily life. Liberal Ecofeminism assists reforms in government and state affairs. Cultural Ecofeminism aims to change the notion of people whose culture is opposite to women and nature in society. Social Ecofeminism cultivates equality for all living things on Earth including nature and encourages peace and harmony in the world. Finally, Socialist Ecofeminism derides Western philosophy through its capitalist actions and pushes it to make a revolution to save the environment.(Merchant 1996) Being an anti-racist theory, Ecofeminism turns its face away from the white women's concern and backed by women of all colours and associated from time to time with some versions of "pagan feminist spirituality" (Sturgeon). The solid faith positioned around natural religion and the natural deities like Gaia and Mother Earth is rather influential on the ecofeminist theory. It affirms that everything has core value in nature, therefore a biocentric view must replace the androcentric or anthropocentric philosophies. It is fixed in mind with the time that man is better than women, man is superior in every field and animal, whites are masters of black, and the poor have come to serve the rich. The central point of this movement is the dismissal of binary or dualities like man/woman, human/animal, white/non-white and western/the other.

In response to male domination, nature is the focus of the movement and anything which poses a threat to nature is to be eliminated for the sake of ecological peace (Warren). In this philosophy, life is made up of a perfect and interconnected web in which there is no upper and lower.

Man is in no way superior to other non-living things. Contrary, they all are the constituents of the ecological system in the world. Accordingly, reclaiming that body is quite important in Ecofeminism as men are the symbol of the mind while everything else such as women, people of other races, animals, and nature is related to the body. Therefore, Ecofeminism shapes its view around reinstating the strength of the body which is animalised, coloured, feminised and naturalised. This is why Ecofeminism both adds to and benefits from nature/science development and local/indigenous cultures. In Western philosophy, men are certified to rule over women and nature. As a solution to the patriarchal problem, the 'virtue ethics' which works to convince people for good deeds dictate that only morally good people feel responsible towards nature, which moves them through secret psychological instinct. Another effective principle is the 'land ethics', which changes the position of homo-sapiens from the coloniser and the master to the servant and protector of nature. According to this, the land must be preserved with its integrity, biotic community and diversity. It also helps to establish close links with natural phenomena and members of nature like calling such indicators as "brother lion" and "Mother Earth". Because the land is believed as blessed in the Leopoldian land ethics, indigenous culture is called forward to specify there should be no material benefit from the lands which ought to be free and symmetrical as they are in nature (Warren). Leopoldian land ethics specifies the value of biodiversity and the preservation of ecological balance in nature and provides a rich context for ecofeminist studies in terms of deep green ecological studies.

### **The Mainstream Theory**

Ecofeminism rejects all types of distinctions and dualities such as culture/nature, separation of human/animal and self/other all of which are generated by the male premise. In this context, everything pushed outward at the centre is marginalised, feminised or animalised. Dating back to the Enlightenment Period, a famous mainstream theory is introduced which has already great influences on the mainstream green theory. Because The Age of Reason brings about the idea that society evolves in a forward progression and human development is attained only through denial of social and natural constraints, the polarisation process is triggered instantly. It articulates the set of notions that some ideologies and policies demand the exploitation and destruction of nature and the environment by all means. Propagating the mechanical school of science, Bacon dichotomies male/female, objective/subjective and mind/emotions concepts and encourages men domination over women, animals, and nature. Then, the meaning of production is equated to the material value of production. Therefore women's eco-friendly cooperation is simply ignored as non-productive or unimportant. Women and nature are both epistemologically invisible and methodologically omitted. Then, an anthropocentric perspective prevails in daily and ecological life.

Besides, mainstream theory stigmatises women and nature for some religious reasons. The Christian creation myth is based on the seducement of Adam by Eve and their banishment from the Garden of Eden. Eating the forbidden fruit, they fall from Heaven to Earth, which is the point the suffering of human beings begins. Due to this religious belief, women are held responsible for men's misery and the cause of everything "evil" as they are regarded as evil by nature (Merchant 1996: 28). Further, nature is an extension of the female because the Earth is where human beings are forced to live after the fall as a punishment. Therefore, it is quite symbolical that women and nature are both condemned to be the other and "the evil".

Time and again, women and nature have both been subject to male violence, harassment, and rape. Even the infamous witch-burning sessions in Europe are linked to the patriarchal fear of women's knowledge and power. In 1511, the Act of Parliament in England banishes women from the practice of medicine, healing and close contact with nature, which threatens women for the possibility of being denounced as sorcerers or witches. As it is the constant patriarchal agenda to keep women in silence and nature in servitude, the destruction of knowledge and ecology results in four types of violence: a) violence against women, b) violence against nature, c) violence against the beneficiaries of knowledge and d) violence against knowledge (Shiva). That is to say, those groups desiring to possess power try to falsify the knowledge, exclude and marginalise the possibly dangerous groups like women and enslave them for the benefit of a patriarch. When the suffering of women through centuries is taken into account in the ecofeminist reading, one of the most striking signs of violence and harassment is the Mestizo women in Latin America. Their skin colour is the obvious symbol of rape and exploitation. The present mixed coloured people of Latin America are the descendants of "Dark Grandmothers" who were raped by white conquerors just like the land possessed and infertiled by them. As an extension of this attitude, many philosophers and religious authorities underline the procreating characteristics of women and recognising the potential for women's active participation in life, they imprison women into domestic life and cut off their relations with a natural and productive life. In some parts of the world like India, women are thought to pollute the sea during their menstruation period. Men despise them for being unclean and keep them away from the sea during the hunting season even though they are as productive as the sea itself and their period is the pre-requisite of the childbearing process (Ruether).

Similarly, the knowledge is controlled and reversed by the patriarch and hence, a process of knowledge exclusion takes place. The process can be named threefold: a) Ontological ignorance of knowledge in which anything out of the central notion is instantly excluded or considered non-existent. In this respect, history characterises a reductionist, modern, patriarchal and progressive

tradition because it has various distortions and gaps if dissected with an ecofeminist approach (Gaard). b) Epistemological reversion of knowledge because the actual version of knowledge is replaced by the discoursed one. c) Sociological ignorance of knowledge as anybody standing out of the norm are marginalised and denied of accessing and producing true knowledge.

According to the male premise, some principles are to be followed by the male members of a society (Gaard).

1. A polarisation of male/female archetypal images (femininity, masculinity) is required.
2. Man should claim a historical relationship between women and nature so that both of them are put into the patriarch's service.
3. Men are represented as independent and authoritative creatures similar to mushrooms. They can handle the faculty of reason, transcendence, and individualism. They can live anywhere without a sister or mother.
4. Macho values should be generalised and globalised.
5. Machismo is above feminine and the natural.

### **The Oppression of Women and Nature**

Studying the past, present and future of the women's and nature's oppression which goes hand in hand, Ecofeminism categorises this restriction in ten groups as; a) historical, b) conceptual, c) linguistic, d) symbolic and literary, e) spiritual/religious, f) epistemological, g) political, h) ethical, i) empirical and j) socio-economic interconnections (Warren ). To focus on these separate and interconnected states of oppression, substantial analyses shall be made next.

#### **(a) Historical Interconnection:**

Observing the destruction of nature, ecofeminists pinpoint that it is the patriarch, the ruling system of the societies which have caused the pitiful situation of nature at present. Because it created and presented the systems in society and classified people in the first place millions of years ago, it gave rise to the representation of female stereotype in history.

#### **(b) Conceptual Relation:**

It is the mainstream schema of hierarchy in the world that divides mind/body, men/women, culture/nature and reason/emotion dualities and consciously create some notions as the inferior and

“the other”. Women are degraded like nature itself for bearing similar procreating qualities by patriarchy.

**(c) Linguistic Connection:**

Sexist and gendered language defines women as inferior and insignificant while representing men as the indispensable parts of human life. The language attributes high qualities and names to men whereas low and insignificant values are attached to women and nature. The biased language gives an excuse for ecofeminist arguments by naming women as chicks, foxes, parrot, bird minds etcetera and diminishing them to the animals' position. The same language feminises animals, the forests, lands and other parts of nature. The forests are raped, the untouched lands are penetrated, the waters are contaminated and the world is called Mother Earth, while the mother is ironically violated. Hence, a woman is animalised and animals together with nature are feminised by the male mind to equate them in the same inferiority. Language is only one of the segments of raping both women and Earth, piercing and contaminating the pure lands by force.

**(d) Symbolic and Literary Connection:**

It points out the images of women and the non-human nature significantly. The symbolic patterns between women and nature and a realistic patriarchal detachment from ecology mark this type of oppression. In literature and many narrative modes, the males are at the forefront while women and nature follow them behind.

**(e) Spiritual and Religious Restriction:**

Destruction of nature for human beings and the inferiorization and silencing of women originate from the dictation of religion and spiritual belief. Every religion demands the use of women and nature for the service of “mankind” and women's abstraction from active productions. The religions are centred on the fact that human beings are produced above everything else which is viewed by the patriarchal power as justification for their supremacy over nature and women. Ecofeminism aspires commiseration about feminine values that requires change and adaptation to religions.

**(f) Epistemological Connection:**

It is about knowledge. Knowledge is manufactured by male power. Therefore, it is biased from within, which banishes the actual knowledge and its beneficiaries from the centre. Women are held away from knowledge production, therefore from a highly intellectual field

**(g) Political Interconnection:**

Ecofeminism starts as an oppositional political discourse drawing attention to the bio-centred relations of men, women, and nature as a threefold interconnection. Thus, it openly opposes misogynist and capitalist activities. One side of women/nature interconnection is political because women are presented to have closer relations to nature by the male system, therefore forced to integrate with the natural.

**(h) Ethical Interconnection:**

Environmental ethics which is environmentally friendly ethics and land ethics which preserves the purity of lands emerge as opponents to the Aristotelian and Baconian ethics of progression. It underlines the vitality of nature for the survival of humankind.

**(i) Empirical relation:**

It is actually proved that women and nature are connected taking ecological degradation and women's oppression into account. Both their political standing and the spiritual sensibility show once again the deep relation between them and nature.

**(j) Socio-economic connection:**

The male-biased notion causes sociological crises in terms of women's happiness and ecological serenity. It results in economical crashes in the long term as these patriarchal policies shall destroy the fertile lands, clean water sources, and other ecological constituents. Hence, the world shall suffer oil, fuel and water shortage, while witnessing environmental disasters.

It is fair to say that Ecofeminism responds to the cynical attitude of the deep ecologists by combining feminism with essential sympathy towards nature and its future in the hands of men. It is a social analysis of environmental problems. It articulates one voice that encompasses several more and moulds them into one rightful and universal cause for the survival of humankind and nature hand in hand.

**Ecofeminist Principles**

As a theory, movement and philosophy, Ecofeminism has certain principles and basic characteristics clarifying and justifying the cause of the movement (Gaard). There are 9 rules encouraging involvement in feminist green philosophy in society.



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1. Fundamental social transformation is key to the theory. The amendment of values and revolution in the systems are quite obligatory.
2. In nature everything is vital therefore, ecological awareness is raised to promote social change.
3. A bio-centred view should be followed instead of the Western anthropocentric one to enable sympathy towards all kinds of life in nature.
4. Human beings should serve nature, not vice versa. They should preserve the natural diversity and ecological balance.
5. An ethic-based mutual respect should be fostered both as a philosophy and policy.
6. Dualities such as male/female or culture/nature should be abolished so as not to declare one dominant part above others.
7. The process of change should be visible in daily life to ascertain that the theory has been put into practice.
8. Reposition of the male and female hierarchy is important because 'Personal is political'.
9. The power and authority of the patriarchy should be distributed equally in society so that oppression and exploitation can be prevented in advance.

### **Emergence and Development**

Ecofeminism emerged as a movement in the 1970s but the theory came out around the 1990s. The initial event of ecological cognizance of women in the world is the Chipko Movement. Prior to the UN Decade of Women, the Stockholm Environment Conference and the 1980 Women's Pentagon Actions (WPA), Chipko is a well-known story of a small group of Indian women. In 1974, twenty-seven women in Reni, Northern India objected to tree cutting/destruction. They hug the khejri trees for weeks and months to safeguard them and so the Chipko Movement takes place in history (Gaard). These local women save 12,000 trees from felling and announce the commercial disturbance of the ecological system to the whole world due to the cutting of trees and replacing the indigenous forests with monoculture plants and trees. They point out such environmental issues as crucial parts of women's lives and the vitality of ecological integrity banishing human interference, which turns out to be a universal ecofeminist event in a short while. These women are quite firm to protect nature even at the cost of their own lives. They are as protective of the forests as it is the direct source they benefit from to run their houses and are dependent on tree products to live. Trees are synonymous with food, money, fuel, home products (herbal, medical and wooden material) and

provender. Ecofeminists abide great position for these Indian women because they know each tree and even the smallest parts of nature closely, while men parade an ignorant attitude. Shiva recites that during their resistance against the men cutting trees, they sing a song which later becomes their slogan including deep ecological morality:

What do the forests bear?

Soil, water, and pure air.

Soil, water, and pure air

Sustain the Earth and all she bears (shiva).

Alike to Chipko, another demonstration took place in Kenya around the 1970s. African women plant trees and recuperate the soil in the degraded fields of Kenya in this protest marked as the Green Belt Movement. Under Wangari Mathai's leadership, they plant millions of trees in seventeen years. Even though it does not entice much interest like Chipko, it is still notable for initiating and contributing to an ecofeminist movement in the world. Therefore, defeating the imperial mind even temporarily, the Chipko women and other minor incidents are the perfect examples to prove that human beings and women can attain their rightful causes and reject restrictions through non-violent mediums.

To dwell on Ecofeminism history, it is right to affirm Françoise d'Eaubonne as the first practitioner of Ecofeminism. Even if the ecofeminist theory settles only after the 1980s, French writer d'Eaubonne is deemed to lay out the theoretical basis for Ecofeminism around the 1970s. She has faith that the feminine Earth can be verdant for everybody again. In her ecologically feminist work, she coins the word *écoféminisme* and entitles the book as such. For this reason, she is cited as the forefather of the movement (Gaard). She considers Ecofeminism as activism and ideology both of which become well-known concurrently all around the world. She believes that while taking active engagement in nuclear power demonstrations and other environmental movements, the ecofeminists actually demand all for the well-being of nature, ecosystem, animals, vegetation, women, men and children. So, opening the way for future ecofeminist movement, she suggests that if their demands were gratified, there would be no problems in the world. Later in the 1980s, the number of ecofeminist writings surges and the controversial relation between women/nature is distinctly handled by writers from different fields. In 1983, Ecofeminism is discussed as a way to offer some solutions to environmental degradation and the word Ecofeminism is used in its actual meaning in 1987. Towards the end of the 1980s, Vandana Shiva, Maria Mies, Rosemary Radford

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Ruether and several more produce many works on Ecofeminism. Basing their claims on scientific data, they deliberated the pitiful situation, mal-development, and suffering of nature alongside women in the Third World Countries and other parts of the world. In the 1990s, the movement receives, even more, interest what with the rise of the ecological collapse worldwide. Then, it continues to arouse discussions among writers/members of diverse fields such as ecology, feminism, Marxism, socialism, postcolonialism et cetera.

The meltdown at Three Mile Island impelled huge numbers of women in the USA to organise the first ecofeminist conference - 'Women and Life on Earth: A Conference on Ecofeminism in the Eighties' in March 1980, at Amherst. At this conference the nexus between feminism and militarization, healing and ecology were reconnoitred. As Ynestra King, one of the Conference organizers wrote:

Ecofeminism is about connectedness and wholeness of theory and practice. It asserts the special strength and integrity of every living thing. For us, the snail darter is to be considered side by side with a community's need for water, the porpoise side by side with an appetite for tuna, and the creatures it may fall on with Skylab. We are a woman-identified movement and we believe we have special work to do in these imperiled times. We see the devastation of the earth and her beings by the corporate warriors, and the threat of nuclear annihilation by the military warriors, as feminist concerns. It is the masculinist mentality which would deny us our right to our own bodies and our own sexuality, and which depends on multiple systems of dominance and state power to have its way.'(Mellor)

Hence, the ecofeminist theory and its movement persist drawing attention up to date and urge people towards intuitive and empathic thinking about nature and women altogether as the suppressed incognitos of societies. Because preserving the ecological balance and taking green precautions have been included in the agenda of the developed countries since Kyoto Protocol (1997), such matters bear much more significance now than they did in the past. The human race is getting more anxious each day for their lives with the changing climate and ecological disasters. Accordingly, the movement shall be addressed again for possible solutions to environmental and ecological crises in the future because the present state of the world does not seem so promising right now.

### **Important Representatives**

Principally, Ecofeminism is a rather mounting movement as well as a theory that has been around in world history since the 1970s. Cheers to the theoretical offerings of François d'Eaubonne

and the term *ecoféminisme* she set forth, Ecofeminism incorporates the general form it has taken up to date. Therefore, it would be apt to recall this theoretician and other writers who have had innovations for the ecofeminist cause and popularised the movement. Among the famous ecofeminists are Vandana Shiva, Greta Claire Gaard, Rosemary Radford Ruether, Maria Mies and Susan Griffin.

François d'Eaubonne, who was born in 1920, appeals to women to commence the ecological revolution by educating green consciousness in society. She stresses a world in which humans can weave beneficial relationships with nature by eliminating the discoursed mainstream theory and cutting all strings with the patriarchal mentality. She introduces the term “*ecoféminisme*” or “*écologie féminisme*” in her book *Le féminisme ou la Mort*. Due to the political atmosphere of her time, she grows more radical and feminist in years. She has a revolutionary life and shows the profuse influence on such writers as Simone de Beauvoir and Jean-Paul Sartre in the 20th century.

Then, Vandana Shiva, who is a scientist, environmentalist, writer and ecofeminist, has great works defending and propagating the movement initially in India along with some Third World countries and then the whole world. She is a scientific committee member in many organisations like International Forum on Globalization. She gives much importance to the ecological problems of the world and takes a major role in the universal ecofeminist issues. She indicates that the integrity, sustainability, and balance of nature can be preserved through women’s healing abilities and their efforts to awaken ecological consciousness on Earth. She advocates the idea that a female ruling system instead of the patriarch can fix all problems at once. She emphasises the vitality of biodiversity and the farmers’ problem in India and generalises it to the whole parts of the world. As the founder of the organisation ‘Diverse Women for Diversity’, she articulates that female production is considered “non-production” simply because it has not much capital value, which has caused the collapse of the ecological balance at the end. (Saner) Hence, she defines feminism and ecology as inseparable for the future of human beings alongside the world.

Moreover, Greta Claire Gaard is an ecofeminist writer, scholar, and activist. Her books are referred to extensively for Ecofeminism and ecocriticism. Her ecofeminist aura debating the ecological problem and animal freedom, vegetation and queer theory altogether, which is quite a novel approach in the field. She delivers her services as a professor of English at the University of Wisconsin. She exerted Ecofeminism to eco-criticism and eco-composition, therefore practising the theory in terms of literary criticism. She is the one who brings together a new perspective into

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Ecofeminism by utilising the close reading of the literary texts with an ecofeminist perception. She gives equal status to women's problem and that of animals, vegetation, and nature.

As for Rosemary Radford Ruether, she is actually an American writer and theologian who has a profound concern for ecology and feminism. She blends Ecofeminism and religions in her studies, which significantly mirrors women's unfair situation and inferiorisation which goes hand in hand with nature's situation.

Maria Mies, who is a feminist writer and professor of Sociology, has numerous books about ecological feminism and the Third World problems. She inaugurates the Women and Development (WED) programme in the Netherlands. She has taken a dynamic part in the women's movement since the 1960s and puts forth diverse ideas on methodology and the economical states of countries. She critiques the modern systems of economics and value systems because they are both handled by patriarchal mentality. History is directed by men and science is controlled by a patriarchal goal that is why Mies fights for a transformation in the society against injustice and discrimination.

Finally, Susan Griffin a renowned ecofeminist writer with her eco-influenced works and practices. Because she is a feminist author and has deep concerns for the environment, she forms the links between women and ecology and recognises the ultimate importance of women's responsibility towards nature and the future of humankind. According to her, the diminishment of women and the destruction of nature are both the results of binary opposition reinforced by the patriarch to justify their dominance. That is the reason why Griffin pens declarative lines to make her ecofeminist points clear.

**Conclusion:** To conclude, the objectives of ecofeminism is to empower the disenfranchised and restore the health of nature, overhauling masculine system of domination and exploitation by replacing it with an ethic of care.

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