

ECOLOGICAL FEMINISM IN VAL PLUMWOOD: AN EVALUATION

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Abstract

This paper makes an evaluation of ecological feminism in Val Plumwood, an Australian philosopher. Her idea is an integration of the theories of gender, race and class oppression with that of the domination of nature. She further explains that there is a link between women oppression and the domination of nature. In other words, the problematic of nature has been so closely interwoven with that of gender, because nature has encompassed many different sorts of colonization, domination and oppression; human domination and the domination of nature. According to her, Feminism is seen as a liberation struggle to eradicate domination and exploitation both for women and nature. All notions of dominating nature stem from the very real domination of human by humans. An adequate green philosophy is concerned with human social systems and those of nature; social ecology, deep ecology and ecofeminism. It is insensitive to ignore the social inequality, control and domination of women and nature in the world. She therefore develops an environmental feminism that can be termed a critical ecological feminism, one which is thoroughly accommodating, compatible with and can be strongly based in protecting and preservation both women and nature. This paper concludes that for there to be economic growth, a better environment and sustainable development, the society should endeavor to protect and preserve women and nature.

Keywords: Feminism, ecofeminism, women, nature, domination, exploitation

Introduction

Ecofeminism is one of the types that feminism as well a political, philosophical and social movement, that holds that women and nature are exploited by the male-dominant system. In the society, men are equated with reason, while women are equated with nature and the problematic of nature has been so closely interwoven with that of gender, because like women, nature has encompassed many different sorts of abuse, colonization, domination and oppression; human domination. Karen Warren, in her 1987 essay *Feminism and Ecology: Making Connections*, argues:

For a basic ecofeminist position: that feminists ought to pay attention to environmental issues and ecological interdependencies, and that environmentalists ought to attend to the connections among ecological degradation, sexism, and other forms of social oppression.

The western culture has treated the human/nature relation as a dualism and that this explains many of the problematic features of the treatment of nature which underlie the environmental crisis, especially the construction of human identity as 'outside' nature. However, this paper makes an evaluation of ecological feminism in the philosophy of Val Plumwood. She gives a thorough feminist account of environmental philosophy, by outlining the relationship between feminism and ecofeminism. Based on this, the questions become: What is ecofeminism? Is ecofeminism giving us a version of the story that the goodness of women will save us? Is it only women who can know the mysterious forest, or is that knowledge, and that love, in principle, accessible to us all? Do we have to renounce the achievements of culture and technology to come to inhabit the enchanted forest? Can we affirm women's special qualities without endorsing their traditional role and confinement to a 'woman's sphere'? Can a reign of women possibly be the answer to the earth's destruction and to all the other related problems? Is ecofeminism giving us another version of the story that all problems will cease when the powerless take over power? Is Val Plumwood's Ecofeminism relevant? These questions and many of its kinds are the concern of this paper.

Defining Feminism and Ecofeminism

The term 'feminism' is derived from the Latin word '*femina*,' meaning 'woman' and was first used with regard to the issues of equality and women's Rights Movement. According to Javeed Ahmad Raina, Feminism is a wide range of political movements, ideologies and social movements that share a common goal to define, establish, and achieve political, economic, personal and social equality of sexes. Hence, Mohajan, Haradhan makes a further explanation: "Feminism is a mass movement commenced by women of all groups to eradicate all forms of feminist oppressions by men that are prevailing in a patriarchal society. It always fights against all types of oppressions on women." All over the world; women face all manner from ill treatment; inequality, subordination, and secondary class status. Most times, women are victim of oppression, marginalization and exploitation in the patriarchal societies; ranging from rape, domestic violence, female genital mutilation, obnoxious widowhood practices to prostitution.

However, feminism is rooted in justice, empathy, equity and humanism. In other words, feminism is a humanistic philosophy, interested in achieving greater equality for women in all spheres of endeavors. Feminism is therefore a liberating tool. According to Miray Özden:

Feminism encompasses the liberation of women, preventing their subjugation, legitimizing their rights, and striving for equal rights in their public or private actions and activities. In other words, the concept of feminism includes activities related to women's legitimate rights, their subjugation, their status of being kept in equal standing or emancipation, and their demands for a different value. Feminism opposes gender discrimination

and advocates various forms of economic, political, sociocultural, and societal equality between genders

Bell Hooks agree with Miray Özden;

Feminism, as liberation struggle, must exist apart from and as a part of the larger struggle to eradicate domination in all forms. We must understand that patriarchal domination shares an ideological foundation with racism and other forms of group oppression, that there is no hope that it can be eradicated while these systems remain intact.

From all indications, it is evident that feminism is interested in ending sexism, domination, exploitation and oppression of all sorts. Since women oppression and subordination are different; consequently, different feminists' groups have emerged in different times. As such, Feminism manifested into seven categories; i) liberal feminism, ii) Marxist feminism iii) socialist feminism, iv) radical feminism, v) ecofeminism, vi) cultural feminism, vii) black feminism, and viii) postmodern feminism.

On the other hand, the term ecological feminism (ecofeminism) is an aspect of feminism, first coined by the French feminist Françoise d'Eaubonne, in the mid-1970s. According to Françoise d'Eaubonne in her book *Le Féminisme ou la Mort*, ecofeminism, the oppression and domination of all marginalized groups (women, people of color, children, the poor) are related to the oppression and domination of nature (animals, land, water, air, etc.). she further argues that oppression, domination, exploitation, and colonization from the Western patriarchal society has directly caused irreversible environmental damage.

However, ecofeminism is a branch of feminism that examines the connections between women and nature. [It challenges patriarchal domination, control and explores the interplay between gender equality, race, social justice, and environmental issues.](#) Hence, Karen J Waren explains;

Ecological feminism (ecofeminism) ... is the position that there are important connections—historical, experiential, symbolic, theoretical—between the domination of women and the domination of nature, an understanding of which is crucial to both feminism and environmental ethics.

Ecofeminism is also seen as a pluralist movement and a process that naturalizes women vis-à-vis the environment. This process is both negative and positive. Negatively, it means affirming that the characteristics which have classically, and in opposition to men, defined women make them different, and somehow more fitting to natural beings than to cultural, human, or public identity. Positively, it means considering that the natural environment shares a common identity with women, to the degree that nature becomes both the territory through which women can reappropriate a distinct and more comforting role (than the role

offered by the public sphere, unaware women of their potentialities), and also, in cooperation with women, a resource in order to build an alternative economy and society.

Ecofeminism is a term that encompasses a variety of political discourses but relates to women's experience of domination, which is patriarchal and hierarchical, and involves an exploitation of the earth. Karen Warren and Australian philosopher Val Plumwood brought full focus to the eco in ecofeminism, applying feminist philosophy (and especially feminist ethics) to our relations with the more than human world, and in turn articulating a broader theory of oppression and liberation. Their analytic approaches resulted in philosophy that synthesizes as it clarifies, taking seriously the value of nature, the history of philosophy, the power of culture, and the insights of good science. According to this theory, white Western patriarchal societies create a male-centered culture, and through this culture impose social hierarchies and dualities. The hierarchies and dualities give superiority to men while subduing non-male beings. For example, dualities such as men/women, white/black, culture/nature, West/East, strong/weak, soul/body, mind/emotion are put forward to create hierarchies in western societies. These dualities create an unequal order in society, and impose a superior/inferior relationship. Thus, while the former is dominant, the latter is subordinate.

In male-dominant societies, women and nature exist as inferior and subordinate beings. The system oppresses both of them simultaneously. In nature, there are varieties plants, animals and higher animals, for instance, the horse is not economically independent, nor is the woman. Women like the horse provide economic power and services to men by serving them in the domestic spheres. In this way, Gilman demonstrates that in a male-centered society, both women and nature have close positions as they exist as objects. The male-dominance oppresses non-male beings and minorities, and treats them as objects. For this reason, women's issues, exploitation of animals and other disparities like ageism, classism etc. become interrelated as they represent the same kind of oppression done

The UN Conference on Environment and Development (UNCED) in 1992 was the first UN conference to be significantly informed by the nongovernmental sector. Its centerpiece (or at least, the element that achieved the most publicity, and was least scathed by the Rio +5 evaluation; see Osborn and Bigg 1998), Agenda 21, was a testament to the sustained lobbying by women's groups (as part of a wider NGO presence, and local government). The preparatory meetings took place across the globe for two years and ensured a reasonably coherent lobby from the women/environment movement worldwide, leading to the inclusion of a set of objectives defined in Chapter 24 'Global action for women towards sustainable development and equitable action' (United Nations 1992).

The link between women and the environment was consolidated, internationally, at the 1995 4th UN Conference on Women in Beijing. The resulting Platform for Action identified 'women and environment' as one of the critical areas of concern. UNEDUK's

'Gender 21' group subdivided this concern into education, health, marginalized groups, planning, housing and transport, Local Agenda 21, and consumption and waste.

Ten years after UNCED, the World Summit on Sustainable Development (WSSD) did little to advance women's equality with respect to the environment, although the need to embed women's (or sometimes termed 'gendered') concerns was written more thoroughly into the Plan of Implementation. Few achievements were noted in the intervening ten years; for example, the UN had expressed frustration at the lack of progress on issues as wide as AIDS/HIV, globalization, poverty, and health – all of which are characterized by gender inequality.

According to Rosemarie Putnam Tong, there are various classifications of ecofeminism, and they include: Ecofeminism nature, Spiritual ecofeminism, and Socialist ecofeminism. Ecofeminism nature is the type of ecofeminism that emphasizes the interconnectedness and interdependence of all living beings and the natural world. It sees the domination of nature by humans as a problem and advocates for a more holistic and respectful relationship with the environment. Spiritual ecofeminism is rooted in spiritual and religious beliefs and sees the earth as a sacred and interconnected whole. It advocates for the protection of the environment based on spiritual values and the belief that all living beings are connected. Socialist ecofeminism sees the exploitation of the environment and the oppression of women as interconnected issues that are caused by capitalist systems. It advocates for the liberation of both women and the environment through the transformation of capitalist systems into more equitable and sustainable ones.

Val Plumwood's Ecofeminist Thought

Val Plumwood has an approach to ecofeminism that is unique, yet she is not widely discussed within the ecofeminist literature. The interest of this paper is to validate and celebrate Plumwood's contribution to ecofeminism by showing why her idea is important. She seeks to develop a thorough grounding for environmental philosophy that can be termed a critical ecological feminism and how the treatment of nature can be thought of in political terms as well as ethical terms. She argues that western culture has treated the human/nature relation as a dualism and that this explains many of the problematic features of the west's treatment of nature which underlie the environmental crisis, especially the western construction of human identity as 'outside' nature. 'nature' in this context is to be defined as passive, as non-agent and non-subject, as the 'environment' or invisible background...

In her work, *Feminism and the Mastery of Nature*, Plumwood narrates the story of a land where women live at peace with themselves and with the natural world is a recurrent theme of feminist utopias. This is a land where there is no hierarchy, among humans or between humans and animals, where people care for one another and for nature, where the earth and the forest retain their mystery, power and wholeness, where the power of technology and of military and economic force does not rule the earth, or at least that part of it controlled by

women...this state is seen as a beleaguered one, surviving against the hostile intent of men, who control a world of power and inequality, of military and technological might and screaming poverty, where power is the game and power means domination of both nature and people. Women and nature are therefore exploited and dominated by men, as such, there is a link between the domination of humans and the domination of nature via racism, colonialism and sexism: "All our notions of dominating nature stem from the very real domination of human by human.... As a historical statement [this] Introduction declares in no uncertain terms that the domination of human by human preceded the notion of dominating nature."She further traces the history of women weakness and domination, from the history of philosophy. During the ancient period, Aristotle sees women as a misbegotten (defaced) men, while during the medieval period, Aquinas sees women as a necessary object, who is needed to preserve the species or to provide food and drink. During the modern and contemporary periods, these philosophers see women as; 'Woman is a violent and uncontrolled animal' (Cato 1989:193); 'A woman is but an animal and an animal not of the highest order' (Burke 1989:187); 'I cannot conceive of you to be human creatures, but a sort of species hardly a degree above a monkey' (Swift 1989:191); 'However man rules in science and in art/The sphere of women's glories is the heart' (Moore 1989:166); 'Women represent the interests of the family and sexual life; the work of civilization has become more and more men's business' (Freud 1989:80); 'Women are certainly capable of learning, but they are not made for the higher forms of science, such as philosophy and certain types of creative activity; these require a universal ingredient' (Hegel 1989:62)...

In patriarchal society, masculinity and femininity are defined as contrasting forms. The more highly valued (man, reason, culture) is seen as a different order from the lower, inferiorized side (women, emotion, nature). Each side lacks qualities of the other side. The dominant side is taken as primary; the subordinated side is defined in relation to it. Men are the primary model. Women are the other, the exception, and the subsumed. In this way, domination is naturalised. It is part of the identities of both parties and it appears inevitable. Power has formed the identity of the two sides. It has distorted and split apart both sides. One is the master, the other the slave. Thus, reversal is not a solution as some feminists suggest. The reason is that both parties are distorted, because none of them is defined independently.

Feminine 'closeness to nature' has hardly been a compliment... female is therefore defined as insipid, domestic, asexual and civilizing. Nature includes everything that reason excludes. The very idea of a feminine connection with nature seems too many to be regressive and insulting, summoning up images of women as earth mothers, as passive, reproductive animals, contented cows immersed in the body and in the unreflective experiencing of life. the question of a womannature connection cannot just be set aside, but must remain a central issue for feminism. The backgrounding and instrumentalization of nature and that of women run closely parallel. Traditionally, women are 'the environment'—they provide the environment and conditions against which male 'achievement' takes place...women are vulnerable to backgrounding even when they step

outside their traditional roles...Ecological feminism therefore explains that it is no accident that this world is dominated by men. If we are women, we have as a group an interest in escaping our ancient domination. We women also have an interest, which we share with all other living creatures, and among them with men, in a sound and healthy planet, in sound, healthy and balanced ecosystems and in a sustainable and satisfying way of living on the earth. But according to ecological feminism there is more to it than that, and more to the connection of the movements than this accidental one, of women who happen to be green.

Man exploits nature in various ways; deforestation, queering, bush burning, oil spillage, hunting and so on. She points out that acknowledging the other's boundary and opacity of being is part of respect for the other. It is the master consciousness which presumes to violate boundaries and claims to subsume, penetrate and exhaust the other, and such treatment is a standard part of subordination; for example, of women, servants, the colonized, animals. Similarly, respecting the needs of the other involves acknowledging the difference as well as the connection between our needs. We need to recognize not only our human continuity with the natural world but also its distinctness and independence from us and the distinctness of the needs of things in nature from ours.

A popular contemporary green version attributes to women, a range of different but related virtues, those of empathy, nurturance, cooperativeness and connectedness to others and to nature, and usually finds the basis for these also in women's reproductive capacity. In other words, the idea that women have special powers and capacities of nurturance, empathy and 'closeness to nature', which are un-sharable by men and which justify their special treatment, which always turns out to be inferior treatment. She also observes that not all women are empathic, nurturant and co-operative. And while many of these virtues have been real, they have been restricted to a small circle of close others. Women do not necessarily treat other women as sisters or the earth as a mother; women are capable of conflict, of domination and even, in the right circumstances, of violence.

It replaces the 'angel in the house' version of women by the 'angel in the ecosystem' version. The myth of this angel is, like the Victorian version, of dubious value for women; unlike the more usual misogynist accounts which western culture provides of women. Of course, women have also played a major role, largely unacknowledged, in a male-led and male-dominated environment movement, in resisting and organizing against the assault on nature.

The Relevance of Plumwood's Ecofeminism

Ecofeminism has lots of contributions to the contemporary life and society. No doubt, environmental issues and abuses pose a serious threat to the sustainability of societies and global ecosystems, hence Val Plumwood's ecofeminism has become an important approach to solving environmental issues. In other words, the need for examining the values of nature can provide many lessons for contemporary life; by reflecting on oneself as a human being, since ecofeminism, like feminism itself, was born to deconstruct patriarchal thought and movements.

Plumwood's ecofeminism highlights the connection between environmental issues and gender inequality, advocating that women can play a significant role in solving environmental problems. According to Miray Özden:

Ecofeminism emphasizes the interdependence between nature and human society. The fundamental goal of sustainable development is to prioritize actions that ensure the transfer of natural resources to future generations, and ecofeminism supports this idea by considering the interdependence between nature and humans and establishing connections between environmental sustainability and gender equality.

Khadidjath Zimé Arouna agrees:

Women have a key role in making this intergenerational equity a reality. “We women have been the forerunners for generations and leaders in environmental conservation. Our traditional knowledge, know-how and skills are needed more than ever to build resilience to climate impacts and reduce greenhouse gas emissions.

Indeed, women are at the forefront of their communities and environment, when it comes to finding effective and sustainable solutions to mitigate the impacts of the climate crisis on their own as well as their families' wellbeing. Additionally, her idea of ecological feminism calls for the cultural revaluation of the status of women, the feminine and the natural. It is a revaluation which must recognize the way in which their historical connection in western culture has influenced the construction of feminine identity. Women generally exhibit a stronger connection with nature and are more sensitive to environmental issues. Hence, women play a more active role in addressing environmental problems and hold great potential for achieving sustainable development goals.

Consequently, since gender inequalities and environmental problems are interrelated issues, ecofeminism by drawing attention on women and nature, aims to free them from the oppression of the male-dominance. In other words, it is targeted at liberating minorities and non-male beings like women, people of colour, poor people, people with disabilities, animals and children who are oppressed.

Plumwood's ecofeminism calls for protection, respect, value and preservation of nature, both animate and inanimate beings. This is because, nature provides food and other basic needs for all creatures. According to Dewi; nature is not just a land to step on, a place to shelter, but also a historical space for humans.

Within the environment, organisms and beings can only be protected and preserved when one realizes get acquainted with their nature, existence and differences. Hence, Karen J Waren explains more:

...Humans are different from plants and rocks in that humans can (and plants and rocks cannot) consciously and radically reshape the

communities in which they live: humans are similar to plants and rocks in that they are both members of an ecological community. Even if humans are better than plants and rocks with respect to the conscious ability of humans to radically transform communities, one does not thereby get any morally relevant distinction between humans and nonhumans...

It is therefore obvious that Karen Warren is of the opinion that there should be no discrimination as regards nature and its constituents. Although humans are seen as superior to other beings, in terms of consciousness and rationality, yet both humans and non-humans need each other to thrive and survive. It becomes important to understand and reject the logic domination.

As regards respecting and protecting nature, Vandana Shiva et al add:

To live on Earth, we now need a new paradigm. I gave the name 'global democracy' to this new paradigm of living as a global community while respecting the rights of 'Mother Earth'. Are we just money-making and resource-wasting machines? No, as members of the Earth family, we have a higher purpose. The first and most important thing for us to do is to take care of the planet. The better we take care of the planet, the more food, water, health, and abundance we get.

Additionally, protecting nature promotes self-reliance. Hence Hyeon Sil Choi, points out that:

It is a life of self-sufficiency without the destruction of nature, foreign people, the future of children, self-reliance, dignity, and humanity, and a leisurely life through rural life and emphasizing the search for prospects. The Earth is not a development target that passively waits for human intervention, but all beings, including humans, companion species, and critters, live with, become with, and play with each other... Terrapolis is the equation for the love of the land, for the humus, for the mud...

Furthermore, it paves a way for the capacity to care for nature. Karen Warren agrees and argues that:

Departing from the socially constructed ethic of care that marks the role of women in most cultures across the globe, rather for a care sensitive ethic manifesting three key conditions: ability to care, situated universalism, and care practices. The argument does not make plain how this personal "capacity to care" is distinct from a lived gender-based ethic of care, nor from the virtue ethic...

Similarly, living in harmony with nature bring about peace and happiness. Suwantana states that one of the causes of environmental damage is based on the existence of an anthropocentric attitude that makes humans seem self-centered in this universe. One step that can be taken to overcome anthropocentrism is the recognition of the special value of life.

Plumwood's ecofeminism promotes tolerance. According to Gede Suwantana, Komang AriBudian; as a society heavily infused with patriarchal culture... Growing a sense of tolerance is necessary to nurture harmony, recognizing that both men and women have equally important roles. It therefore becomes important for us to shun egoistic attributes, so as to understand our environment and things around us. In other words, there is the need for relationship transformation. Donna Haraway in her book *Together with Trouble* pursues and insists on the string figures theory:

The transformation of the relationship between humans and nature into a *sympoiesis* (*sympoiesis* means 'making with' and infers 'becoming with') relationship in which species meet and form relationships in various ways. Anthropocentrism and human supremacy brought about an ecological crisis, and as an alternative, the interconnectedness between species that are not reduced to the areas in which humans operate or the resources they use and where interdependences and interdependence are emphasized

This therefore implies that earth can be protected and ecological crisis can be overcome interconnectedness. In other words, Plumwood's ecological feminism promotes interconnectivity. interconnectedness, proposes that every organism on earth, as well as inorganic matter and entire environments, serve a larger purpose, as all forms of matter are connected by complex webs belonging to a reciprocal system. According to Besthorn and McMillen:

Ecofeminists understand human beings as not being separate from or above nature. They are one small part of a whole, rather than the pinnacle of nature. In separating nature from persons, humanity creates a concept of nature which is made up of dead, unintelligent matter.

Donna Haraway explains more:

...the ecological crisis can be overcome with threadknitting... It is a practice game in which at least two or more players take turns making patterns, destroying, giving and receiving, acting and waiting. In other words, if the opponent inherits the pattern handed over and makes a new pattern on top of it, the opponent player takes over the thread again, solves the pattern, creates another pattern, and hands it over. It cannot be denied or rejected. Therefore, the beauty of the thread-knitting game lies in respecting each other's participation and existence by patiently waiting for the process and actively responding to it, and when all the players participate in the game design and create various patterns in their own way. At this time, players include not only humans, but also animals and plants that have made the Earth their home, and even critters, which mean all kinds of annoying pests...

This is therefore a responsibility that humans must perform as a species residing on the planet Earth, and a response-ability to the signal sent by the ecological crisis.

Ecological feminism of Val Plumwood is quintessential for reflection. In other words, with the antecedents of her ecological feminism, it gives room for any rational being for reflection, and also change one's behaviour and lifestyle towards nature. In the words of ecofeminism stands for one of the main theoretical, philosophical and even practical ways of resolving the environmental problems. Leopold further adds:

The nature became a new subject that should be protected in our modern life – it is devastated and ruined, but there is still a chance for it to be saved. Only the changing of paradigm regarding our behavior towards nature can save the nature of inevitable total destruction in the future. That can be done by reviewing all general ethical principles from this environmental standpoint.

While Taylor is of the view that environmental ethics sets moral relations created between the world of humans and the natural world. Some other theorists believe, that environmental ethics is the philosophical discipline that deals only with the moral relationship of human beings to the environment and creatures other than human. While Joseph R. de Jardin believes that "... ethics is an important step in process of making a self-conscious stepping back ... in our own lives as we think about the type of life we lead, how we should act and what kind of people we should be.

Jardin thinks that we should keep in mind that technology and other technical sciences cannot always provide necessary solutions to these problems. We must be fully capable of identifying the problems, take risk, be responsible and also face the truth in the society.

Ecological feminism promotes well-being and health condition of its inhabitants. Women are the primary victims of environmental degradation, and in particular the destruction of forests. Environmental and ecological crises affect the well-being and health of women. Lin Nelson affirms that:

One ecological impact on women affects child bearing. Too often, toxins in the air, soil and water have detrimental consequences for women and children; birth defects, disease, miscarriage and infertility are among the possible outcomes of a compromised environment. Furthermore, children may suffer after ingesting elevated levels of harmful chemicals such as PCBs (polychlorinated biphenyl), PBBs (polybrominated biphenyl) and dioxins in their mothers' milk. When a woman's body holds toxic levels of such pollutants, both she and her children are at risk and can perpetuate the problem.

Ecological impacts go beyond pregnancy, childbirth and infant care as women are more likely than men to be tied to their living environment. This implies that women and children are vulnerable, as such their closeness to nature make their love and attention towards environmental issues the most plausible solution for a better future. Recognizing these intersections and relationship make ecofeminism for a better environment.

Evaluation and Conclusion

The above has made an evaluation of ecological feminism of an Australian philosopher; Val Plumwood. It has also pointed out the relevance of her ecological feminist ideas to the contemporary society. Val Plumwood's ecofeminism is relevant for its profound critique of dualistic thinking, its emphasis on interconnected oppressions, its promotion of an ethics of care, and its challenge to anthropocentrism. Her work encourages a holistic and integrated approach to social and environmental justice, offering valuable insights for both theoretical inquiry and practical activism.

Women, nature, and nonhuman animals are similarly devalued, controlled, and exploited in the society, where it has long been assumed right and proper that women serve men as nurses, waitresses, and wives, that humans exploit, control, and manipulate the natural world, and that humans similarly control and exploit nonhuman animals. Most noticeably, women and farmed animals are manipulated and exploited because of their female biology in the sex industries (and often through marriage) as in animal agriculture. It is important to note that the value of ecofeminism to human life and environment cannot be overemphasized, as such, it exists within two interrelated disciplines; ecology (focuses on issues of the environment and nature) and feminism (focuses on women and gender issues).

In the issue of ecofeminism, nature can be protected and preserved via cultivating a tolerant attitude, increasing access to women's empowerment, and always building a harmonious relationship with nature in various sectors, ministries and so on. When this is done, the environment becomes more conducive for both human and non-human species, thereby promoting economic growth and sustainable development.

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