



# Man, And Environment In A Care Ethical Relationship; An Ecofeminist Perspective

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**Abstract:** Environmental ethics is a key branch of post-humanist philosophy and studies relevant normative issues, values, and principles relating to human interaction with the natural environment. Ecofeminists often find a relationship between Nature and women. Ecofeminism is a recent development in environmental ethics. Care ethics refers to approaches to moral life and community that are grounded in virtue, practice, and knowledge associated with appropriate caring and caretaking of self and others. If we view our interaction with other nonhuman animals and natural systems as a relationship we want to inhabit with care and respect and if we understand that this relationship asks of us certain responsibilities then we might begin to perceive ethical action as an enactment of our responsibilities within all our relationship, far and near. Reciprocity is an important element of the ethics of care when discussing human relationships with non-human others, and we often nurture different kinds of care in our everyday lives. This paper will be going to discuss how care ethics will promote the sustainable existence of Human beings as well as non-human beings.

Environmental care ethics talk about the common attitude of “mutual love and respect” that people think it appropriate to take towards nature. This paper will critically describe how care ethics will promote the importance of ecological harmony and Co-existential relations between the man and environment globally. Here it intends to explore how the man and environment have made a symbiotic relationship with care for each other. An awareness of intimacy and interdependency in life must be discussed here through this paper. The term ‘care’ is used to suggest a value foundation for sustainability. There will also be discussed about care ethical perspective of Carol Gilligan, and Nel Noddings.

**Keywords:** Ecofeminism, Ethics, Nature, Environment, Care, Harmony, Human being, Ecology, and Sustainability.

**Objective:** The research aims to examine how care ethics can be applied to the relationship between humans (particularly men) and the environment, emphasizing the importance of compassion, responsibility, and interconnectedness from an ecofeminist perspective. The study seeks to investigate the role of gender dynamics in environmental ethics, with a particular focus on how ecofeminism challenges traditional hierarchical structures, advocating for a more sustainable and empathetic approach to both ecological and social issues. Additionally, the research aims to highlight the potential for an ecofeminist framework to offer alternative solutions to contemporary environmental crises through the lens of care and nurturing relationships.

**Methodology:** This study employs a qualitative research methodology to examine the ethical relationship between humans (with a focus on men) and the environment from an ecofeminist perspective. The research is framed within a theoretical approach, utilizing ecofeminism and care ethics as the primary lenses for analysis.

## Introduction:

The population of the entire planet was 2.5 billion in 1950. It is anticipated to increase to between 9 and 10 billion people by the year 2050. A fresh environmental issue has been surfaced on a global level during this period of sharp population expansion. Biodiversity loss, forest degradation, and ecological and freshwater system degradation are all effects of this Global climate change. From an ethical perspective, All Current environmental problems are deeply rooted in humanity's relationship with nature and the underlying value systems that guide human behaviors in the Anthropocene Era. The ethical dimension explores human responsibilities toward the environment, while the philosophical aspect examines the frameworks and worldviews driving these problems. According to the Abrahamic Religion Islam, Man is created as Ashraful Makhluqat means significant of all organisms on earth. Here Humans are created as beautiful and intelligent beings for living on this earth and earth is home for them. Here humans have taken the role of changing their earth according to their will and Ego (Aham). After the Industrial Revolution, human beings are responsible for disturbing the environment. However, human beings should be very eco-conscious and careful about their well-being as well as their surroundings because Human beings are blessed with ethics, conscience, religion, etc. Human beings can take care of their holy land and Environment.

One of the famous schools of post-humanist philosophy is environmental ethics. Here, we must comprehend post-humanism and environmental ethics in two different ways. Firstly, Environmental ethics is the study of pertinent normative concerns, principles, and values pertaining to how people interact with the environment (Hargrove 1944). This is the main area of environmental philosophy where we look at issues like environmental ethics and aesthetics as they relate to the interaction between humans and the natural world. Second, posthumanism is a different philosophical viewpoint on how change is implemented in the world. After the period of the Renaissance and Industrial Revolution, the trend of humanism started based on autonomous, conscious, intentional acts, and activities of a human agent. But Post-humanism philosophy constitutes the human as physically, chemically, and biological and depends on the environment and moves to action through interaction. Here human is uniquely made up of a larger evolving ecosystem. The relationship between posthumanism and environmental ethics lies in their shared challenge to anthropocentrism—the idea that humans are the central or most significant entities in the universe. Both perspectives advocate for a more inclusive and interconnected understanding of humans' place in the world, emphasizing interdependence with non-human beings, ecosystems, and the planet as a whole (Attfield 2018). Here, we must comprehend post-humanism and environmental ethics in two different ways. The whole paper will discuss environmental ethics as a post-humanist phenomenon. Environmental ethics will discuss the various normative issues, values, principles, etc. But here we will try to understand the relationship between humans and nature from an ecofeminist perspective. Care ethics is also an ecofeminist approach. Primarily 'ethics of care' is a fundamental concept of relationship among all beings and non-beings (Gilligan 1995). Care ethics normatively seek to maintain the relationships by contextualization and promoting the well-being of caregivers and care receivers in a network of social relationships. At last, the discussion will conclude with the role of care ethics in sustainable existence and ecological balance. The current environmental crisis

demands a shift from anthropocentric, toward inclusive, long-term, and ecologically harmonious worldviews. Philosophical and ethical frameworks provide tools for rethinking human-nature relationships and fostering sustainable practices.

### **Environmental Ethics:**

Environmental philosophy is the study of ideas and concepts connected to how people interact with the natural world, to underlying assumptions about how people and nature relate, and how these ideas can be applied to individuals and societies (Jamieson 2008).

The main subfield of environmental philosophy is environmental ethics, which focuses on pertinent normative concerns, principles, and values linked to human interaction with the environment (Gardiner and Thompson 2017). It includes a growing subject of applied ethics that is essential for guiding people, businesses, and the government in adopting the principles impacting their way of life, their actions, and their policies on the full spectrum of environmental issues. The discussion also covers various metaethical theories, individualist, holist, and ecofeminist stances, among other topics (ibid). It is typically concerned with the welfare of present-day humans as well as nonhuman species and future generations. Its scope covers how to understand and apply the precautionary principle and sustainable development policies, as well as how to preserve biodiversity and reduce anthropogenic greenhouse gas emissions globally. Here, environmental ethics has been divided into two different moral views first is the anthropocentric view or anthropocentrism and secondly, and the non-anthropocentric view which is also called non-anthropocentrism.

Firstly, we will discuss the anthropocentric trend in environmental ethics. Anthropocentrism is a philosophical school of thought that holds that people are the primary and most important entities in the universe. The only thing that dominates nature and has intrinsic value beyond all other beings (including animals, plants, and mineral resources) is human beings, and they can legitimately be used as a resource to further humanity. According to Thomas Aquinas, Anthropocentrism is a philosophical viewpoint where human beings are the central and most significant entities in the world (Aquinas 1265). The human beings are superior to nature and they have only intrinsic value more than other entities (including animals, plants, and mineral resources) are the resources that may justifiably be exploited for the benefit of humankind (Attfield 2018). The anthropocentric view involves concerns with human interest to the exclusion of non-human entities. These views give exclusive concern to human interest or preferential concern to human interest at the expense of the interest or well-being of other species of the environment. Anthropocentrism is a human chauvinism (Routley 1975).

According to non-anthropocentric views, non-human things can have value and reasons for acting that are independent of human demands and do not undermine human interests. The non-anthropocentric view as a whole encompasses a number of theories, including biocentrism, ecosystems, social ecology, deep ecology, ecofeminism, etc. Many environmental ethicists do not confine the concept of moral standing to just humans in this context. On the grounds that many nonhuman creatures are sentient, they sometimes make arguments. There are many more Non-anthropocentric philosophers like Aldo Leopold, Tom Regan, Paul Taylor, Val Plumwood, Karen Warren, etc.

**Ecofeminism:**

Ecofeminism is a political and philosophical movement that blends feminist viewpoints with ecological concerns. Examining the links between the exploitation of nature and the oppression of women, it makes the case that these types of dominance are caused by comparable patriarchal systems and cultural beliefs. A more comprehensive, inclusive, Caring and sustainable approach to environmental stewardship and gender equity is what ecofeminists promote.

Oftentimes, ecofeminists are interested in how nature and women interact with each other (Warren 1990). Francoise D'Eaubonne first used the word ecofeminism in 1974 (Desjardins 2001). Since ecofeminism is a relatively new phenomenon among environmental philosophers, a lot of research still focuses on merely examining the relationship between feminist and ecological movements. The following are three stages of feminism, according to Karren Warren.

**1) First Wave Feminism: Legal and Political Rights (19th to Early 20th Century)**

The first wave of feminism focused primarily on legal inequalities, particularly women's suffrage, property rights, and access to education. It emerged in the context of industrialization and the broader struggle for civil rights. The first wave of feminism primarily focused on securing women's legal and political rights, such as voting, education, and property ownership. While ecofeminism as a term did not exist during this period, some early feminist thinkers linked women's rights with nature, emphasizing the shared subjugation under patriarchal systems.

The suffragette movement, culminated in landmark achievements such as the ratification of the 19th Amendment in the U.S. (1920) and women gaining the right to vote in the UK (1918, extended to all women in 1928). Despite its successes, first-wave feminism was criticized for prioritizing the concerns of white, middle-class women while neglecting the experiences of women of color and working-class women (Davis 1983).

**2. Second Wave Feminism: Social and Cultural Equality (1960s to 1980s)**

The second wave broadened the scope of feminism to address issues beyond legal rights, focusing on social, cultural, and economic inequalities. Inspired by the civil rights movement and the growing discontent among women, this wave challenged systemic sexism and patriarchal norms. The second wave expanded feminism's focus to include social, cultural, and economic inequalities, addressing issues such as reproductive rights, workplace discrimination, and the devaluation of women's contributions. During this period, ecofeminism began to emerge as a distinct field, linking the exploitation of women to environmental degradation.

Thinker Rosemary Radford Ruether argued that patriarchal systems exploit both women and nature through similar mechanisms of control, domination, and commodification (Ruether 1992). Another thinker Vandana Shiva makes the connection between the exploitation of nature and the subjugation of women, contending that both are products of capitalism and patriarchal structures that place a premium on dominance and command. According to her, women are essential to ecological resistance movements, and she supports female leadership in environmental advocacy (Shiva 1988).

Ecofeminists highlighted the role of women in sustaining communities through caregiving and resource management, advocating for a holistic approach to ecological sustainability that values traditionally "feminine" perspectives. While second-wave feminism challenged gender inequalities, ecofeminists criticized its anthropocentric focus, arguing that ignoring environmental issues perpetuated broader systems of oppression.

### 3. Third Wave Feminism: Intersectionality and Individualism (1990s to Present)

The third wave emerged as a response to the perceived limitations and exclusivity of the second wave, emphasizing diversity and intersectionality. It sought to dismantle the universal idea of "womanhood" by recognizing the diverse identities and experiences of women, including race, ethnicity, class, and sexuality (Warren 1997). Embrace of intersectionality, a term popularized by Kimberlé Crenshaw in 1989, which examines overlapping systems of oppression (Crenshaw 1991). Reclamation of femininity and the challenging of traditional gender norms, often through art, media, and popular culture.

The third wave emphasized diversity, intersectionality, and individual empowerment, addressing the unique experiences of women based on race, class, culture, and sexuality (Desjardins 2001). This wave deeply resonated with ecofeminism, which similarly expanded to include global and intersectional perspectives on environmental justice.

- **Relation to Ecofeminism:**
  - a) **Intersectionality:** Scholars like Greta Gaard argued for an intersectional ecofeminist framework, recognizing how the oppression of women, Indigenous peoples, and marginalized communities is intertwined with environmental exploitation (Gaard 2017).
  - b) **Activism:** Third-wave ecofeminism became a driving force behind movements addressing climate justice, food sovereignty, and sustainable development, highlighting the leadership of women, particularly from the Global South, in resisting environmental destruction (Warren 1990).

K. Warren and Val Plumwood advocate for integrated and transformational feminism. A fundamental component of feminist philosophy and practice, this creates a responsible ecological perspective. This third ecofeminist movement refers to diversity and difference in a pluralistic and inclusive way. Additionally, the third wave promoted a contextualist and all-encompassing strategy. In recent decades, feminists such as Carol Gilligan, Nel Noddings, Sara Ruddick, and others have placed ethics of care at the forefront of ethical theorizing with the goal of articulating a principle in favor of contextualized ethics centered on caring relationships (Plumwood 1993).

Ecofeminism refers to a grassroots phenomenon. This ecofeminism has been discussed here in two ways, firstly ecofeminism is a philosophical theory and another thing is an environmental movement. The philosophical theory of ecofeminism has many aspects like ethics, epistemology, etc. It is better for theoretical understanding. However the ecofeminist movement is for increasing ecological awareness and resolving those solutions (Pal 2021). In the southern hemisphere, women (especially poor-class women) are responsible for order collection and distribution, food production, forest management, domestic management, etc.

Ecofeminism is also associated with earth-based spiritualities. It affirms a woman's closeness to the earth. They give the importance of 'mother earth as a living organism where all life is intimately and interdependently connected (Chakraborty 2021). It is a more gender-inclusive perspective; they create the question regarding male domination of nature and women. Nature and women have almost the same quality because they both have nurturing, caring activities.

An academic ecofeminist is a group of ecofeminists whose positions are called philosophical. The government used thinkers and ethicists for developing environmental ethics, policy, principles, etc. Ethics of care is a fundamental ethical theory which is developed by ecofeminist thinkers. Reconstructing our moral relationship with the non-human world is what environmental ethics recommended. The dominance of women and nature are related, according to feminist intellectuals who have recreated a project. Marti Kheel contends that before discussing ethics, we must first acknowledge our feelings of caring or emotion. Feminists frequently discuss their own experiences, feelings, nurturing, love, caring, respect, etc. There is a suggested revision to our traditional understanding of ethics. They contend that because of the tight connection between humans and nature, women are more likely than males to take care of the environment (Kheel 144).

Eco-feminist ethics must admit the patriarchal culture of man's domination of women and nature. Here dualistic nature exists between the oppression of women and the domination of nature in a patriarchal society (Warren 38-45). In order to understand how ecofeminist ethics emphasize on care concept, we have to understand the traditional ethical theories like consequentialism and deontological ethics, etc. Peter Singer is a consequentialist and Tom Regan is a rationalist and deontologist (Jamieson 2008). They have tried to formulate a universal principle. These theories create a value hierarchy in society. And they reject the dynamic moral community and emphasize the identity of sameness rather than uniqueness and difference. Feminists criticize their theory adds abstract and obscures and here feminist gives the importance to care approach in every relationship and also, they symbolize the interdependent relationship between man and the environment. Ecofeminists claim that Peter Singer's and Tom Regan's arguments are fundamentally flawed because they conflict with real interaction between humans and the non-human nature in which they exist (Desjardins 2001).

Ecofeminism draws on themes from all three waves of feminism, integrating the legal activism of the first wave, the cultural critique of the second, and the intersectionality of the third. It challenges the patriarchal domination of both women and nature while offering solutions rooted in care, interdependence, and sustainability. By bridging feminism and environmental ethics, ecofeminism continues to expand the feminist agenda, emphasizing that the liberation of women and the health of the planet are deeply interconnected.

**Care ethics:**

Ethics of care is one moral theory that assumes the importance of relationships and dependence in human life. Care ethics normatively seek to maintain the relationship by contextualizing principles. Care ethics promotes the well-being of the caregiver and care receiver in social relationships. Care ethics sustains the demand end meeting of self and others. It is difficult to assess the moral applicability of environmental care ethics to nature without a good grasp of care. There are two care perspectives of ecofeminist thinking which are essentially strands and conceptualist strands. Essentialist ecofeminist strands primarily proposed an anthropocentric attitude that emphasizes the welfare of human beings only. This ecological understanding does not imply any concern for nature in and of itself. They reveal an equally dualistic view of the natural world. The duality between what is ethically significant and what is not is repeated by essentialist ecofeminism. Another conceptualist strand of ecofeminism is critical of the dualistic nature and essentialism of radical ecofeminism. Conceptualists draw attention to the care approach to articulate an ethics of ecofeminist environmental ethics. Ecofeminism is contextualist ethics. Care, love, friendship, trust, and proper reciprocity are important to ecofeminism, which also assumes that our interactions with others are crucial to our understanding of who we are (Warren 141-143). Through this paragraph, we come to know about the love and respect for each other. Human beings should care for non-human entities as a mutual interdependency. Care is a product of every relationship. The ethics of care is one of the virtuous approaches to environmental ethics and a meaningful moral relationship with nature.

Nel Nodding has made a case for the importance of environmental education in developing a deep and broad respect for both human and non-human nature (Nodding 2008). The three prerequisites for the concept of caring are conceptual and affective knowledge, profound regard, and the intrinsic worth of others. They are always concerned for others. Nursing, social work, and teaching are also regarded as caring professions. Caring relation exists between one another. Here we discuss the relationship between man and the environment, it is very much a philosophical insight into Western thinking. Here humans is beyond this nature but they are part of this nature. An excellent manual and effective teaching resource for environmental education are the ethics of care.

According to Nodding, care action improves a lot of others. When we care then we realized about the care receiver or other (Nodding 2002). Nodding describes two ways of care relationship. These are naturally caring and ethical kind. People feel an unconscious act of caring for others in this natural caring environment. For example, parents care for newborn babies. When people go towards ethical caring from natural caring then it increases choice. Here people have intentionality, and willingness to care for others. Ethical caring also follows a suggestive principle, 'someone (else) what to do something. According to Nodding, the caring approach requires a willingness to act for others her question arises how is care Ethics generated?

- Key Principles of Care Ethics in Ecofeminism

1) Relatedness: People are particularly concerned about those they have a strong connection to others. Proximity is a very powerful determinant of caring behaviour. If we want to prove environmental care ethics then we must admit relatedness deliberately. Children are more likely to give priority to nature, natural beauty, animals, etc. There is a direct relationship between children and nature and this invites closer proximity. These clear ethics acknowledge that human beings should not be separated from nature. Care ethics place value on people's profoundly positive attitude toward the inherent value of all living things and other natural entities.

2) Reciprocity: According to Nel Nodding, any relationship should be disintegrated without caring and nurturing. The reciprocal way is very much fundamental for any relationship. A relationship can grow fruitfully if there is open-up reciprocity or responsiveness. Children love animals, tend gardens and tree planting, etc. and all these activities are engaged with a mutually reciprocal relationship. This action ends in developing care ethics between people and the environment. Children and students should endeavor to grasp nature, according to caring as environmental education. Children or students who are close to nature will engage in experiencing, learning, feeling, and spending time with nature as a friend of nature or any other non-human being, as caring requires a sense of proximity. Care ethics give importance to emotion which helps to understand and feel nature. Saroj Chawla has called it a “comprehensive experiential vision of the natural environment”. Thus, care ethics will develop environmental pedagogy among the students for saving nature.

3) Feminine Associations with Care:

While ecofeminists recognize that care has been historically associated with women due to gendered roles, they challenge this as a limitation. Instead, they argue that care should be seen as a universal ethical principle, transcending gender, and applied to broader ecological concerns.

### **Care Approach for Sustainable Development:**

“Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Gardiner, Thompson 2017). (The world Commission of Environment and Development 1987, 43)

Our common future is the stated aim of the Brundtland Commission report. The Commission has made an effort to create a concept of "sustainability" that is motivated by the idea of concern for our offspring as well as the non-human environment. In this study, rhetorical arguments are made for why protecting, preserving, nurturing, and caring for nature are the best ethical answers to climate change. The Commission proposes a report that there is an increasing global ecological crisis in the world which is called climate change here ethics of care is very much demanded mutually. Care ethicists meant to say care that the feeling of concern for the well-being and needs of others. According to the commission report, the sustainable principle is “Sustainable care means to care about humans and non-humans today with what it means to care about humans tomorrow” (NRC 1999, 31). Twentieth-century cultural feminist thinkers had developed the notion of ‘ethics

of care which is very impactful on ecofeminist theory and practice. Carol Gilligan was an eminent feminist thinker she described women's moral response which is based on 'the psychoanalytic object relation theory' (Gilligan 1982). She outlined and demonstrated how women are constantly mentally conditioned to be caring as children, wives, and mothers most of all.

Joan C. Tronto is another famous care ethicist, she has explored the intersection of care ethics, political science, feminist theory, etc. She expands the phase of care to include 'caring about', 'taking care of', 'caregiving, 'care receiving' etc (Gardiner, Thompson 2017). She identifies care ethics as the ideal ethical model and she expressed moral boundaries that give priority to the implication of care ethics. She admits the political dynamic care relationship which describes for example the tendency of women and minorities. They perform care work in a way that benefits the social elite. According to her, parochialism and paternalism are two primary dangers of care.

Another ecofeminist thinker, Carolyn Merchant developed the concept of earth care, which she identifies as partnership ethics in 1996 (Attfield 2018). According to partnership ethics, relationships with people, the environment, and each other can be formed between men and women without regard to their gender. Here humans and also non-humans are potential partners with each other on the planet. It is not possible to say that human-to-human communication is ever unmediated. But it is to say that human-to-non-human communication is necessarily mediated by humans.

At the Rio+20 Summit, 500 Indigenous people produced the Kari Oca-2 declaration, which states that environmental policy must respect

"The inseparable relationship between humans and the Earth, inherent to Indigenous Peoples ... for the sake of our future generations and all of humanity... Our lands and territories are at the core of our existence- we are the land and the land is us; we have a distinct spiritual and material relationship with our land and territories and they are inextricably linked to our survival and to the preservation and further development of our knowledge system and cultures, conservation and sustainable use of biodiversity and ecosystem management ...caring and sharing, among other values, are crucial in bringing about a more just, equitable and sustainable world" (Gardiner, Thompson 2017).

- (Indigenous Peoples of Mother Earth assembled at the site of Kari-Oca, 2012)

The fundamental theme of the Kari Oca-2 proclamation is awareness of the closeness and multidimensionality of links tying together people, other animals, entities, and groups. Indigenous people are referred to be "caretakers of Mother Earth" in the proclamation. The World Water Forum published the Kyoto Water Declaration in 2003, which declares that water is "sacred and sustains all life." Because of our placement on this planet, where we have our own sacred land, territory, water, traditional knowledge, and different types of life, we are taught to care for and protect all of Mother Earth's sacred gifts, and this sacred gift unites all life, including human people (Gardiner, Thompson 2017). The Kari Oca-2 declaration proposes

to 'civil society respect for indigenous people, culture, and their living status. Indigenous people adhere to many concepts, such as the importance of reciprocity, harmony with, solidarity, and collectively including caring and sharing.

### **Conclusion:**

One of the key goals of an 'ethic of care in this context is for a student to become more attentive to the relationship they inhabit near and far and to understand this relationship as ethically relevant. The Elder Rights result in inverted love, where the love is awareness of the environment and the duty to care for our home landscape with responsibility (Attfield 2018). This idea forms the basis for ethical education. Care ethics believe that our emotion coupled with intellect and embodiment is a source of moral guidance. If we view our interaction with other nonhuman animals and natural systems as a relationship we want to inhabit with care and respect and if we understand that this relationship asks of us certain responsibilities then we might begin to perceive ethical action as an enactment of our responsibilities within all our relationship, far and near. While reciprocity is an important element of the ethics of care, care need not be reciprocated in kind which is important to consider when discussing the relationship with non-human others, and systems observing and responding to a different kind of care, though, require a different kind of awareness than we often nurture in our everyday lives. This care-based approach to ethics is at its core and different from traditional ethics. Many of these ethical approaches are agent-based, thus right action is determined by either the intention or consequence of an individual moral agent's action. Our relationship based on the right action is determined by its impact on or intention to support the relationship in context.

Feminist care ethics include care as such moral standard that tries to understand individuals, including human selves and other beings in an interdependent relationship rather isolated, self-centric, and atomistic. According to Ecofeminists, caring relationships should be foundational, contextualist, pluralistic, holistic, inclusive, and pragmatic (Desjardins 2013). Here through this research paper, we can see that feminist thinker articulates care as a moral application for socializing women and analysed how gender moral paradigm create hierarchy and oppressive relation. The post-humanist literature has advanced the care ethics framework. It defines ethical living styles built on caring, symbiotic relationships. This caring relationship does not exploit caregivers and also caretakers. Rather it encourages responsible and healthy caring and caregiving.

Environmental ethics is a proper combination of care and justice. And especially care ethics is very much positive for promoting care and empathy for all animals and is also helpful for environmental decision-making, policy-making, etc. The effectiveness of environmental care ethics on the ground is demonstrated by ongoing movements like Mother Earth, Water Walk, and the Green Belt Movement (Gardiner, Thompson 2017, 244). Environmental ethics offer a fertile ground for reconsidering and reclaiming the interconnectedness of nature and the universe as a foundation for social and ecological sustainability.

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