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## AN ECO-FEMINIST PERSPECTIVE: DIVERSIFYING POWER TO DEFY PATRIARCHAL STRUCTURE AND CAPITALIST AGENDA

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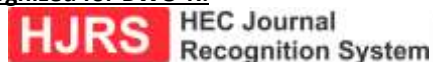
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### Abstract

The political, ethical, and ideological movement known as ecofeminism seeks to provide women and the environment equal rights. An ecofeminist views the world through the lens of artificial structures and classifications that are forced onto women and the natural environment, impacting them both equally. Shiva associates science rationality as a fundamentally male rationality that is distinct from aggression, command, resentment, and desire. All current science and technology are quite killing us and the environment silently e.g. coronavirus is one fine example of it. The research questions the worst impacts of technological experiments and the exploitation of human beings in the hands of technology and capitalist society. The hypothesis of the study is nature and females are tagged as others in this postmodern world. The research explores Ecofeminism strengthens the relationship between man, nature, and humans, and gives recommendations for collaborative efforts of men and women to protect the natural world. The objective of the study is to explain that ecofeminism is the combination of the women's liberation movement and the ecological movement. Using a qualitative approach, the researcher is using textual analysis. This research takes into consideration the rights of women and gives agency to the non-human world, focusing on the communal efforts of humans to guard nature by dismantling capitalism, anthropocentrism, and patriarchal hierarchies. For this purpose, the research is delimited to only a short analysis of four novels selected from different regions of the world.

**Keywords:** Ecofeminism, Patriarchal, Capitalism, Aggression, Anthropocentrism.

## Introduction

Ecofeminism is an ideological, ethical, and political movement to bring equal rights to women and nature. An ecofeminist looks at the worldly phenomenon in terms of constructed structures and categories which are imposed on women and nature, and affect the both equally. Like feminism, it views these structures and categories as oppressive binaries, where man, being the sole creator of these binaries is always placed at the center. Women and nature are purposely defined as creatures born to serve as a peripheral other. In this way, they are robbed of their rights to live their lives to their fullest. They are considered tamable, weak, and always in need of a man for their growth, nourishment, and flourishing. Eco-feminism asserts that the ideology that uses the oppressive tools of culture, religion, race, and gender to legitimize the marginalization of women is parallel to the philosophy that supports the oppression of nature at the hands of men. In short, in the so-called advanced world of today, women and nature are equally marginalized. Men of this postmodern age define them in terms of beauty, passiveness, and as a production machine to multiply their benefits. They are reduced to a sexual object and a tool of experiment to fulfill the desire of their so-called Supreme Master to win at economic competition. In this way, according to ecofeminists, this parallel exploitation of both women and nature, at the hands of the same opposition, introduces a sense of connection between women and nature. This connection is rephrased as ecofeminism by its proponents. Their aim, as mentioned earlier, is to highlight this connection. But the capitalist society which is only another term for patriarchal monopoly is trying to break this link through patriarchal structures and industrial competition. Both patriarchy and capitalism assign absolute power to men, encouraging men's desire to rule and exploit whatever they want. Both ideological patterns

place women and nature in marginal positions and break the strong link between nature and women. Additionally, Capitalists are working for financial up-gradation at the peril of annihilation of nature. Women, in this whole process of voracious planning and executing destruction, are considered a silent spectator. They have no share in decision-making when it comes to the environment. Therefore, the need to highlight this alienation of women from nature is strongly felt. In such circumstances, it is ecofeminism that fully addresses this concern. Men are recognized as independent, rational beings, curators of culture, and exploiters using scientific technologies for the accumulation of their profits. In this postmodern world capitalist class replicates desire among the masses through scientists, media, and businessmen that ultimately change this postmodern into an extracted being. They are catching up on success through the subjugation of women and the demolition of nature. However, in this mechanical world which is a critique of ecofeminism, women are conditioned in a way to obey men. "They wish to keep women under their thumb all the time" (Shree, 2002). Women are treated just like commodities forced to work twenty-four hours. They are unpaid laborers, considered to be devoid of rationality, and defined as having no agency to protest against these patriarchal structures and capitalist propaganda. The United Nations as early as 1989 observed, "It is now a universal fact that it is the woman who is the worst victim of environmental destruction. The poorer she is the greater is her burden." (Eaton, 1989, p.2) The environmental crisis is the biggest issue in the entrepreneur world. Nature is sacred soil for man. In this postmodern world being anthropocentric men are more fascinated by the interests of capitalism as compared to beautiful territory which ultimately leads us to obliteration. "Development has violently sliced off the sacred bonds between the people and the

soil, yet this approach to nature which sees the soil as the mother and people as her offspring, not her master, was and is universally shared even though it has everywhere been sacrificed." (Shiva, 1989, p.104) "The extensive destruction, damage or loss of eco-system of given territory whether by human agency or by other causes to such an extent that the peaceful enjoyment by the inhabitants of that territory has been severely diminished." (Higgins, p. 63). Thus, research questions of this study, ecofeminism as an ideology goes against the man's urge to be omnipotent by demeaning all the hierarchies of man and woman, nature and culture, race and religion, status and power, organic and mechanic, caste and creed, rural and urban, and contends on the collaborative relationship of man, woman, and nature. In every society, nature and women are interlinked to each other. Plumwood acknowledges that women have been culturally associated with nature and this association has resulted in the 'othering' of both women and nature. When women are referred to in non-human terms, this reference is more than metaphoric. Women's bodies are used as a commodity, like land that can provide sustenance by being 'leased out'. The research objectives of Ecofeminism are, that it condemns all the hierarchies that grant power to men and gives them agency to exploit nature and women ultimately resulting in the "co-modification of nature and women" (Shiva, 1993). A modern civilization that structurally dichotomizes reality treats "nature as subordinated to man; woman to man, consumption to production and the local to the global, and so on". (Mies and Shiva, 1993, p. 5). Therefore, the greatest concern of this research is to reflect the effects of subverting the ecological world into a technological world, with women as curators of nature, and how this anthropocentric world snatches the agency from women and nature and legitimizes the oppression of man on the

accumulation of capitalism, how does this self-centered assumption of man lead the world towards extermination. Moreover, this research throws light on how ecofeminism is a complete harmony between ecology and feminism. This research investigates four novels *The Overstory* by Richard Powers (2018), *Severance* by Ling Ma (2019), *Thinner than Skin* by Uzma Aslam Khan (2012), and *The Madwoman of Jogare* (1998) by Sohaila Abdulali. The dominant themes in his works are environmentalism, displacement, and the effects of science on humans. Ling Ma is a Chinese American novelist, born in Sanming, Fujian, China. Her first book, *Severance*, won a 2018 Kirkus Prize as well as being listed as a New York Times Notable Book of 2018. *Severance* is a satirical science fiction novel by Ling Ma. In *Severance* "Shen Fever" slowly obliterates global development. *Severance* explores themes of nostalgia, contemporary office culture, uniformity, and intimate dealings. Uzma Aslam Khan is an eminent Pakistani novelist, born in Lahore and mostly spent her childhood in Karachi. She is the author of five novels e.g. The major themes in her novels are feminism, the substance of nature, the aftermaths of the Civil War, the Afghan War, the Gulf War, a sense of belonging, and dislocation, especially in Pakistani culture. Sohaila Abdulali was born in Mumbai, India, and went to America in her early childhood. She is the author of *Bye Bye Mati: A Memoir in a Monsoon Landscape*. She is more inclined towards nature; both of her works give a brief depiction of monsoons and the idea of environmentalism can easily be traced from her works. Richard Powers, Ling Ma, Uzma Aslam Khan, and Sohaila Abdulali have written many novels on different issues the selections made for this research are *The Overstory* (April 13, 2018), *Severance* (July 5, 2019), *Thinner than Skin* (2012) and *The Madwoman of Jogare* (1998). These novels bring forth new perspectives by

emphasizing on collaborative efforts of the human and non-human worlds. Moreover, the theoretical lens of Shiva and Mies also supports the idea of ecofeminism as portrayed in these novels

### Statement of the Problem

Women and nature have suffered for a long time under patriarchal oppression, and have been silenced and objectified. They have become cultural and scientific apparatus of experimentation in front of man's desire to rule and own. This research, therefore, brings forth the role of women and nature in the selected literary fiction and investigates to what extent this ecofeminism challenges the universal hierarchies of patriarchy, capitalism, and anthropocentrism. This study examines different aspects e.g. anthropocentric being that is causing grave threats to the environment and metaphorically associates women as nonhuman beings.

### Research Questions

- How does the selected literary fiction question the established hierarchies of male domination and anthropocentrism? How does the coronavirus pandemic dismantle man's notion of "anthropocentric being" about the novel *Severance*?
- How does ecofeminism offer a sound critique of capitalism? How do women are more inclined to nature than men concerning theorists Shiva and Mies?

### Research Methodology

This research is qualitative. This research is exploratory and aims to uncover meaning toward a better understanding of the issues involved in the research. This research is studied under the research method of qualitative textual analysis (Alan McKee, 2003). The qualitative research methodology focuses on the analysis of data from different perspectives by locating it in a societal context. The textual analysis compliments Mies and Shiva's ecofeminist stance which they employ in their book *Ecofeminism*

(2014) and anticipates a more critical perspective with the help of selected novels, *The Overstory* (April 13, 2018), *Severance* (July 5, 2019), *Thinner than Skin* (2012) and *The Madwoman of Jogare* (1998).

### Theoretical Framework

The theory which is employed in this research is Mies and Shiva's stance which they mention in their book *Ecofeminism* Maria Mies and Vandana Shiva with a Foreword by Ariel Salleh published in 2014. This book is divided into several topics' masculinization of the motherland, homelessness in a global world, feminist research science, violence and responsibility, and the myth of catching up with development. (Rai, Syed, 2023), Shiva and Mies dismantle and deconstruct all peripheries and lay stress on a communal bond of man, woman, and nature. Shiva states that women and nature are interrelated to each other, and men of the contemporary age are busy conquering them. In this scenario women are besieged hard to survive and to protect nature, "in the perspective of women engaged in survival struggles which are, simultaneously, struggles for the protection of nature, women and nature are intimately related, and their domination and liberation similarly linked". (Shiva 1988, p. 47). As man of the modern age is more interested in simulacrum than certainty in which nature and women are persistently busy in the service of man. But man has no time to enjoy the beauty of nature as well as the smile of women. Shiva explicitly comments that nature and women are the victims of men's marginalization. Thus, nature is subordinated to man; woman to man, consumption to production and the local to the global, and so on (Mies and Shiva, 1993, p. 5). (Richardson, Lacroix, 2023), More specifically, Shiva hypothesizes patriarchy and technological inventions are the basic consequences of capitalist accrual. Shiva and Mies argue that progress in scientific terms

underpins 'growth' in capitalist terms. Second, they postulate that the violence of scientific philosophy and trials has traditionally been recognized through the violence of colonial relations between industrial and 'under-developed' countries. Mies speak of the male, the White Man (capitalist), the 'famous male urge for omniscience and omnipotence [sic]' (Shiva 1986, p. 51) In a male-dominated culture, all the convincing rights belonged to men in the fields of politics, financial system, commandment, belief, education, military. The subsequent vicious effects of capitalism are mostly felt by women and the environment. Shiva associates science rationality as a fundamentally male rationality that is distinct from aggression, command, resentment, and desire. All current science and technology is quite fundamentally military science and technology and not just when it is applied in bombs and rockets. (Mies, 1986, p.51) Nature and females are tagged as others in this postmodern world. Shiva argues that women are conditioned in a way to align with capitalist norms and principles. "One is not born a woman but rather becomes one" (Beauvoir). The capitalist class is objectifying their beauty for their advertisements. They work twenty-four hours for their families but their efforts remain unacknowledged. They are cheap laborers of capitalist society, called this process "houswifisation". (Shiva) As Shiva mentions "Women's increasing underdevelopment was not due to insufficient and inadequate participation in development rather it was due to their enforced but asymmetric participation whereby they bore the costs but were excluded from the benefits". (Shiva, 1986, p.74) Women have not their own solid identity rather they are just commodities and bound to follow instructions of patriarchal structures. "Women can therefore be called the internal colony of the system". (Shiva,

1986, p.58). Modern man locates himself at the center of the universe and legitimizes his authority through the decimation of natural phenomena. Because they (men) think that they are ontologically separate from their "other". Man assumes being anthropocentric, he has the privilege to destroy the silent and muted world that surrounds him. Man is leading a life of hollow man, "alienated individuals searching for abstract identities". (Shiva, 2014, p.1). Shiva claims "Modern men have little physical contact with nature unmediated by machines... the more abstract becomes the relationship between man and nature, the more alienated man becomes from his own organic mortal body... the sexual act has become virtually the only direct contact to nature available to the civilized man" (Shiva,2014, p.137). According to Shiva by defying this patriarchy, so-called male rationality, anthropocentrism, and capitalism humans can save the future of their upcoming generations. This thought is openly allied to ecofeminism is the foundation of this research and demands to work collectively without constructing hierarchies between nature and culture, man and woman, domination and subordination, etc.

### Literature Review

Ecofeminism gives agency to women and nature by giving them a voice and shattering the silences that surround them. Ecofeminism has been explored by a lot of researchers to create space for women and the environment in the hegemonic literature of the world. "Ecofeminism is a movement that sees a connection between the exploitation and degradation of the natural world and the subordination and oppression of women. It emerged in the mid-1970s alongside the second wave of feminism and the green movement. Ecofeminism brings together elements of the feminism and green movement" (Lorentzen, 2002). The study focuses on the ecofeminist assumption of

women's relationship of care and compassion with nature. Women are treated as land: their bodies are used to reproduce, and at times leased out to earn sustenance through prostitution.

### ***Review of literature in the light of theory***

Shiva and Mies played an essential role in creating consciousness among females as well as humans. A person who is away from nature leads an alienated life regardless of how much is he surrounded by technology. "Nature is the benign mother of man", but man has no time to enjoy the natural beauty. Women and nature have become victims of their experiments. Gayatri Spivak named this status of women as "Subaltern". (Wang, Kruk, 2024), These women do have not their solid representation if they have no one who values it. In her essay "Can the Subaltern Speak?" Spivak states: "Between patriarchy and imperialism, subject constitution and object-formation, the figure of woman disappears, not into a pristine nothingness, but into a violent shuttling which is the displaced figuration of the 'third-world woman' caught between tradition and modernization" (Spivak, 2010, p.306). In this patriarchal society, women do have not a solid representation rather they are communally constructed in a way to follow the commands of society. Modern man is replacing his surroundings by constructing buildings, industries, and scientific labs which is leading him towards destruction. Upamanyu Pablo Mukherjee in his *Postcolonial Environments: Nature, Culture* states the idea of 'preserving nature' where nature is an extraneous entity: ...' nature' was extrinsic to and threatened by modern human civilization, especially by modern urban life... that preservation of nature was important because it provided a balm for the spiritual wounds of modern humankind. (Mukherjee, 2010, p.20-21) Mukherjee focuses on the same idea of Mies and Shiva that the capitalist class is subjugating

ordinary farmers in a way they can't afford to maintain even a farm, this is one of the reasons for the profligacy of natural beauty. Mukherjee considers "Western capitalism to be the cause of the toxic relationship between the human and the natural environment". (Mukherjee, 2010, p.20). Mukherjee defines "environment as "the relationship between humans" (Mukherjee, 2010, p.5), women are more attached to nature and men speak for culture and scientific rationality. Shiva asserts that women are closer to their natural environments because of being the household managers; they are accountable for providing rations, water, and fuel in short, nourishment to their families. Warren provides empirical data from developing countries like India to illustrate how women are active participants in playing out their roles as household managers and how the misuse of these resources directly affects these women who depend on natural resources for their survival. Such associations between environmental and feminist issues give birth to ecofeminism. Ecofeminism affords to challenge the sub-alternation of the non-human world. (Soomro, Shayan, 2023), It challenges the anthropocentric assumption that the non-human world is mute and wild; silent with nothing to do with civilization is dismantled. Greta Gaard hypothesizes this condition, "Ecologists view anthropocentrism as a threat to the environment for it creates a dualism of humanity/nature where it views humanity as superior to nature; ecofeminist, on the other hand, incorporate feminist concerns of man/woman dualism and see and centric approach as a threat to both environment and women for women have always been associated with nature and thus both have been suppressed by male-centered society "(Garrard 1993, p.23). Ecofeminism promotes collaborative efforts of men and women to guard the natural world and consider women

the best guardians of the environment. Ecofeminist philosopher Warren has described ten different ways that the connection between women and nature can be made: historical-causal, conceptual, empirical, socioeconomic, linguistic, and symbolic-literary (Warren, 1997, p.1). Shiva's lens in which she talks about ecofeminism is based on the common context of the struggle against hierarchical powers like capitalism, anthropocentrism, and patriarchy. The above-mentioned thoughts of different theorists discussed in this section consider women and nature from all around the world and how far ecofeminism tries to dismantle prevalent hierarchies. (Syed, Samina, Shamsa, 2023).

### **Review of Novels with Analysis**

The *story* has been explored concerning different aspects. Some of the research has already been done, discussed below, to assist in understanding and investigating much more that is still left to be revealed. (Heinzmann, Koylu, Ehrsam, 2024), *The Overstory* is a complex story of nine characters dealing with the danger of deforestation and the psychological problems of the characters. Through the psychological breakdown of characters Richard Powers highlights how industrialism and capitalism alienate humans from the natural world and lead them toward demolition. In the article "Nature in the Active Voice," (2009) the late environmental philosopher Val Plumwood calls for a "thorough and open rethink" of the way humans represent nonhuman nature. In the same article, Val Plumwood called this novel *The Overstory* an environmental epic. (Uddin, Anwar, 2024), He further illustrates "How does one speak for the trees? For Powers, the answer is a sprawling account following no fewer than nine main characters. Some of these storylines converge and some do not, but all of them feature at their core a relationship with the living things we so often

take for granted, the trees that grow all around us" (Plumwood). Nathaniel Rich, writing in the June 2018 issue of *The Atlantic* discusses about novel by Richard Powers (Mazzucato 2020), "*The Overstory* in particular has a mythic scope. "The trees at its heart are godlike in scale, "as old as Jesus or Caesar"; over hundreds of years, they engage in social behaviours, communicating with one another through a vast network of roots. (Aslam, Khan, et. al. 2023), Human characters treat them as revered ancestors; after all, they share significant amounts of DNA with us. Fantastic as they might sound, all these qualities of trees are real. With *The Overstory*, Powers has not created a fable so much as translated reality into a compelling system of belief" (Nathaniel). The narrative of *The Overstory* deals with ideas of annihilation caused by humans having the qualities of trees and the aftermath's effects of the scientific world on the psychology of humans. The novel *Severance* written by Ling Ma deals with the idea of "Shen Fever" appearing in China's city named Shenzhen. (Rehman, Shahid, 2024), Its victims go through critical situations they remain in a situation of recalling and reimagining their past before they face death. It is a kind of satire on this technical world where its inhabitants keep busy recalling their past. They are fed off from this modern world. In this condition, the main character of the novel remains busy taking pictures of different buildings and recalling natural beauty to cope with up deadly virus. In the article "Captures the Bleak, Fatalistic Mood of 2018" Ling Ma's *Severance* Fan calls it, "A début novels-of-the-moment consideration of capitalism, immigration, and zombies". (Jiayang Fan, 2018). "When the novel opens, a group is fleeing an epidemic that has decimated the global population; one man says that life has come to feel like a "zombie or vampire flick." In this article, Jiayang relates *Severance* to

industrial developments and its effects on human beings. He laments "The future is more condo buildings, more luxury housing bought by shell companies of the global wealthy elite". (Jiayang Fan, 2018). "Is the Novel of Our Current Moment—but Not for the Reasons You Think" is another article on *severance* by Jane Hu, he discusses the link between "Shen Fever" and "Corona Virus", "It feels ominous that the situation with the novel coronavirus is even passingly similar" (Jane Hu, 2020). Jane Hu relates the novel *Severance* to **capitalism**, "*Severance* shows us, a condition of very late capitalism. The current pandemic links the world not only through the circulation of a shared virus but in how it has brought out our overwhelming reliance on capitalist accumulation and its vicious supply chains" (Jane Hu, 2020). As is made obvious from the beginning, disaster fiction often fails to predict the world: "We found one another after fleeing New York for safer pastures of the countryside. We'd seen it done in the movies, though no one could say which one exactly. A lot of things didn't play out as they had been depicted onscreen" (Jane Hu, 2020). Since it was recently published novel in 2019, there are only a few articles on this novel based on how Shen Fever relates to the coronavirus and the effects of capitalism, and urbanization on humans. However, there are certain movies dealing with the same idea of the pandemic e.g. *Outbreak* (1995), *Dawn of the Dead* (2004), *Quarantine* (2008), *Carriers* (2009), *Flu* (2013), and the most important film is *Contagion* (2011). These films are quite relatable to the theme of *Severance* as well as the present scenario of the coronavirus. The idea of Zombie in *Severance* can be traced in the film *Zombies Vs Strippers* (2012). 'Contagion' deals with the theme of coronavirus. Gwyneth Paltrow's character dies mysteriously after she travels to Hong Kong and gets back to the US. There is a lot of

discussion on bio-terrorism Beth Emhoff in the movie which is symbolically satire on entrepreneurship. (Serafini, Roca, 2024), There are remarkable similarities between the film's plot and the coronavirus outbreak with the "Shen fever" of *Severance*. No significant research has been done on this novel *Severance*. However, this research allocates *Severance* (2018) within the context of the coronavirus. With the help of textual shreds of evidence from the novel *Severance*, the researcher states this pandemic coronavirus and "Shen Fever" dismantle the notion of man's supremacy "anthropocentrism" as well as capitalism. This research relates. Pandemic because of man callousness attitude towards nature, "Humans then develop full dependence on nature and the expansionist logic of capitalism generates the ecological scarcities and irreversible ecological degradation due to relentless economic activities" (Foster, 2002). This epidemic deconstructs capitalism as countries once thought to be authoritarian e.g. America, Germany, and Italy are now looking towards other countries for their assistance in this pandemic which favors the standpoint of ecofeminists of the communal relationship of the human and non-human world. (Thompson, 2024), There is a famous book on the pandemic which is mentioned by Dr. Ilyas Babar Awan in his article "Ishq Abad ki Kahani", *Pandemic Shakes the World 19-Covid* by Slavoj Zizek. In his book Slavoj Zizek blames men of the modern age are responsible for this pandemic, due to their anthropocentric apatite nature is being cruel to man. "There is a nice passage that counters the view that humanity is being "punished" by this epidemic for exploiting the natural world". (Zizek)It is a satire on the agenda of capitalism with the same theme of *Severance* 'Communist' should be regarded as on an international stage: coordination of manufacturing and distribution should happen outdoors the coordinates of the



marketplace” (Zizek, 2009). The novel *Thinner than Skin* (2012) by Uzma Aslam Khan has also been examined by many critics. There are two antagonistic entities nature and technology in the novel; the characters of the novel are more concerned with technology than the charm of nature. Maryam is a strong character in this novel; she is very kind towards animals and trees and can sense what is going to happen next. Nature is an active agent in this novel, the camera in its hands is an example of the spiritual decadence of society in the name of technology and man's shallowness. Jabeen (2016), In the book *Mies and Shiva*, highlights the same point how science is promoting aggressiveness among humans and using children for it. As children remain busy playing games on computers they attack others with the control of their hands. The same is the case when capitalists kill someone somewhere in any part of the world with a single click and celebrate their conquest without having emotions for the victims. “Environmental Consciousness (2018) in Uzma Aslam Khan’s novels *Trespassing* (2003) and *Thinner Than Skin* (2012) by Sanobar Hussaini, in this article, she contextualizes novels of Uzma Aslam Khan in terms of postcolonial Environmentalism and Ecofeminism. *Thinner than Skin* blends fictional and factual histories and geographies (Fletcher, 4). In this article, she discusses about environmental crisis concerning consumerism, technology, capitalism, and the resultant migration of indigenous communities to urban spaces. Uzma Aslam Khan’s *Thinner than Skin* Reviewed by Andrew Tolle, discusses the identity crisis of characters and their sense of un-belonging. Moreover, he mentions about views of Western tourists towards Pakistan's northern area. "Nadir responds by asking her (Farhana) if she considers the 85 million women in Pakistan "unsurviving" (Tolle, 103). This article deals with lexical, ethnic,

religious, and societal complexities of characters which help Western tourists understand South Asian culture in a better way. The novel *The Madwoman of Jogare* (1998) by Sohaila Abdulali is autobiographical and focuses on changes that have taken place in the beautiful world of Karjat in Maharashtra and how urban enlargement converts striking soil into industrial areas. (Tong, Yu, Deacon, et. al. 2024), The setting of the novel is Maharashtra which is a beautiful village surrounded by green trees and flowers. There are two families in the novel, one is the patriarch of the family, and he is a nature lover and does his best to protect natural beauty. But the landscape of the village is changed by Arun who desires to convert beautiful places into urban areas. The Land Ethic in the *Madwoman of Jogare* (1998) by Sohaila Abdulali deals with the exploitation of rural areas. In this article, she discusses the strong relationship of different characters to nature, nature as a healing force, and home. Richard Prater does not want to go back to New York; this valley is home to him. Shabana visits to Bombay “feel quintessential horrors of India” (Sohaila, 1998, p.99). This article deals with the mechanical nature of modern man and the effects of urbanization on modern man which deals with the demolition of the natural world in the name of civilization.

### Conclusion

Most catastrophes hit women harder than they do men. There is a bi-faceted reason for this. The women are considered other by men in society. It makes them more vulnerable to calamities than men. So, on the one hand, women are subjugated by men in society, and on the other hand, this subjugation leads to harsher effects of natural calamities on them. This perspective works to subjugate women and exploit nature for the sole social and financial benefit of men. Barry (2009), posits women and nature simultaneously against their exploitation, which leads to the

conclusion that the liberation of women and nature is intimately interlinked. The theoretical frameworks of ecofeminism help to break down the hierarchical structures in the patriarchal society that attempt to conquer women and nature through technological tools about selected literary works *The Overstory* (April 13, 2018), *Severance* (July 5, 2019), *Thinner than Skin* (2012) and *The Madwoman of Jogare* (1998).

### Recommendations

This impact of capitalism on women and nature is the subject of this study. The ecosystem of this world is mutually beneficial for humans and nature. This study "Diversifying Power to Defy Patriarchal Structure and Capitalist Agenda" opens up new avenues for research on critique, Hypatia, environmental challenges, and their resolutions.

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