

CHAPTER 3

EXTRINSIC THEORETICAL HOMEWORK

3.1 Extrinsic Elements

3.2 History of Ecofeminism in USA

In the United States, ecofeminism first appeared in the 1970s as a result of the second wave feminist movement and growing environmental consciousness. Françoise d'Eaubonne, a French feminist, originally used the word "ecofeminism" in 1974, but it was in the United States that the idea gained popularity and was developed both philosophically and practically. American women emerged as key players in grassroots environmental movement, especially against industrial pollution, nuclear power, and the disposal of toxic waste. These activists drew attention to how women and the environment are both exploited, particularly in underprivileged areas.

In the 1980s, ecofeminism became a more popular academic discipline. Prominent authors like Carolyn Merchant contended in her 1980 book *The Death of Nature* that the Scientific Revolution paralleled the oppression of women by allowing mechanistic thinking to dominate nature. By tying environmental ethics to feminist theory, academics such as Karen J. Warren, Val Plumwood, and Greta Gaard helped to shape ecofeminist philosophy. Cultural ecofeminism, which emphasized the spiritual and symbolic ties between women and nature, and social ecofeminism, which focused on political and structural change, were two of the movement's various branches during this time.

During the 1990s, ecofeminism was criticized for its essentialistic inclinations, especially the notion that women are more connected to nature by nature. In response, American ecofeminists started embracing intersectional viewpoints, recognizing how colonialism, global capitalism, race, and class contribute to gender-based and environmental

oppression. This change brought ecofeminism closer to the environmental justice movement, which focused on how low-income and communities of color are disproportionately impacted by environmental damages and is frequently led by women.

From the 2000s to the present, American ecofeminism has developed further, becoming more inclusive, intersectional, and globally conscious. It currently intersects with movements for animal rights, decolonial philosophy, queer ecology, and climate justice. In addition to academia, modern ecofeminists are active in the media, activism, and policy. In addition to providing a vision of interconnected care, sustainability, and resistance to oppression in all of its manifestations, the movement continues to criticize prevailing systems of exploitation.

3.2.1 Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters

Renowned philosopher and ecofeminist Karen J. Warren had a significant role in developing ecofeminist theory. Her work draws attention to the similarities between the exploitation of the environment and women's oppression, arguing that these two issues stem from the same dominating and control-oriented mentality. When Warren's theory is applied to the examination of the *Maleficent* (2014) film, several links become apparent

3.2.1.1 Dualism and Domination

Warren criticizes the dualistic worldview that places nature and culture in opposition to one another and places human concerns above those of the natural world. The ecofeminist concept of Karen J. Warren challenges the dualistic worldview that permeates many societies and divides things into opposing groups, such as male and female, society and the environment, emotion and reason, and mind and body (Karen, 2000:22). Each pair's elements are usually valued more highly in this paradigm, with the dominant element serving as justification for the exploitation or subjection of the subordinate one. Warren contends that systems of dominance, in which some groups impose their will and authority over others, are based on this duality.

The conceptual division of the universe into opposing pairs or binaries, where one component of each pair is often prioritized over the other, is known as dualism in ecofeminist theory, as developed by Karen J. Warren (Warren, 2000:43 – 45). These dualisms produce hierarchies that allow some groups or things to be dominated and exploited by others while justifying such behavior. Warren advocates for a more comprehensive and integrated view of the universe, criticizing dualistic thinking for perpetuating oppressive regimes.

Domination, as defined by Karen J (Warren, 2000:128-130) . Warren's ecofeminist theory, describes the structural power relations that uphold the oppression, exploitation, and domination of certain entities or people. According to Warren, dualism thinking—in which one part of a binary pair is valued over the other—is intimately related to control. Those in positions of power can exercise control and authority over the marginalized or subservient side of the dichotomy by giving one side it more weight than the other.

3.2.1.2 Reclamation of Power

According to ecofeminist theorist Karen J. Warren, the reclamation of power is the process through which oppressed groups—such as women and the natural world—assert their agency and autonomy in opposing oppressive and dominance-based regimes (Warren, 2000:175 – 180). Regaining control entails opposing repressive systems, encouraging self-determination, and advocating for modifications to behavior that put sustainability, justice, and equality first.

Here's how the concept of reclamation of power operates within Warren's theory:

- a. **Oppression Resistance:** Warren emphasizes the value of using resistance to overthrow oppressive systems. There are many other ways to resist, such as through political action, community organizing, protest movements, and artistic expression.

Marginalized communities challenge the status quo and assert their agency by resisting oppressive structures and calling for change.

- b. Empowerment and Liberation: Recovering power entails giving people the tools they need to stand up for what's right, speak up for what they need, and take part in decisions that have an impact on their life. To promote self-assurance, unity, and collective action, this empowerment may entail education, skill development, awareness-raising, and community organizing activities.

In general, Warren's ecofeminist philosophy advocates for reclaiming power in order to overthrow dominant structures and build more fair, just, and sustainable communities.

Warren supports oppressed populations reclaiming their power to oppose dominant systems, such as women and the environment. *Maleficent* (2014), the film's title character, goes through a process of self-realization and strength, regaining her power and turning into the Moors' defender in the end. This storyline is similar to Warren's appeal for oppressed groups to stand up against injustice and claim their own identities.

3.2.1.3. Intersectionality

The intersectionality of oppression is acknowledged by Warren's ecofeminist theory, which also acknowledges how systems of dominance are linked to one another and reinforce one another.

Intersectionality, as defined by ecofeminist theorist Karen J. Warren (Warren, 2000:177 – 189) , is the understanding that oppressive systems are linked and cross several axes, including ability, gender, racism, class, and sexual orientation (Karren, 2000: 30). Warren acknowledges that individuals experience multiple forms of oppression concurrently and that these intersecting identities impact their understanding of privilege and marginalization. In Warren's view, the following is how the idea of intersectionality functions: Intricate Personalities: Warren draws attention to the complex and multifaceted nature of

people's identities, which are shaped by a variety of social elements such as gender, race, class, and more. These intersecting identities affect individual perceptions of oppression and privilege as well as their access to resources, power, and opportunities.

- a. **Intersectional Analysis:** Warren is a proponent of intersectional analysis, which considers how various oppressions interact and cross paths with one another. This concept acknowledges that the intersections of multiple social identities impact people's lives and that tackling one type of oppression may necessitate addressing others simultaneously.
- b. **Environmental Justice:** Applying intersectional analysis to environmental issues, Warren notes that marginalized groups—such as women environmental deterioration disproportionately affects low-income populations, people of color, and indigenous peoples. Warren argues for the use of intersectional strategy in environmental activism, which prioritizes the needs and perspectives of those most affected by injustices.