

ISSN INTERNATIONAL
STANDARD
SERIAL
NUMBER

ISSN-2321-7065

IJELLH

International Journal of English Language, Literature in Humanities

Indexed, Peer Reviewed (Refereed), UGC Approved Journal



Volume 6, Issue 12, December 2018

www.ijellh.com

Jaswinder Kaur

Research Scholar Department of Languages

Comparative Literature School of Language Literature

Culture Central University

Punjab, Bathinda-151001, India.

jaswinder.rattan28@gmail.com.

Dr. Zameerpal Kaur

Visiting Scholar Institute of South Asia Studies,

University of California, Berkeley, USA Consultant NFLC, University of Maryland, College Park,

USA Associate Professor Centre for Languages

Comparative Literature School of Language Literature

Culture Central University of Punjab, Bathinda-151001 Punjab, India

zameersandhu@gmail.com

Ecofeminist Concerns in The Color Purple by Alice Walker

Abstract

Ecofeminist attempts to understand the interrelated dominations of women and nature through analysis, critique and images. The major concerns of ecofeminism are the use of nature to symbolise feminism or women and the use of women to symbolise nature. The rising corpse of literature on ecofeminism in west relates gender and environment essentially in ideologically

terms. An American writer Alice Walker is a novelist, short story writer, poet and activist. She won the National Book Award for her critically acclaimed novel *The Color Purple* and Pulitzer Prize for her fiction. Alice Walker's novel *The Color Purple* contains ecofeminist elements. The main characters Celie and Nettie pay much courtesy to release women from patriarchal society. They are also concerned with eco-preservation. This research work will see the sights of the relationship of destruction and exploitation of nature and women. The passages from the text *The Color Purple*, are recognising that devastation of environment and women goes parallel in this male dominate society. Moreover, this research will travel around that how the male society control and use both nature and women.

Keywords- Ecofeminism, nature, feminism, patriarchy, exploitation and domination

This paper seeks to outline ecofeminism in *The Color Purple* with emphasis on woman's relationship with environment, which is particularly highlighted by women writer Alice Walker. Ecofeminist combines ecocriticism and ecofeminism to demonstrate the oppression of women and annihilation of nature that are bound up with the notions of class, race, casts and colonialism. To challenge the imperialist modes and colonialist attitudes of social and environmental dominance, it is necessary to bring together feminism and environment issues. Ecofeminism blames the andocentric dualism that is also known as man-women dualism.

Indeed, works of Alice Walker expresses the theme of oppression of women (oppressed black women) in particular which becomes apparent in *The Color Purple* also. Along with this, the selected text also illustrates the close link between color, gender and nature. Similar to the problem of race, it is the white man in Africa, who destroys the territory of the native Olinka

tribe for rubber plantation that is depicted by the female character Nettie in her letters to the central character Celie.

Ecofeminism can be defined as a social movement or a value system that gives an idea about the link between environmental destruction and androcentrism. It is an academic movement and its emergence depends upon a number of movements and conferences all over the world. The various movements are labeled as ecofeminist movements such as the Chipko movement in India, Anti-Militarist movement in Europe and the US, movement against dumping of hazardous wastes in the US, and Green Belt movement in Kenya. Ecofeminism is a term that is also related to various social movements like feminist, peace and ecology movement. The “Women and Life on Earth: Ecofeminism in the Eighties” (1980), was the first conference in the series of ecofeminist conferences that inspired the ecofeminist actions. The elements of feminism and green movement comes together in ecofeminism and at the same time it gives challenge to both. In one of the first ecofeminist books, *New Woman/New Earth*, Ruether states:

Women must see that there can be no liberation for them and no solution to the ecological crisis within a society whose fundamental model of relationships continues to be one of domination. They must unite the demands of the women’s movement with those of the ecological movement to envision a radical reshaping of the basic socio-economic relations and the underlying values of this [modern industrial] society. (204)

In Ecocriticism, ‘eco’ came from the word ecology, which concerns with living organs relationship with environment. The demonstration of natural environment is as old as the literature recorded that depicts rural life, its simplicity, peace and harmony which have been lost

by the urban society. Ecocriticism was coined in late 1970 by combining ‘criticism’ with the short of ‘ecology’ and it does not think only about the single theoretical perspective, but the environmental nature studies also use traditional, postcolonial and post cultural ways of analysis. The foremost point of Ecocriticism theory is to present the importance of environment (nature) in human life and its reflection and description in literature. The concern of ecocriticism is not only with the attitude to nature expressed by the author of the text, but also with its patterns of interrelatedness, both between the human and also between the various parts of the non-human world.

Ecofeminism engage together the ecocriticism and feminism into an analytical focus, where it would be necessary to recognise that the exploitation of nature and oppression of women are linked with notions of class, caste, race and colonialism. Ecofeminist views that the domination of women and nature rooted in ideology. Warren defined ecofeminism that it essentially depends on four things- the important connection between oppression of women and oppression of nature, second is to understand this connection between both, the knowledge of both oppressions is necessary, next is that ecofeminist perspective must be included in feminist theory and the fourth thing on that warren gave emphases is to solve the ecological problems, the feminist theory must be the part of ecofeminist perspective. (Warren, 4)

Feminist theory for the essentially depicts liberal, socialist, radical and traditional market feminism. Warren emphases that today it has the need to be transformative and requires to include ecofeminism in its theory and practice. Ecological feminist emphasises that there are connections between unjustified domination of women, poor people, poor black people and domination of nature. Trees, water, animals and food production are labeled as feminist issues because their sympathetic knowledge realises us the domination of other subordinate groups like

poor people, women and non-human nature. Although, ecofeminism is a theoretical discourse, but it is further considered as social movement and as a social movement it is much more related with women's community. History is the proof of women's participation in environmental protection movement. All religions of world give equal significance to women and nature. Hinduism can also be called environment philosophy. Vedas, Ramayana and Bhagavad Gita give message to save and preserve nature and environment. Rishi, had great respect for nature in them and human beings are taught to live peacefully with nature, without harming to it. The Vedic tradition gives beautiful example for male female equality. Radha- Krishna, Sarasvati-Brahma and Indra-Indrani in Hinduism shows the equal contribution of female with male that brings a complete divine spiritual power. Women's intimate knowledge of nature helps to sustain life on this earth.

Holy Quran also gave an important place to women (wife). In Quran the presence of wife is as the presence of Allah. In Sikhism women are never omitted to take part in important tasks. The concepts of 'Sangat' and 'Pangat' gave equality of all human beings and all casts. In Guru Granth Sahib, air is accepted as Guru, Water as father and earth is considered as mother. The women nature relationships are celebrated through the ancient rituals which are centered on mother Goddess by the ecofeminist.

Marxist ecofeminism is the interconnectedness of social class, capitalist production, and oppression. The main focus of the marxist ecofeminism for the elimination of discrimination against non-human nature and to create a free equal society in which the oppression of women, diverse races and cultures are removed, and an equal human-nature balance will achieve. Liberal ecofeminist thinks that, the main cause of natural or environmental problems is the rapid development of natural recourses. Vegetarian ecofeminism was seen in two ecofeminist

anthologies, *Reclaim the Earth* 1983, by Leonie Caldecott and Stephanie Leland and the second was *reweaving the World* 1990 by Irene Diamond and Gloria Feman. These two anthologies are about animal liberation. Today animals are suffering like humans beings, especially like women and environment. Millions of animals are killed in laboratories; caws are separated from new born calves, to get more milk vegetarians are people who are giving their sympathy to non-human animals. The protection of non-human is not the matter of emotion but it is a reason as described in the works of *Animal Liberation* (1975) by Peter Singh and the *Case for Animal Rights* (1983) by Tom Regon.

Dualism is the basic aspect of ecofeminism. Human mindset and social structure are prevalent in patriarchal society that became the foremost cause of destruction of nature and exploitation of women in society. The relations between humans and non-human nature and between men-women reflect the image of 'othernesses for women and nature. It is a process by which power forms identity, one which distorts both sides of what it splits apart the master and the slave, the colonizer and the colonized, the sadist and the masochist, the egoist and the self-abnegating altruist, the masculine and the feminine, human and nature (Plumwood, 83). One side of dualism related to male or other humans and its second side traditionally related to women. Dualism is more than dichotomy and differences and also more than hierarchical relations. The theory of ecofeminism has different configurations that reflect different ways of analysing the connections between nature and women. The feminist movement of 1960s demanded for the equal rights for women on work places. Ecofeminist thought clearly reflect a connection between natural destruction and women exploitation. As Karen Warren points out,

Occurrence of environmental destruction are often coincident with hardships for women.(Clarke ,195)

Ecofeminism is a feminist as well as environmentalist perspective and anthropocentrism is the basic part of environmental philosophy that is human based and has the belief that human beings are the significant and superior species on earth. The anthropocentrism views are interpreting the ways; humans relate themselves with nature and other species. It views that humans have intrinsic value than other creatures. The description of anthropocentrism is not clear in literary texts. “Anthropocentrism has provided order and structure to human’s understanding of the world, while unavoidably expressing the limits of that understanding. It influences our ethics, our politics and the moral status of others”. (Boddice, 1)

Deep ecology is the important and recent branch of ecocriticism and also of ecofeminism that considers human beings are the integral part of their environment. There is a principle of deep ecology that the living environment has the same rights like human beings to live and flourish. If we throw light on the development of the phrase deep ecology then we get that it was coined by the Norwegian philosopher Arne Naess in 1973. This phrase studies the interdependence value of human and non-human life as well as the importance of ecosystem and natural process. The phrase deep ecology is also defined as

“Deep ecology, in contrast, was concerned with re-thinking the fundamental human relationship with the natural world. (Katz, 157)

Deep ecology is essentially an approach, a strategy- a methodology-for thinking about the human relationship with the natural world and the environment crisis.(Katz, 157)

Alice Walker is one among the 20th century ecofeminist writers, born in Sharecropper family at Eatonton. Her writings are influenced by her great love to her native land. Walker

observes in her introduction to *Anything We Have Can Be Saved* that my cultural, political and spiritual activism is rooted in my love for nature and my delight for human beings. The titles of her writings also symbolise her interest towards nature like *In Search of My Mother's Garden*, *The Color Purple*, *Horses Make a Landscape Beautiful*. In *In Search of our Mother's Garden*, she mainly describes about the hobbies and activities of her mother like her fearlessness, her love to beauty and her interest in nature with her activities in gardening. Her all works -stories, essays, poems, and novels clearly express her empathy for the oppressed (black) woman also becomes obvious in *The Color Purple* through the depiction of the sexual oppression of the black female characters in general, and Celie in particular. The novel *The Color Purple* got Pulitzer Prize and National Book Award for Fiction in 1983, and the story of *The Color Purple*, was mostly set in Georgia.

Alice Walker was struggling for her primary education, because of her family's economic condition and second because of her social position, that she was a black woman. Walker spends the early days of her life in town called Eatonton in Georgia. During this time white plantation owner asserted that black children have no need of education; they have to work in fields (Walker). But her mother worked hard to get money for Walker's college education. She had to work 11 hours in a day to get 17 dollars of a week. An incident happened in Walker's life, due to which she lost her eye sight. With the incident of Walker's life she realised that, this injury have some value in her life

Walker realized then that her traumatic injury had some value, it allowed her to "begin" really to see people and things, really to notice relationships and to learn to be patient enough to care about how they turned out". And in her writings she

kept many things secret and private. She said “with my family, I had to hide things and I had to keep a lot on my mind. (Walker)

Alice Walker is a novelist as well as a short story writer. The focus of her works is on racial terror, culture and life of rural people of African American people. Her novels and essays are stressing to give voice to those who have no voice to speak and in it she includes poor and rural black women. Racial discrimination, economic system and their religion are always against women power and to take decisions. Women characters of her novels are facing the mistreatment from men, with them they are living. Heroine of *The Color Purple* shows her courage by saying her husband.

Mr., “You a lowdown dog is what’s wrong ---it’s time to leave you and enter into the creation. And you dead body just the welcome not I need. (199)

The identity, value and individuality of every person is the central motif of Walker’s writings and it makes every individual valuable. Walker provides good view of nature, in her project “nature becomes a force, a character in its own right, with a soul and which whom characters can have rich, fulfilling relationships” (Donnelly8). In African American culture, there is tradition of storytelling, which is used by Walker in her writings. And it gets the heart position of the structure of her novels and writings. She placed a female ancestral figure in the center of the novel; who tell the stories of previous life. The relationship between memory and imagination is created by Walker, through the stories of her novels. Walker does not need of historical events to start her stories, so she goes further than her contemporaries in presenting memories. The female characters in her writings, build their remembrance from their dreams and

that is the reason Walker describing unrecorded history, without the historical research pattern. Both memory and mind are equally important in Walker's fiction.

The Color Purple, novel is derived from writer's personal experience growing up in rural society, which is dominated by white people. It revealed the condition and status of women and exploitation of natural objects in society ruled by men and find slaves in free society. The Color Purple published in 1832, with southern black female characters that not only face slavery but sexism, racism and oppression also. The black female character in the novel didn't get any sympathy from human relations because in every relation she was used for their self-purposes, for own entertainments and to fulfill their own needs by her husband. Celie is writing letters to God because she is completely alone and in her letters to God, she reveals her sufferings and her responsibilities as mother, daughter and sister.

The novel is describing the double oppression of black women. First as the black women in the white community, seems like the oppression of white people on black women and second their oppression with in community. The character of Celie represents how seriously the women are exploited. Celie is married to Albert to look after his children and is expected to work on the farm and submit without objection to all of Albert's demands and those of the children. Nettie described the natural destruction of Olinka. Similar to the victimization of black women, the land too is cultivated in order to take maximum resources out of it.

The Color Purple, Purple is a color of freedom. It also presents the liberated and free ideas. This color is seen everywhere in nature, but no one try to see it. The title of the novel is also symbolic because it emphasis on Walker's choice of love and freedom in women's life.

This color that is always a surprise but everywhere in nature.(173)

When Shug teaches Celie, she tells her that God gives this color and it symbolize that we should enjoy everything, which God gives you like color 'purple' and he wants we should find it out and enjoy. The use of imagery is not properly used by Walker in her novel but, When Shug teaches Celie's, she tells her that God gives this color, and it symbolise that we should enjoy everything, which God gives you like color 'purple'. That wants we should find it out and enjoy.

Ecofeminist theory emerged from the combining of ecological consciousness and feminist consciousness. Ecofeminism is a distinguished theory, which describes certain connection between women and nature. This social and political movement penalized common grounds between environment and feminism. Ecofeminist says that the exploitation of nature or natural resources and the oppression and degradation of women are interconnected. As about ecofeminism, it described that it is a social movement and practice but it also gives political analyses of connections between environment and androcentrism (Gaard 9). The novel is presenting, women's closeness to nature in a different ways. The novel *The Color Purple* is presenting the female proximity to nature from various ways, which is the main concern of Ecofeminism, like; Celie is indicating herself with tree, as:

It all I can do not to try, I make myself wood. I say to myself, Celie, you a tree.
(23)

The connection between women and nature is presented in *The Color Purple*, in two different ways, in first half of the novel, it symbolise powerless Celie and the second half presents Celie's powerful image. Because of her loneliness Celie lost her emotions. She bears all her pain silently and without giving any violence she gives way to human violence. So, this characteristic of Celie's character is similar to trees, which remain silent in front of human

destruction. In *The Color Purple*, there is also the silence of women. The novel can be understood in two ways, one is Celie's letters to God and the second is Nettie, Celie's sister writing letters to Celie from Olinka in Africa. In Olinka "roofleaf" is praised and worshipped as God. Roofleaf for them is not prophet, but it is cherished as a protector or a savior for people from the outer natural forces. Celie is "like a tree" all the way through novel. The destruction of forests and falling of trees reveals that how the land "was forced to lie flat... and bare as palm of her hand". (153)

This letter writing is presenting the theme of oppression in novel. The use of letters in novel shows double oppression. The letters of Celie to God shows women oppression in society and its opposite her friend Nettie's letters shows the destruction of nature in Olinka. These letters are only the source of breaking their silence. Both female characters are breaking their silence in their address, Nettie to her sister, and Celie to God, but these letters do not reach to their addresses. Celie's letters to God are related to racial oppression because of his non-existence. In the beginning of the novel Celie was alone. She wants human company but she could not find anyone, with whom she can feel free. That is the reason she chooses the way to write to God. The image of Olinka tribe is little bit similar to it, when the Olinka was free, away from the touch of commercial people, then Olinka people and nature were living their life, but the interfere of white people ended their life.

Socialist and materialist ecofeminism relates the environmental problems with capital patriarchy, that the nature and natural resources or earth are exploited for development and progress. This description shows that how humans are destroying landscapes for the name of progress, which is similar to their use of women for sexual pleasure. This stream of ecofeminism is seen in the novel *The Color Purple* like

The whole territory, including the Olinkas' village, now belongs to a rubber manufacturer in England. As he neared the coast, he was stunned to see hundreds and hundreds of villages much like the Olinka clearing the forests on each side of the road, and planting rubber trees. (153)

Nature provides life and comfort to human beings, but her service has no value in this materialistic world because there is attribution of 'mind' to man and 'materiality' of nature. Trees are used to test new medicines and are used free of cost. The natural descriptions in the novel are Olinka tribe, the trees and other plants, grow naturally on these places. In *The Color Purple*, cut down all trees on the both sides of the road and destroy the Olinka fields and crops, for rubber plantation and they paid nothing for that. Olinka people are using roof leaf for their houses and nature is demanding nothing for her service.

The typical situation can also be seen in Celie's life, she have no right to take any decision of her life. She was living the life of a slave in her own house. At his parets home her life and freedom wan in the hands of her father and after marriage it was in the hands of her husband. With the arrival of Shug and her friendship with Celie, bring the words like freedom and self-identity in Celie's life. Shug teaches her about her own freedom and about her self-identity.

Nature is also like slave in the hands of humans. They did and use nature according to their needs. There are storms in Olinka, which destroys everything. Nature is performing all this, to show her anger against her destruction in this industrial world. But in the selected novel women do not have equal rights like men in society. For example in *The Color Purple*

The Olinka do not believe girls should be educated. (140)

But in that society, men have the right to take education but women are not and all this due to the lack of equal rights on which liberal ecofeminism insists. In this contemporary society, men are exploiting women as well as nature for their own selfish motives. Men are using both nature and women as objects in this commercial market. In *The Color Purple*, white people cut down all the trees, to plant rubber trees. They destroyed this natural place, for their own purpose. To explore the women- nature destruction is the important aspect of ecofeminism.

Walker beautifully presents the destruction of nature in this commercial market, by capitalist to get more and more money. The Olinka people was little bit surprised but happy with the arrival of road builders in the village. They were happy because they think that, a new road will built for them. And after a week, news came that the Olinka village is belonged to a rubber manufacturer in England. "As he neared the coast, he was stunned to see hundreds and hundreds of villagers much like the Olinka clearing the forests on each side of the road, and planting rubber trees. The ancient, giant mahogany trees, all the trees, the game, everything of the forest was being destroyed, and the land was forced to lie flat" (153). Celie's sister Nettie describes in her letter that "The ancient, giant mahogany trees, all the trees, the game, everything of the forest was being destroyed, and the land was forced to lie flat" (144). The whole life and their food all depends on these trees and forest. The tree leaf, prove roof to their houses.

With the destruction of Olinka, people are compelled to pay for their own land. It was the instruction from the white people that, if they want to live here, they have to pay rent for land and also for water. The result of it, that Olinka was not remain their own. But, now they all are sad, singing farewell songs. This similar situation is also found in the female characters of the selected novel. The two notable points on the first page of the novel are the instruction by Celie's father to Celie that you will not tell anything to anyone. Her father is a person who raped her

twice; shows the primacy of male society and the patriarchic silence of Celie. Even her rape is also characterized by patriarchal silence as she describes it “then he push his thing inside my pussy. When that hurt, I cry. He start to choke me, saying you better shut up and get used to it”(3). On the other side, the death of many women and children, in Olinka and the destruction of their fields are the examples of women nature dualism.

The Color Purple, shows the connection between culture and nature in Olinka tribe. The people of Olinka tribe have their own different local culture. This culture is their identity. They sing to the earth and to the sky and to their cassava and groundnuts (156). But, now they all are sad, singing farewell songs. The destruction of Olinka shows that men are responsible for most ecological problems. Natural destruction does not stop here, but it also removes and ends this local culture of Olinka. For Olinka people, the roof leaf is not Jesus Christ but in its own humble way, is it no God? (160) .For the people of Olinka, the roof leaf is not only a thing, it is life for them. In one of her letters Nettie said

“The Olinka territory has been destroyed and their women folk spend all their time in the fields, tending their crops and paying. They sing to the earth and to the sky and to their cassava and groundnuts. Songs of love and farewell. We are all sad here”. (179)

Cultural ecofeminism says that female culture is related to female body, flesh, natural process, emotions, feelings and private life. While male culture have the power of mind, culture, reason, economics and public life. These are according to natural constrains on what human can do; man can fight, exploit nature and mold nature and women. Like in The Color Purple, Women and nature are tie in cultural norms. In her letters to God, Celie wrote as:

I am fourteen years old. I have always been a good girl. Maybe you can give me a sign letting me know what is happening to me. (3)

Celie's sufferings in the cultural and sexist society never ended because after her marriage she was injured by her husband's son on her head. She overworked in her husband's house, but never gets a proper respect of a human being nor of a wife. She is sexually harassed and beaten by her husband, like her father. He beat her without any reason and when Harpo asked her the reason of his beating, he said

"Cause she is my wife. Plus, she stubborn" (23)

Spiritual ecofeminism insists on the view that, women should run away from Christianity and churches and go into the lap of nature, they should practice earth based spiritualities. It compares the role of women in biological production and their role of an archetypal (Tong 269). Women are just used to give birth to children and to take care of them. Giving birth and giving life are two common things in nature and women. In the novel *The Color Purple*, she gave birth to Celie and died after 14 years. Celie's process of giving birth to her two children is described in the novel in this way:

...then my stomach start moving and then little baby come out.(4)

At the same time, nature provide life to Olinka people, which is the part of nature

... Coming out of little round huts with something that, t thought was straw on top of them but is really a kind of leaf that grows everywhere. They pick it and dry it and lay it so it overlaps to make the roof rainproof. (135)

The life story of Celie and Olinka tribe people gives a proof that men gives value to both nature and women so for he can get benefit out of it. Through the character of Shug, Walker gives new understanding towards ecofeminism. African animism is presented by Shug. She realized to the protagonist Celie that God is inside everyone. He is omnipresent. She tells that God, “ain’t he or a she but a it” (202) and explains that

My first stem from the old white man was trees. Then air. Then birds. Then other people. But one day when I was sitting quiet...it come to me that feeling of being part of everything, not separate at all. I know that if I cut a tree, my arm could bleed. And I laughed and I cried.....and I know just what it was. (203)

The tolerance power of women and nature is similar, that reflects from the all women characters of two novels. Natural beauty brings happiness on human face and bears everything with pleasant appearance. “You better never tell anybody but God. I’d kill your mammy” (1). This the very beginning sentence of *The Color Purple*, which makes Celie’s voice silent. She physically remains silence; silently bear all sufferings and oppression of her father.

This socialist or materialist ecofeminism also work on the notion that men are responsible for labor in the market, while women are dominated and they do labor at home that is unpaid. Celie in *The Color Purple* was surrounded with responsibilities towards her family. In her childhood her mother died and she prepared food for whole members of family and get ready all the children for school. In her husband’s house she did the same. But all this work remains valueless. Nettie her sister wants to do something for Olinka people, but everything remained unpaid. Nature provides life and comfort to human beings, but her service has no value in this materialistic world. In *The Color Purple*, cut down all trees on the both sides of the road and

destroy the Olinka fields and crops, for rubber plantation and they paid nothing for that. Olinka people using roof leaf for their houses and nature is demanding nothing for her service.

Liberal feminism expresses the oppression of women, is because of the lack of equal rights and also promotes individual freedom and equal rights (Warren). Liberalism demands for equal opportunities to all. This situation can also be seen the Celie's life, she don't have any right to take any decision of her life. She was living the life of a slave in her own house. In the early life her life and freedom was in the hands of her father and after marriage it was in the hands of her husband. With the arrival of Shug and her friendship with Celie, bring the words like freedom and self-identity in Celie's life. Shug teaches her about her own freedom and about her self-identity.

In this contemporary society, men are exploiting women as well as nature for their own selfish motives. Men are using both nature and women as objects in this commercial market. In *The Color Purple*, white people cut down all the trees, to plant rubber trees. They destroyed this natural place, for their own purpose. To explore the women- nature destruction is the important aspect of ecofeminism.

Conclusion

Movements and philosophies depicted by ecofeminism, create a link between feminism and ecology and the arguments of ecofeminists for the connection of women with nature, connects the exploitation and domination of women with nature. The novel *The Color Purple*, have the great potentiality of ecofeminism in it. Destruction of nature and domination of women goes parallel in the text. Celie, the central female character, firstly exploited by her father and then by her husband. On the second hand Olinka territory is also destroyed for rubber plants. The

novel reflects that order, freedom and reason are men's identity and that is due to nature-culture dualism.

Alice walker, in her text *The Color Purple*, by placing nature and women on the same stage, creates an ecofeministic world view. Generally *The Color Purple*, depicts the sexual oppression of black women, particularly in the character of Celie.

Work Cited

- Bloom, Harold. Alice walker. Broomall: Infobase Publishing, 2007. Print.
- Buckingham, Susan. "Ecofeminism in the Twenty-First Century." *The Geographical Journal* 170.2 (2004): 12-24. Web. 21 December 2014.
- C.Merchant. *The Death of Nature: Women, Ecology and the Scientific Revolution*. San Francisco: Harper and Row, 1980.Print.
- Cuomo, Chris. "On Ecofeminist Philosophy." *Ethics and the Environment* 7.2 (autumn, 2002): 1-11. Web. 2 january 2015.
- Das, Bijay Kumar. *Critical Essays on Postcolonial Literature*. New Delhi: Atlantic Publishers and Dist, 2007. Print.
- Donnelly, Mary. *Alice walker: The Color Purple and Other Works*. Tarrytown: Arshall Cavendish Benchmark, 2010. Print.
- E.Rumar. "Oppression and Exploitation, Feminivation in Alice Walker's Works." *Language in India* 14.9 (2014): 34-45. Web. 26 august 2014.
- Gaard, Greta. "Vegetarian Ecofeminism: A Review Eassy." *Frontiers: A Journal of Women Studies* 23.3 (2002): 112-145. Web. 3 Febuary 2015.
- Glotfelty Cheryel, Harold Fromm. *The Ecocriticism Reader, Landmark in Literary Ecology*. Athens: University of Georgia Press, 1996. Print.
- Maria, Mies, Vandana Shiva. *Ecofeminism*. Halifax, Nova Scotia: Fernwood Publications, 1993. Print.

Meller, Marry. *Feminism and Ecology*. Cambridge: Polity Press, 1997. Print.

Plumwood, Val. *Feminism and Mastery of Nature*. London: Routhledge, 1993.

Ruether, Rosemary Radford. *Integrating Ecofeminism, Globalization and World Religion*. Lanham: Rowman and Littlefield Publication, 2005. Print.

Singh, Preeti. "Exploitation of Black Women in the Fiction of Alice Walker." 3.4 (April 2014): 190-192. Web. 5 March 2015.

Tong, Rosemarie. *Feminist Thought- A More Comprehensive Introduction*. Boulder: Westview Press, 2014. Print.

Walker, Alice. *The Color Purple*. Amsterdam: Harcourt Brace Jovanovich Ina, 1983. Print.

Warren, Karren J. *Ecofeminism: Women, Culture, Nature*. Bloomington: Indiana University Press, 1997. Print.