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Green Studies: Ecofeminism

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Abstract:

Ladies in the creating scene live in prisoners. The examination can be made of silk. Condition as a logic and development is related with a similar good aggravation and conduct constraint of ongoing practices about ladies' suppression and man centric culture. This relationship has been explored in the novel *Wild* by American creator Cheryl Strayed and *Surfacing* by Margaret Atwood. These two scholarly works by Strayed and Atwood in the light of ecofeminism i.e. a connection of ladies to nature hypothesis. Ladies and nature experience the ill effects of the predominant of male-arranged society. The perspective the two ladies have expounded on female encounters with nature either shape a fiction or non – fiction. This article takes a gander at the distinctions in portraying a lady's relationship to nature between an ecofeminist work and non-run of the mill ecofeminist work.

Keywords: Women and nature, Transcendentalism, Ecofeminism, Ecocriticism, Cheryl Strayed, Wild, Margaret, Atwood, surfacing.

I am not an animal or a tree, I am the thing in which the trees and animals move and grow, I am a place. (Margaret Atwood, *Surfacing*)

Introduction

The future of nature writing has produced many literary works that revolve around the theme of escapism. There look to be a need for men and women to escape the consumer society and the longing to find resolution and quietness in nature. Nature as a medium has allowed women to go back to their roots to find their inner source of power again. The experience of women drawn to the wilderness is different from that of men. Men, in this

future, are mostly portrayed as the conquering male stereotype who see adventure in nature. One of the American Author Jon Krakauer once said about climbing the mount Everest that “getting to the top of the mountain was considered much less important than how one got there: prestige was earned by intercepting the most unforgiving routes with minimal equipment, in the lurid style imaginable”.

The combination of nature and a woman’s quest to find her inner self again is a central theme in the literary works by Cheryl Strayed and Margaret Atwood. I have used the theory of ecofeminism to analyze both works. Ecofeminism as a literary theory is interested in this relationship between nature and women. The theory looks at the similarities between nature and women and how they are both being oppressed by the western patriarchic society. Women deals with making sense of what is expected of women and what women want for themselves in a society that is mainly male-oriented. In order to traverse this relationship ecofeminists use of make dualistic thinking. They ecofeminist review is issues and analyse them with the binary oppositions of use such as culture of nature versus and men versus women. They look at the relationship between this mode of thinking and the resolution that can be found in nature.

Review of the Literature on Ecofeminism

In year of 2002 Jennifer Micale in *Strange New Worlds: Ecofeminism and Science Fiction* examines some science fiction, including *The Fifth Sacred Thing*, and focuses on how ecofeminist science fictions can help create a community and envision where we can truly live. Besides, analysing *The Fifth Sacred thing*, she also asserts that instead of going against or pretermite new technologies, futuristic ecofeminist cultures might introduce new technology in conformity with nature.

In support of Micale’s viewpoint, in year of 2003 Anna M. Martinson in *Ecofeminist perspectives on technology in the science fiction of Marge Piercy*, utilizes three feminist approaches to argue about gender and technology. She creates that “ecofeminist arguments are rarely true of anti-technology. Somewhat, they place an emphasis on ‘appropriate’ technology which holds central the relationships between society and the impact of technology on the environment: Unlike the ecofeminist Mies who believes technology cannot claim to be neutral, Martinson, who seems to be a liberal feminist, declares that it is not the modern technology who makes it negative or positive; but rather it is the way people use technology.

In year of 2008 Karen Hurley points to visions of the future in recent movies in her journal article entitled *Is That a Future We Want?* She criticizes that *Women Future* about in *Contemporary Film*, the viewpoint illustrated in these films since it “limits the future to dark blandness, heterosexual, militaristic, patriarchal, white and a Western high-tech, where a small number of the rich and powerful men are in control”. Hurley argues that democracy, biological and social diversity are significant components of an ecologically and socially just future and that filmmakers have great power to show to the world.

An account of, Salleh the year of 2009 in her article *The Dystopia of Technoscience: An Ecofeminist reject of Reason and Critique of Postmodern Haraway’s cyborg manifesto*. She believes that by introducing the cyborg concept, Haraway supports “capitalist patriarchal technoscience presents a dystopia that mystifies the political focus of feminism ... and consumes the support system of all life on earth”. In contrast to the resource intemperate technologies of capitalist patriarchal economics, Salleh supports simpler of forms and social organization which can endure of human needs while still regenerative of nature.

Moreover, 2010 Melanie Ahkin describe that ecofeminist Val Plumwood criticizes the "human racialism" of western culture and much of its environmental ethics. Plumwood’s suggestion is communicative ethics empty of any kind of dualism and hierarchy to expand a set of cooperative and interspecies. Therefore, Ahkin promotes ecological feminism for its critique of any oppressive structure and its proposal for an anti-dualistic scaffold. this paper examines how a form of technology might be developed in an effort to nature of conserve. In view of these observations. Hence, Starhawk’s suggestions and practical solutions that her novel, will be analyzed to show how humans can benefit from technology while nature of conserving.

Transcendentalism

Nature is recognized as a source of inspiration and self-knowledge in the united states throughing the Romantic era. Their plan is rooted in English and German Romanticism and the transcendental philosophy of Immanuel Kant. American transcendentalists are necessary a group of idealists that are known by the movement of Transcendentalism. Such as Ralph Waldo Emerson, henry David Thoreau and Margaret Fuller believe that the universe is nature of spiritual. Emerson once wrote that “the preceding generation beheld God and nature face to face through their eyes. Why should we not also enjoy an original relation to the universe? Emerson trust, in what he calls the ‘over – soul’ or universal spirit. He accede with Alexander

Pope when Pope says that “all are but parts of one remarkable whole, whose body, Nature is, and God, the Soul”. Plays of Spirituality an important role in the transcendental thought because it creates a link between the spiritual, God and nature. Report of Emerson, this relates to the idea of an over-soul. Emerson trust that the “most agency of primitive is the enjoys of soul in nature by identifying with it”. Transcendentalists in general believe that “the world of nature was a estimate and symbol of universal Spirit”. accordingly, nature for Emerson is the “embody of the soul, mind provoke, the personification of a thought, the plantations of God”. Emerson was not the only one to focus on this spiritual relationship. To put differently, nature for many transcendentalists, was “a manifestation of the spirit”. They trust that every individual spirit is part of the “entire rhythm and nature of pulse”.

Margaret Fuller is one of those transcendentalists that believes that this independence should be part of everybody’s life, especially women. She believes that women should not be under the dominating influence of men nor should they feel require to worship them to do so. Margaret Fuller was one of the philosophies and wrote about the growth of capacities for women and the possibilities one could find in nature. The relationship between women and nature has been additionally researched and developed in the sphere of ecofeminism.

Ecofeminism

Ecofeminism is upset with analysing the relationship between women and nature in the light of male repression. Ecofeminism a movement emerged as in North America and Europe in the 1970s. It's a part of ‘green theory’ and therefore occupied on issues related to ecology. Ecofeminism has been recognized as a movement that links feminism ecology. In a way It is often spot as a combination of the two important contemporary movements. Ecofeminists draw upon the “ecological theory to the extent that they conceptualize human relations with ‘nature’ as a form of rule”. These ecofeminists are frequently perceived as either women who are feminists of feminists who are occupied on the environment. Still many ecofeminists have argued that simply is not feminism “a feminism of subset or ecology”. They have stated that “in many respects meta-feminism,” which offers “a distinct of more broadened methodology for understanding the world”. Therefore, spot as “an insight” or an “exposition of current problems” and sometimes it has even been perceived as “an eco-political strategy”. Thoughr, the approach they all have in common is that they all focus on domination by a male-oriented circle.

Ecofeminism is noticed as a theory of domination. the popular ecofeminists such as Charlene Spretnak, Judith Plant, Karen J. Warren, and Val Plumwood, are focused on the relationship between women and nature in the sense that the two are interconnected. They talk about the suppression and misues of women that is interrelated with the nature. French writer Françoise d'Eaubonne is believed to be the first one to coin the term 'ecofeminism'. In her book *Le Féminisme ou la Mort* (1974), especially discusses these connections between women and nature.

Culturally women are tied to nature according ecofeminists. The oppression of women and its connection to nature is stated in many sources of traditional, but these are hardly positive. Edmund Burke stated that "a woman is an animal not of the highs order". Jonathan Swift said that "I cannot form of you to be human creatures, but a sort of species hardly a degree above a monkey". Sigmund Freud wrote that "women represent the interests of the family and sexual life; the work of civilization has become a business". These statements are misogynistic, connection of men make between women and nature are quite superficial. Nature in this case is a problematic concept because it can refer to multiplied different things.

The source of this social mastery is dark and questionable. What we can be sure of is that social control is "at the center of human advancements that are patriarchal". This androcentric world view in a roundabout way makes a general public in where ladies get "less training than men, are given to their spouses or take their husbands' name in marriage, get lesser compensations for equal employment and pick prevalently minding callings instead of political professions". This identifies with imperceptibility of nature since nature is only seen as 'the earth' in connection to people. The regular world is seen as ladylike and is foundation to society and mankind which are seen as manly. Ecofeminism isn't tied in with feminizing nature so as to manage patriarchic mistreatment. Dr. Heidi Hutner from Stony Brooke University remarks on the dangerous relationship of feminizing nature. She states in her own blog that:

The earth is delineated (both at present and truly) in feminized terms, and this expressive dialect is mind boggling and loaded with uncertainty: nature is depicted as prolific, supporting, and defensive (characteristically maternal); sexualized and tempting (as watched and controlled by men); and wild, dull, and perilous (waiting be subdued and cultivated).

Val Plumwood contends that this thought of female characteristics connected to nature is the thing that separates ecofeminists from women's activists. This makes a point of contact among woman's rights and ecofeminism. Women's activists express that this ladylike association with nature is "backward and annoying". Plumwood states that women's activists "see the customary association among ladies and nature as close to an instrument of mistreatment, a relic of male centric society" and that now this issue has been exposed the center ought to be moved towards ladies' rights. Ecofeminists like Plumwood express that this issue ought not be seen as sound judgment but rather should "remain a focal issue for woman's rights". She requires an environmental women's liberation in which "ladies intentionally position themselves with nature".

Ecofeminists have attempted to explain and manage these persecutions. There has been a political and social development of ecofeminism that was worried about this issue. This has been alluded to as "ecofeminist harmony governmental issues". Warren utilizes the allegory of knitting to clarify the "distinctive verifiable and financial conditions" of ecofeminist harmony legislative issues. This allegory was additionally used to portray the social development worried about AIDS back in the twentieth century. Warren clarifies that the blankets inform "interesting, individualized stories concerning the quilters and the conditions of their lives; they are competitor patches for a bigger, worldwide mosaic". These blankets offer a stage for everyone to share their very own accounts, however they likewise make a system for the ecofeminist development all through the world. The highlights that are available in an ecofeminist harmony governmental issues quilt are the restriction of all "isms of mastery, for example, sexism, bigotry, classism, naturism, and this blanket likewise contains and clarifies how these isms of control are "kept up and strengthened by patriarchalism". Generally, it turns out to be evident that ecofeminism is a hypothesis and a development that is centred around male control that discovers its underlying foundations in the isms of society that substantiate the abuse of ladies and nature.

Cheryl Strayed

Cheryl Strayed's journal *Wild* 2012 in contrast with Margaret Atwood's epic *Surfacing*. Cheryl Strayed (née Nyland) was conceived in Spangler, Pennsylvania on September 17, 1968. She grew up with her mom Bobbi, sister Karen, sibling Leif and a harsh alcoholic dad. Her mom separated from her dad when Strayed was six years of age and they moved to Chaska, Minnesota. At the point when Strayed was thirteen, she and her kin moved

with her mom and her beau Glenn to Atkin County where they lived on the field in a self-manufactured house. Strayed weds her sweetheart Marco Littig (named Paul in her diary) in 1988. In 1991, her mom was determined to have lung disease at the age of forty-five and kicked the bucket rapidly after she was analyzed. Strayed was just twenty-two years of age and was waitressing fulltime so as to pay for her advanced education. After she all of a sudden lost her mom to malignant growth, she began undermining her very own significant other and utilizing drugs. At age 26, she expressed in her diary that she had achieved the absolute bottom of her life and this is the point at which she chose to walk herself back to the lady her mom realized she was. In the mid year of 1995, she climbed the Pacific Crest Trail (PCT) from California to Washington where she strolled 1700 kilometers from the Mojave Desert in California to the Bridge of the Gods that interfaces Oregon to Washington. She distributed her diary on her climbing venture seventeen years after the fact. On her voyage, she looked for selfrealization and goals. In her diary, she portrays the physical difficulties and her profound acknowledge on the trail. This journal is anything but an ordinary ecofeminist work of writing. It is an individual record of a past occasion and is thusly not unequivocally centered around social analysis. I will contrast Strayed's association with nature with Atwood's portrayal of a lady's association with nature in the light of ecofeminism. The connection among nature and a lady assumes a key job in this diary. Strayed is spooky by the loss of her mom and is gradually suffocating in her very own despondency.

This diary manages topics, for example, detachment and disengagement, patriarchy, despondency and nature. The female hero has isolated herself frame everything and everybody around her after her mom had passed on. She felt disengaged to the general population around her as well as to her internal identity. She had put some distance between her identity and who she needed to turn into. This all began with the loss of her mom which she portrays in the start of her journal. In this diary, the job of parenthood is seen as the most grounded bond an individual can have with another person. Parenthood was viewed as something holy, something that is so near the worst thing about your reality that on the off chance that you have to live without it, it will incapacitate you. She delineated this by saying:

Nothing would regularly bring my mom back or make it OK that she was no more. Nothing would put me alongside her the minute she kicked the bucket. It split me up. It cut me off. It tumbled me end over end . . . I would endure. I would endure. I would need things to be unique in relation to they were. The needing was a wild and I needed to locate my own specific manner out of the forested areas.

The way that Strayed's mom had kicked the bucket so abruptly made the storyteller encounter a type of mental demise. She had lost herself in her misery and turned into an individual she didn't perceive any longer. Before she settled on the choice to go on this climb, she had discovered that she was pregnant and far more detestable was the way that she didn't know who the dad was. At this vital minute in her life, she settled on a life changing choice. She chose to stop this method of implosion by having a premature birth and to quit duping and taking medications. She had understood that she expected to change, thus she accomplished something definitely: she chose to go on a performance climb for three months. Despite the fact that, this journal is certifiably not a run of the mill ecofeminist work of writing, I am will look at the connection among people and men and nature in this diary to check whether it is conceivable to break down this work on account of ecofeminism so as to contrast this journal with the novel *Surfacing*.

Ecofeminist perusing

In the diary, the connection among Strayed and nature is depicted as a goal one. Amid her climb through nature, she had the capacity to be simply the most perfect frame took from every single social need. She was not ready to shave her legs or wear make-up or even deal with her own cleanliness. She was stripped exposed, allegorically, of every single social characteristic and wound up one with the musicality of nature. From an ecofeminist perspective, it is intriguing to check whether culture and male society negatively affected her as a person. Strayed, be that as it may, does not talk about nature being mistreated by a patriarchic culture. I would contend that is on the grounds that this diary is an individual record of her climbing venture and not a scrutinize on how she was treated in the public eye and how she felt about that. Nor is nature being delineated as something that has been harmed by culture. Nature assumes a quite certain job in her voyage. I would contend that Strayed utilized nature as component that helped her to get forward, truly and rationally, on her adventure. The job of nature in this journal isn't just seen as a system however nature likewise assumes an allegorical job. It is utilized as a vehicle to portray her enthusiastic condition of being. The mental perspective of the storyteller is outlined through regular articles. In the start of the journal, she looks at herself to a crumbling blossom. She delineates this by saying:

I put my toothbrush down, at that point inclined toward the mirror and gazed into my own eyes. I could feel myself deteriorating inside myself like a past-sprout blossom in

the breeze. Each time moved a muscle, another petal of me overwhelmed. If you don't mind, I thought. It would be ideal if you

In this section, her mental perspective is represented because of characteristic items, for example, a bloom. She thinks about herself to a diminishing blossom to delineate how she feels in that specific minute. For this situation, her relationship to nature is seen as an unmistakable one. Further on in her diary when she has just set out on her adventure, the storyteller looks at herself to a mountain that has its heart evacuated and was transformed into a no man's land of magma and slag. It had transformed into an unfilled bowl and it required a long investment to mend. Everything she could see presently was "the stillness and the quiet of that water: what a mountain and a no man's land and a vacant bowl transformed into after the recuperating procedure". This section shows that nature has a method for mending itself after some time. This was what she was doing also. Through her adventure she was endeavoring to mend herself. Her nearby association with nature depended on her physical nearness yet in addition on her mental association with nature. They saw one another. Nature additionally has an extremely present and physical job in her journal. The adoration for nature is one of the numerous things that Strayed acquired from her mom. Her mom trusted that you could place yourself in the method for regular excellence, and this is unequivocally what Strayed did when strolling the PCT. She had placed herself in the method for excellence. She turned into a piece of the mood of nature, which incorporated that she had put herself as far from society and culture as she could. The main social antiquities she conveyed with her was her outdoors apparatus, books and a journal. She was astounded by the way that she could convey everything that she required so as to get by on her back: "and most astonishing of all that I could convey it". Strayed's association with nature was extremely close to home yet in addition profound. The possibility that she had the ability to gather her contemplations and inhale again through the quietness of nature relates back to the supernatural idea of the over-soul. Strayed associates with nature on a profound dimension as she feels that she is a piece of a greater entirety.

Margaret Atwood

Margaret Atwood's tale *Surfacing* 1972 as a normal ecofeminist work. Margaret Eleanor Atwood was conceived in Ottawa, Ontario, Canada in 1939. Her dad was an entomologist and in this way the family lived in the woodlands of northern Quebec. Her affection for nature returns every last bit of her books. Particularly her novel *Surfacing* is

roused naturally. Furthermore, specifically by the connection among individuals and nature. The epic was written in the sixties and inevitably distributed in 1972. As of now the second influx of women's liberation ended up conspicuous in the United States and in Canada. The second influx of woman's rights spread all through North America and the Western world in the seventies. This time of women's activist movement was not quite the same as the main flood of women's liberation which was centered around suffrage and sex fairness in the political circles. The second flood of woman's rights expanded the field by including issues, for example, sexuality, family household life, and the working environment. The battle against sexism turned out to be critical. Researchers like Joni Lovenduski noticed that the two rushes of woman's rights "were instrumental in accomplishing plan status for the suffrage and liberation demonstrations of the early piece of the twentieth century, trailed by the balance and hostile to separation activities of the 1970s and the 1980s". In any case, a great deal of study pursued this development. Researcher Drude D. Dahlerup expressed that "when battling for balance and equity and participatory vote based system 'all in all', ladies wind up tired of simply making tea for the upset, laying down with the pioneers and composing their compositions". The battle wound up bigger than simply legitimate separation. Disparity in the private circle in light of the fact that similarly as conspicuous as in general society circle. Disparity dependent on sexual orientation and being ruled by men turned into the principle wellspring of worry for these ladies. Ecofeminists were additionally part of this women's activist development. Margaret Atwood progressed toward becoming related with this development in light of her scholarly works. Her works contain a solid women's activist suggestion with a reasonable connect to the normal world. *Surfacing* is one of her books that takes this relationship and attempts to develop it out with an extreme connection between a lady and the indigenous habitat that encompasses her.

Atwood presents a female hero who is spooky by men, perspectives and scenes. The story focuses on an anonymous female hero who comes back to her previous main residence to discover what has happened to her missing dad. Subsequent to having lived in the city for a considerable length of time, she at last returns home to the Canadian farmland where she grew up. She is joined by her three companions – Anna, David and Joe. Amid her adventure, she returns to her cherished recollections so as to comprehend her dad's baffling vanishing. After she has discovered some conceivable pieces of information, she is persuaded that her dad may in any case be alive. This in the end prompts her psychosis. She returns into nature

and simple so as to comprehend everything that has occurred in her life and in the end she rethinks herself once more.

Ecofeminist examination

The connection among nature and ladies in *Surfacing* is extraordinary and very impacted by the impedance of men. As per ecofeminists, this can be viewed as an issue that discovers its foundations at the center of their development. Before having the capacity to talk about the impedance of men in connection to nature and ladies, I will initially investigate the connection between the female hero and nature in the novel. The hero experienced childhood in a regular habitat where she had close relations to nature. Her mom, in a way her good example, encouraged her that nature was something valuable. Something she ought to appreciate gently. The male characters around her were all the more an overcoming type and considered nature to be a chance to flaunt their masculinity. The hero's association with nature was in no way like that. She had exceptionally solid suppositions about going nearby the musicality of nature, not against it. As it were, she felt identified with the common habitat around her. From an ecofeminist perspective this is viewed as an imperative idea on the grounds that the association between the hero and nature is one on an otherworldly dimension. This implies when nature is assaulted by culture or men, the hero feels assaulted as well. Parts of the regular habitat of Canada in this novel has been assaulted by the masculinity of culture. The hero trusts that the impact of the men throughout her life and the impacts of patriarchic culture all in all have harmed her mind indistinguishable path from they have harmed the indigenous habitat that encompasses her. Notwithstanding, this is just a single part of ecofeminism in the novel. I might likewise want to see this relationship by taking a gander at the impact of men and the patriarchic culture have on the hero and how this identifies with the impact of a manly society on the regular habitat that encompasses the hero.

Ecofeminists make utilization of doubles to represent how nature and ladies are associated and mistreated by the social male society. The two noteworthy worries in this novel are the connections among nature and individuals all in all and the connections among ladies and men. Patriarchic mistreatment assumes a key job in the novel and at last prompts the double of unfortunate casualty and oppressor. This twofold comprises of an unfortunate casualty party, for example, ladies as well as nature and an oppressor gathering, for example, men and additionally culture. It turns out to be clear in the novel that both nature and ladies are being mistreated by this male-situated society. The epic presents itself with an intricate

and inescapable commitment with nature generally from a female point of view. George Woodcock alludes to the ecological parts of the novel by expressing that the "story is always attracting regard for the manner in which the scene has been over and over assaulted and victimized" (53). The attention on ecological decimation by male culture and how this impact the female hero is profoundly established in the novel. Since when the anonymous female hero is driving back to the place where she grew up to search for her missing dad, she discusses nature being deceived by the Americans. She makes reference to that the Americans have affected the Canadian scene. They are seen as the male dominators to the idea of female Canada. Atwood insights at 'Nationalism' being the infection that barbarously decimated the normal Canadian scene.

Conclusion

They are not just finely interlacing different ecofeminist and women's activist speculations in their books, yet in addition looking for potential outcomes and answers for strengthening of ladies and condition. They unmistakably picture before us the hopeless aftermaths that can sprout from the mistreatment of ladies and nature and spread to the future like a fatal ailment, which can put the entire improvement and innovation that man has made till this date, into inquiry. They likewise recommend that just through changing our everyday connections and exercises towards more congruity and maintainability, we can add to the prosperity and generally speaking strengthening of the entire biological framework.

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