

**Contributions of Women in Environmental Advocacy:  
A Feminist and Ecofeminist Perspective for Technical Communicators  
An Annotated Bibliography**

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This article examines the impactful role of poetry in activism through the work of Amanda Gorman, the youngest inaugural poet at the age of 22. Gorman's journey as a poet began long before she performed her famous pieces, as she started writing poetry before it was widely taught in classrooms (p. 1). Her poetry addresses pressing societal issues, such as climate change, racial inequality, and social justice, highlighting her belief that poetry is a powerful tool for activism. She argues that it is crucial to continue the fight for basic human rights, a struggle that has been ongoing for centuries (p. 2).

After gaining national attention for her performance at President Joe Biden's inauguration in 2020, Gorman's work became the subject of academic study. Scholars have noted that her poetry promotes unity, ignites passion, and encourages social change. Her poem "The Hill We Climb," for example, reflects on the nation's difficult history, including the struggles for Black rights, women's rights, and LGBTQ+ rights. She acknowledges the injustices that have occurred while also offering a vision of hope and the possibility of a better future, one in which people stand up for what they believe in (p. 3).

In addition to social justice, Gorman's poetry addresses the urgent issue of climate change. In her poem "Earthwise," she emphasizes the need for collective action to address environmental degradation. The poem reassures people that even small efforts to conserve the planet can make a difference. Gorman's central message in "Earthwise" is a call for unity and collaboration, urging individuals to set aside their differences to tackle climate change and create a better world for future generations (p. 4-5).

Gorman's poetry centers on themes of unity, resilience, and perseverance. Through her words, she challenges the status quo and inspires a generation of young people to engage with social, racial, and environmental issues. Her work positions her as a feminist revolutionary, as she empowers young women and men to become active participants in societal change. By approaching these important issues through poetry, Gorman makes complex topics more accessible and encourages readers to act.

Moreover, Gorman's ability to address difficult subjects in an approachable way has resonated particularly with teenagers and young adults, who find inspiration in her words. Through her creative expressions, she fosters a sense of community, urging people to see power in collective action. Gorman's influence goes beyond poetry; she is a figure who challenges the narrative of the country's history, offering a fresh perspective on the issues that matter most in today's world (p. 6).

In conclusion, Amanda Gorman's poetry not only shows her skill as a writer but also her deep commitment to social change. By blending activism with poetry, she creates works that provoke thought and inspire action, particularly among the younger generations.

Gorman's voice, grounded in the values of unity and perseverance, continues to serve as a beacon for those seeking a better and more just world.

Das, U. (2022). Role of women in environmental protection. *International Journal of Political Science and Governance*, 4(2), 125-128.

This article explores the significant role women play in environmental protection, highlighting the deep connection between women and the environment, both historically and in contemporary practices. The author begins by defining the environment, deriving

it from the French word "Environ," meaning surroundings. The environment is described as the natural and human-made world where all living beings, including plants, animals, and humans, coexist. The author divides the environment into two categories: natural and man-made (p. 125).

The article discusses how women's roles in environmental protection gained attention in the 1970s following the publication of Esther Boserup's *Women's Role in Economic Development*, which revealed the interconnectedness of gender and environmental issues. This work paved the way for policymakers in the 1980s to begin considering gender issues alongside environmental policies, recognizing how economic development and environmental concerns were intertwined with gender roles (p. 125). The author emphasizes that women's engagement with the environment has become an essential aspect of discussions on sustainable development.

The article goes on to mention influential women who have made significant contributions to environmental protection. Notable figures such as Jane Goodall, Greta Thunberg, and Rachel Carson are highlighted for their work in raising public awareness about environmental issues and pushing for systemic change. The author also explores the symbolic representations of women in culture, such as the Earth Goddess and the Mother River in Chinese mythology, positioning women as powerful symbols of nature's nurturing and protective qualities (p. 126). These cultural representations emphasize the historical and ongoing connection between women and the natural world.

The article also delves into several historical environmental movements spearheaded by women. One significant example is the Bishnoi Movement of 1700, where 363 villagers sacrificed their lives to protect sacred trees from being cut down by soldiers in the

Marwar region of Rajasthan. Similarly, the Chipko Movement (1973) in the Chamoli district of India, where women embraced trees to prevent deforestation, is discussed as a landmark example of grassroots environmental activism. Other movements include the Silent Valley Movement (1978), which helped protect Kerala's evergreen forests from being destroyed by hydroelectric projects, and the Appiko Movement (1983), a South Indian initiative inspired by the Chipko Movement to protect trees from contractors (p. 126-127).

The author also mentions the Green Belt Movement, led by Nobel Peace Prize laureate Wangari Maathai in 1977. This initiative, which involved planting trees to combat deforestation, has resulted in the planting of over 30 million trees across Kenya. The article highlights how these movements, often driven by women, have played a crucial role in raising environmental awareness and influencing policies to protect natural resources (p. 127).

In conclusion, the author emphasizes that women have the potential to make a more significant impact on environmental protection by raising awareness of environmental degradation. The article advocates stronger government support for sustainable practices, urging policies that protect the environment, elevate women's status in society, and promote environmental education within communities. By encouraging the use of alternative energy sources over fossil fuels and prioritizing forest protection, the author believes that substantial progress can be made in enhancing environmental preservation (p. 127).

Futo, T., & Nasehi, E. (2023). The Seeds of Vandana Shiva (2021): A Credible Actor of Change. *Kadın/Woman 2000, Journal for Women's Studies*, 24(1), 77–96.

<https://doi.org/10.33831/jws.v24i1.425>

This article explores the life and activism of Dr. Vandana Shiva, a renowned ecofeminist and activist who has established herself as a mentor and role model for generations. Born in 1952 in a village in the Himalayas, Shiva initially studied physics and later pursued nuclear physics. However, she shifted her focus to quantum physics after learning about the devastating effects of the Hiroshima bombing. Through her studies, she developed a deep understanding of interconnectedness, which became a central theme in her activism. Shiva's work primarily revolves around opposing seed monopolies, advocating for women's empowerment, and promoting unity, with a particular emphasis on sustainable farming practices and the protection of biodiversity (p. 78-80).

Shiva is widely recognized for her critique of multinational corporations, especially companies like Monsanto, which have a vested interest in genetically modified organisms (GMOs). She has gained attention globally, particularly in Western countries, through her lectures and speeches at universities, as well as her online presence. One of her notable quotes, "I believe the war against the Earth begins in the minds of men, and I mean men, especially men who control power and capital," highlights her critique of patriarchal structures that harm both women and the environment (p. 79).

A key moment in Shiva's activism is her involvement with the CHIPKO movement, which was formed in response to the deforestation caused by a lumber mafia that was clearing the land in her region. The movement gained attention when women, who depended on the forests for their livelihood, began hugging trees to prevent them from

being felled. Shiva's book *The Seeds of Vandana Shiva* chronicles this movement and its impact on the local communities, particularly women who stood up to protect the forests. This book also explores Shiva's research on mining and its negative consequences in the Doon Valley of India, where she drew connections between water, mining, and landslides. Her research convinced the government to take preventive measures against further ecological damage (p. 80).

In addition to her activism, Shiva launched a seed-saving movement and has been a vocal advocate for sustainable and organic farming practices. She critiques the traditional scientific method, particularly reductionism, which she argues simplifies complex issues by isolating them from broader contexts. According to Shiva, reductionism is harmful, especially when applied to agricultural practices. She believes that reducing seed variety and biodiversity to serve the interests of capital monopolies results in the "one-dimensional stereotype" of crops, which harms ecosystems and undermines local knowledge and farming practices (p. 82).

Dr. Shiva's work extends beyond her activism, with numerous books and an outstanding documentary available on YouTube that further explore her contributions to environmental and social justice. A final powerful quote from her in the article underscores her belief in the central importance of seeds: "And I would say for seeds, when you control seed, you control life on Earth."

In conclusion, Dr. Vandana Shiva's work continues to inspire movements that challenge corporate control over the environment and advocate for the protection of biodiversity, women's empowerment, and sustainable agricultural practices.

Glazebrook, T. (2002). Karen Warren's Ecofeminism. *Ethics & the Environment* 7(2), 12-26.

<https://dx.doi.org/10.1353/een.2002.0015>.

In this article, Glazebrook provides an exploration of Karen Warren's ecofeminist philosophy, tracing its roots in feminist theory and environmental concerns. Glazebrook begins by explaining the French feminist tradition, primarily shaped by Simone de Beauvoir, whose work positioned women and nature as "other" within patriarchal societies. This idea introduces ecofeminism, a term coined by Francoise d'Eaubonne in the 1970s to highlight the role women must play in ecological reform (p. 12). According to Glazebrook, ecofeminism addresses environmental crises through feminist lenses, acknowledging that both the oppression of women and environmental degradation stem from intersecting systems of patriarchy and sexism (p. 14).

One central idea in Warren's ecofeminism is feminist empowerment. Glazebrook explains that empowerment involves women acknowledging their freedom to make choices and being accountable for them, even against societal expectations (p. 14). This requires resistance to societal structures that limit freedom. By positioning women at the forefront of ecological revolutions, Warren and other ecofeminists argue for dismantling systems of power that uphold patriarchal values, often extending to the exploitation of the Earth and marginalized communities, including people of color, the poor, and children. The article argues that this exploitation is not incidental but a product of mainstream practices and policies that neglect vulnerable groups (p. 15).

Warren's ecofeminist philosophy also involves a holistic approach to dismantling systems of oppression. Glazebrook highlights how Warren advocates for the removal of "isms"—such as sexism, racism, ageism, and naturism—that perpetuate domination (p. 15).



Warren's vision urges a deep understanding of how these various forms of discrimination and exploitation are connected. She challenges patriarchal frameworks in society and technology, arguing that biases in technological development prioritize profit over preserving the Earth. This critique is evident in Warren's opposition to the "Green Revolution" in agriculture, where practices like monoculture and cash crops are tied to patriarchal capitalism and resource exploitation, negatively affecting both the environment and dependent communities (p. 18).

Another significant aspect of Warren's ecofeminism is her emphasis on "emotional intelligence" as an ethical framework. By valuing emotional intelligence, ecofeminism offers an alternative to traditional, exploitative environmental practices. Glazebrook underscores the importance of emotional intelligence, encouraging an empathetic, relational way of thinking about the environment and human roles (p. 20). Warren's analogy of ecofeminism as a quilt illustrates this philosophy—each "square" or experience is unique but collectively forms a whole. Just as a quilt can be repaired, Warren's ecofeminism suggests that oppressive structures must be challenged and transformed to create a more just and sustainable world (p. 22).

Ultimately, Glazebrook concludes that Karen Warren's ecofeminism is a powerful framework for understanding the interconnectedness of oppression and domination. It provides a critical lens for examining how patriarchal, capitalist, and colonialist structures degrade both people and the planet. Warren's work matters because it critiques these systems while offering alternatives grounded in justice, respect, and sustainability. The core message of ecofeminism is transformation—shifting societal values and

environmental practices to prioritize the well-being of all, especially the historically marginalized (p. 24).

Harjani, E. T., & Saraswati, S. (2024). The PORTRAYAL OF PATRIARCHY IN MALALA YOUSAFZAI'S I AM MALALA. *Conscientia*, 20(1), 15-31.

This article examines women's rights, focusing on issues stemming from patriarchy and feminism. It defines patriarchy as a social construct that supports male dominance and oppresses and exploits women. The article explains how patriarchy is deeply rooted in tradition, social norms, and cultural practices. It also highlights the role of feminism, which emerged to challenge gender inequalities, improve women's positions in society, and transform gender relations (p. 15-16). Drawing from Simone de Beauvoir's ideas, the article discusses how male patriarchy constructs unequal roles and attributes between men and women (p. 16). Additionally, the authors introduce radical feminism, a term that emphasizes the root causes of women's oppression, which are deeply entrenched in patriarchal societal structures (p. 16). Radical feminism asserts that women must claim their rights through various forms of resistance, which the article argues are necessary for significant societal change (p. 16).

The article specifically analyzes *I Am Malala* by Malala Yousafzai, a Pakistani education activist and the youngest Nobel Peace Prize laureate, who was awarded the honor in 2014 at the age of 17 (p. 16). In her memoir, Malala sheds light on the pervasive patriarchal culture in Pakistan, illustrating how women's lives are constrained by these systems. The article references Sylvia Walby's six forms of patriarchy: the patriarchal mode of production, patriarchal relations in paid work, patriarchal relations in the state, male violence, patriarchal relations in sexuality, and patriarchal relations in cultural institutions

(p. 17). The authors show how these six forms of patriarchy manifest in Malala's narrative, where women's roles are confined to domestic duties, such as looking after children and preparing food for men, and their mobility is severely restricted (p. 23). Additionally, the article highlights how violence, intimidation, and threats are used to control women, citing Malala's own shooting on her way to school as a form of male violence (p. 23). The authors also discuss practices like child marriage and physical abuse, such as the selling of young girls into marriage, as well as the legal injustices women face, including a rape victim being imprisoned for adultery due to the lack of a male witness (p. 23).

Furthermore, the article underscores how patriarchal structures limit women's opportunities. For example, women in Pakistan cannot open a bank account, vote, or pursue education or careers without male permission (p. 24). Girls are typically confined to roles like teaching or medical work (p. 25). Malala uses radical feminism to challenge these patriarchal norms. She participates in campaigns and acts of rebellion, including speaking on BBC radio advocating for education for both girls and boys, giving media interviews, and delivering a powerful speech at the United Nations calling for the rights of marginalized groups (p. 26-28). Through her activism, Malala resists the traditional patriarchal expectation of women's roles in the home and remains committed to fighting for gender equality and individual freedom (p. 28). Her efforts highlight the importance of radical feminism in addressing the deep-rooted patriarchal structures that continue to oppress women.

Irina, I. (2018). "To Live in this World": An Eco-feminist Study of the Poetry of Mary Oliver. *DIU Journal of Humanities and Social Science*, 5(1), 25-30.

This article explores an ecofeminist perspective on environmental advocacy through the poetry of Mary Oliver. Ecofeminism, as defined in the article, is a broad concept that highlights the intersections of feminism and environmentalism, acknowledging how patriarchal power structures exploit both women and the environment (p. 25). The article introduces Karen Warren's ecofeminism, which emphasizes that nonhuman nature and the domination of nature are feminist issues. Additionally, Greta Gaard argues that the persuasive power of poetry can play a significant role in the development of an ecofeminist movement (p. 25). Through these lenses, the article examines how Mary Oliver's poetry offers a compelling contribution to both feminist and environmental discourse.

Mary Oliver, a contemporary American poet, born in 1935 uses her work to invite readers to reflect on life's toughest questions, weaving the natural world into her poetry. Oliver's poems often draw on her surroundings, particularly birds, to symbolize complex themes such as life, mortality, and spirituality (p. 26). The article discusses how Oliver uses specific birds to embody different aspects of nature and life. For example, owls in her poetry represent the harsher, more primal aspects of nature, emphasizing its uncompromising and beautiful forces. In contrast, hummingbirds symbolize greatness and brilliance, embodying the wonder and intricacies of the natural world (p. 26).

Oliver's poetry frequently centers on the theme of unity with nature. She uses visual imagery of forests, rivers, and birds to paint a picture of a harmonious relationship between human beings and the environment (p. 28). Oliver's work suggests that life is complex, offering both beauty and hardship, but that humans can find peace and tranquility by recognizing and embracing nature's intricate details (p. 28). Her poetry

encourages readers to look closely at their surroundings, finding beauty in the seemingly small or mundane elements of the natural world.

In some of her poems, Oliver embodies animals such as a fox, a fish, a snake, or even an ancient woman made of leaves, suggesting a deep connection with nature (p. 29). This ability to transform herself into various natural forms symbolizes a fluid connection between humans and the environment. One of Oliver's most famous poems, *Wild Geese*, expresses the idea that nature's rewards are invaluable, and that the natural world has a unique way of offering solace and understanding to those who engage with it (p. 29).

In this way, Oliver's poetry reflects an ecofeminist sensibility by presenting the natural world as a space where women, through their voices and experiences, can engage deeply with both environmental and feminist concerns. Her portrayal of nature and the female speaker's relationship with it echoes a broader ecofeminist ideology, where the exploitation of the environment is seen as intertwined with the oppression of women. Oliver's poetic engagement with the world invites readers to reconsider their relationship with nature and challenge the patriarchal structures that undermine both women's autonomy and the Earth's well-being (p. 29).

Islam, M. R. (2024). A Study of Deep Ecology and Environmental Sustainability: Through an Eco-Feminist Lens. *Sudurpaschim Spectrum*, 2(1), 105–122.

<https://doi.org/10.3126/sudurpaschim.v2i1.69489>

This paper explores the relationship between anthropocentrism, environmental crises, and the potential for sustainable change through deep ecology and eco-feminism. The author asserts that anthropocentrism, or the human-centered perspective that views nature solely

as a resource for human exploitation, has been a primary cause of environmental degradation. Issues such as biodiversity loss, soil erosion, and widespread pollution are linked to this mindset, where nature is treated as an instrument to fulfill human desires rather than as an entity with intrinsic value (p. 106).

The article examines how this anthropocentric worldview is portrayed in various works, including Thomas Hardy's poem "The Darkling Thrush," Rabindranath Tagore's short story "Bolai - The Boy and the Tree," and the award-winning documentary *Honeyland*. Hardy's poem reflects humanity's disconnection from nature, presenting a bleak world devoid of life (p. 107). In contrast, Tagore's story highlights a young boy's deep emotional connection to the plants and trees in his garden, illustrating a more symbiotic relationship with nature (p. 107). *Honeyland* provides a powerful portrayal of eco-feminism through the story of Hatidze, a traditional beekeeper in North Macedonia, who practices sustainable beekeeping, reflecting the balance between human needs and ecological preservation (p. 108).

The central argument of the article is that adopting deep ecology and eco-feminism can help forge a more sustainable and equitable relationship with the environment. Deep ecology, as a philosophical environmental movement, challenges the anthropocentric worldview by advocating for an ecocentric perspective, where all life forms and ecosystems are recognized for their intrinsic value (p. 109). This perspective is rooted in the idea of "self-realization," which emphasizes the interconnectedness of all life and the understanding that human well-being is tied to the health of the ecosystem (p. 109). To achieve self-realization, the article suggests that individuals must develop empathy and

respect for nature, acknowledging the long-term consequences of their actions on the environment (p. 110).

Furthermore, the paper explores the connection between deep ecology and eco-feminism, which seeks to address both environmental and social justice issues. Eco-feminism emphasizes the importance of recognizing the oppression of both nature and marginalized communities, particularly women. It advocates for a more holistic approach to environmental issues, where care and empathy for nature and people are central tenets (p. 112). In *Honeyland*, for example, the exploitation of both women and the environment is highlighted, showcasing how eco-feminism ties environmental sustainability to the empowerment of women (p. 118).

The paper concludes by advocating for a shift away from anthropocentrism towards a more ecocentric worldview that values all life forms and promotes ecological harmony. It emphasizes that deep ecology and eco-feminism offer valuable frameworks for understanding the interconnectedness of social and environmental justice, ultimately calling for a more empathetic and sustainable approach to both nature and marginalized communities (p. 120). Through these lenses, the paper suggests that we can uncover sustainable solutions to the environmental crises exacerbated by human exploitation and oppression.

Limbach, K. (2020). Revolutionary Environmental Activism: Rachel Carson, Wangari Maathai, and Greta Thunberg. *Historical Perspectives: Santa Clara University Undergraduate Journal of History, Series II*, 25(1), 13.

This article highlights three revolutionary women—Rachel Carson, Wangari Maathai, and Greta Thunberg—who have significantly impacted both their home countries and the world by addressing environmental degradation and injustice. Each of these women mobilized global, citizen-led environmental movements and played pivotal roles in challenging environmental harm (p. 1).

Rachel Carson, born in 1907 in Pennsylvania, developed a passion for nature early in life. She pursued an English major in college and later worked for the U.S. Fish and Wildlife Service, where she began her professional writing career (p. 2). In the late 1950s, Carson became aware of widespread ecological disturbances, including the death of birds, which she linked to the increasing use of DDT, a synthetic pesticide. At the time, the U.S. Department of Agriculture promoted DDT as safe, and its use was widespread. Carson's 1962 book *Silent Spring* brought the dangers of DDT and pesticide overuse to light, making it a landmark work in the environmental movement. Although she faced threats and misinformation designed to discredit her, Carson's work led President John F. Kennedy to set up an advisory committee that confirmed her findings in 1963 (p. 4). Carson's activism marked a turning point in environmental consciousness and inspired future generations of environmentalists.

Wangari Maathai, the first African woman to win the Nobel Peace Prize, founded the Greenbelt Movement, a campaign focused on tree planting and environmental conservation. Born in 1940 in Ihithe, Kenya, as an adult Maathai witnessed colonial land tenure practices which favored wealthy Kenyans and British settlers, while native Kenyans were left with poorer land in the lowlands (p. 6-7). As a professor at the University of Nairobi, Maathai fought for women's rights, including unionizing the



faculty for equal benefits. Her activism expanded when she volunteered for the United Nations Environmental Program (UNEP) and spent over ten years conducting research and fieldwork (p. 7). She saw how Kenya's landscape was ravaged by colonial land use practices, where forests were cleared to make way for cash crops like tea and coffee. In response, Maathai began encouraging reforestation and tree planting, particularly by women, and officially launched the Greenbelt Movement in 1977 (p. 8-10). Her efforts were recognized globally and contributed to significant environmental change across Africa.

Greta Thunberg, a Swedish climate activist, began her environmental advocacy at age 8 after learning about the climate crisis, a subject linked to her relative Svante Arrhenius, a Nobel-winning scientist who studied chemistry and human-driven climate change (p. 10). In 2018, Thunberg gave a speech in London questioning why climate change was not the main topic of global conversation, considering its dire implications (p. 10-11). To raise awareness, she began her "Fridays for Future" school strike campaign, which soon grew into a global movement. Thunberg's activism has taken her to international stages, including the United Nations Climate Summit, where she continues to call for urgent climate action (p. 11-13). Her impact was so profound that she was named Time magazine's 2019 Person of the Year, and in 2019, over four million students worldwide participated in the "Fridays for Future" strikes (p. 13).

Together, Carson, Maathai, and Thunberg represent a powerful legacy of women whose actions have revolutionized environmental activism, mobilized global movements and advocated for lasting environmental change.