

A Comparative Analysis of Ecofeminist Concerns in Sara Macdonald's 'In a Kingdom by the Sea'

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Abstract: This research undertakes a Comparative Analysis of Ecofeminist Concerns in Sara Macdonald's 'In a Kingdom by the Sea,' employing a qualitative analysis method. The study delves into the representation of women and their experiences within the narrative, exploring how ecofeminist themes manifest in the depiction of female characters and their interactions with the environment. The main findings illuminate the intricate connections between gender, ecology, and societal constructs, shedding light on the nuanced ways in which women's experiences are interwoven with environmental concerns. The implications of these findings extend to a deeper understanding of the intersectionality between feminism and ecological awareness in literature. Moreover, the study suggests potential avenues for further exploration within the realm of ecofeminist literary analysis, encouraging scholars to investigate unexplored dimensions of women's representation and environmental consciousness in literature.

Keywords: Ecofeminism, Comparative Analysis, Women's Representation, Intersectionality Gender Dynamics

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1. Introduction

A subset of literary criticism known as feminist literary theory aims to understand and scrutinize literature from the perspective of gender and the encounters of women. It first surfaced in the 1960s and 1970s as a subset of the larger feminist movement, which aimed to investigate and combat the social, political, and cultural disparities between men and women. The mission of feminist literary theory is to expose and wrestle with how women are portrayed, treated, and represented in literature. It strives to illuminate and scrutinize the ways that literature fuels gender oppression, marginalization, and stereotypes. It also examines how female

authors have been discriminated against or left out of the canon of literature. The following are some crucial ideas and methods in feminist literary theory: Feminist critics examine how gender-related power relations function in literary works. They look at the portrayal of interactions between men and women, the representation of male and female characters, and the impact of societal power systems on these dynamics. Feminist theorists frequently criticize the idea of patriarchy, which refers to a social structure that gives men more privilege and authority than women. They look at how patriarchy affects language,

symbolism, and literary storytelling. Feminist critics question the predominance of stereotypes like the angelic mother, the seductress, or the damsel in distress by examining how women are portrayed in literature. They investigate how the experiences and viewpoints of women have been disregarded or silenced. Feminist literary theory recognizes the intersections between gender and other social constructs like race, class, sexual orientation, and disability. The intersectional analysis looks at how these overlapping identities affect women's lives and how literature portrays them. Feminist literary theory also highlights how important it is to include the perspectives and experiences of women in literature. It explores the contributions of women writers, the difficulties they have in a literary culture that is predominately male, and how their writing could present different viewpoints and storylines.

2. Overview of Sara Macdonald's "*In a Kingdom by the Sea*"

Before delving into the research, allow me to first provide an overview of the novel's plot. Try to put yourself in the shoes of someone who lives in a nation that is rarely portrayed in a favorable way in the media. How does it make you feel to watch the natural beauty and grandeur of your nation trampled upon by the

barbarism of a small minority? Gabriella and her husband Mike traveled to Karachi so that Mike could start his new job with Pakistan Atlantic Airways. While there, Gabriella learned that the majority of Pakistanis go through this. Gabriella and her sons are accustomed to Mike being gone for extended periods due to his work in other countries, but Gabriella has recently been aware of a growing rift between herself and her husband. Gabriella is surprised to find that accepting Mike's invitation to travel to Pakistan with him does not bring them any closer together; on the contrary, she has a greater sense of separation from Mike than she had before. Because Mike must often leave Gabriella behind at a hotel while he attends numerous conferences, Gabriella is practically confined to her home. This is because there is a chance of Gabriella escaping. In addition to this, she has a sneaking suspicion that Mike is carrying on an affair outside of his marriage, and her half-sister Dominique tells her a terrifying story about their upbringing in Cornwall.

In a Kingdom by the Sea is primarily a modern love story that focuses on the obstacles faced by a woman who is leaving a committed relationship as she approaches the age of fifty. The author, Sara MacDonald, wrote this novel. In addition to delving into the untold histories

of a nation that has been tarnished by its association with acts of terrorism and brutality, the novel raises several intriguing concerns, such as what happened to Dominique in the early 1970s and what exactly Mike is about to do. Gabriella had many meaningful encounters in Pakistan with good-natured folks who genuinely cared about her. In contrast to how the media in the West frequently portrays them, the individuals in question are neither hostile nor dangerous. There are significantly more individuals who have the goal of leading peaceful lives than there are members of groups who take pleasure in committing acts of murder and destruction and turning cities into hostile minefields. Gabriella has traveled all around England, but this breathtaking landscape is unlike anything she has ever witnessed before, and it draws her attention. Gabriella gains a deeper understanding of the experiences that women in Pakistan face as the narrative progresses. They have no choice but to abide by the orders of their spouses, dads, and brothers if they want to live the lives they want. As Gabriella spends more time talking with these women, she becomes increasingly aware of how closely her situation mirrors that of the other women. Most of the day finds herself confined inside the hotel, where she is at the mercy of her husband. Then she comes to a stop.

3. Literature Review

Ecofeminism is a grassroots political movement that is inspired by pressing pragmatic concerns such as women's and environmental health, deforestation, desertification, and soil erosion. Ecofeminism is a political movement motivated by pressing pragmatic concerns. It does so by demonstrating how human ties to both 'nature' and 'culture' are gendered, racial, and classed, as well as how the dominance of women and nature is ingrained in patriarchal institutions and practices. These insights are provided from the perspective of a feminist environmentalist. Ecofeminist studies are interdisciplinary, and they challenge patriarchal worldviews that are characterized by value-hierarchical and bipolar thinking, along with a "logic of dominance" that "justifies" relationships of dominance and submission. The 'culture-nature' dualism is one of the many dualisms that ecofeminist philosophy critiques, along with similar dualisms such as 'reason-motion, "mind-body, "mental physical, 'objective subjective,' and 'human-nonhuman nature'. Ecofeminist theorists contend that hierarchical value dualisms are either untrue or conceptually incoherent and that these types of value dualisms improperly presuppose gender roles. Ecofeminists have presented a variety of historical

explanations for the linkages between patriarchy, androcentric (male-centered) ideology, and the annihilation of nonhuman nature.

Ecofeminists have found several traits regarding the dualistic structure's intertwining relationships. First, ecofeminist philosophers have demonstrated that the claim for the superiority of the self is based on the difference between the self and the other, which is represented in the full humanity and reason that the self possesses but the other lacks. This difference is what ecofeminist philosophers mean when they say that the claim for the superiority of the self is based on the difference between the self and the other. In addition to this, the supposed superiority of the self is utilized to explain the inferiority of the other. Next, ecofeminists have tried to highlight the links within the devalued category of the other. They have shown how the identification of characteristics from one oppressed group with characteristics from another oppressed group contributes to maintaining the subordination of both groups. The conceptual links between women and animals, women and the body, or women and nature, for example, all serve to highlight the inferiority of these categories. But socialist ecofeminists have rejected any claims of primacy for one form of oppression over another. They

have instead embraced the understanding that all forms of oppression are now so inextricably linked that liberation efforts must be aimed at dismantling the system itself. This is even though all categories of the other share the qualities of being feminized, animalized, and naturalized.

Carolyn Merchant contends that the shift away from gendered metaphors of nature that occurred throughout the history of science was a contributing factor in the demise of nature Warren, (2001). Riane Eisler contends that the arrival of nomadic peoples from Eurasia into Indo-European communities about the year 4500 BCE marked the beginning of patriarchal patterns of dominance in those societies. According to Val Plumwood, the historical underpinnings of naturism may be traced back to patriarchal dualisms, which can be traced back to the rationalist tradition and classical Greek philosophy. Ecofeminist theorists frequently center their attention on how sexist and naturalist language upholds, legitimizes, and sustains damaging value hierarchy dualisms. Ecofeminist philosophy has given rise to ecofeminist literary criticism, which employs ecofeminist ideas to produce a body of literature that recognizes biotic and human distinctions while challenging popular notions of humans, culture, nature, and wilderness. Ecofeminist literary criticism uses literature to develop a body

of work that honors differences in both humans and other organisms. Literature by authors such as Paula Gunn Allen, Susan Griffin, Alice Walker, and Terry Tempest Williams, etc. investigates these relationships. Karen Warren believes that feminism as a whole has had a significant effect on ecofeminism. She goes on to add that in poor nations, women rely more on nature and its facilities than men do, notably trees and the fruits that they provide. She also mentions that women in these cultures have a greater appreciation for nature's beauty. The destruction of the environment, especially the cutting down of trees, has a disproportionately negative impact on women. Women are expected to conform to social conventions and stereotypes, something men are never required to do. In this sense, Warren argues that for conceptual reasons, forests, trees, and more specifically forestry are women's things. The entirety of nature is a "woman's dilemma" because an understanding of the relationship and fuel that underpins it helps in the comprehension of a wide variety of contrasts, root causes, and repercussions Coric, (2013). A movement has emerged in northern India to better comprehend the conundrum of women and the natural world. "The Chipko Movement (1974)" is the official name of the movement. The event took place in northern India, and it

serves as an excellent illustration of the interaction between women and nature, as well as the connection between the two. Allegedly, the Chipko movement, which is a grassroots, women-led, ecologically concerned, nonviolent protest movement, is about trees. Nevertheless, it is also about the connections between women, other people, and the natural world Mies & Shiva, 1993; Tong, 2018; Warren, (2000). To put it more plainly, the Chipko movement is a women's movement. Floods and landslides caused by a rise in deforestation as a response to urbanization caused women, who were primarily responsible for farming, raising cattle, and caring for children, to lose everything they possessed. The increase in development in Uttar Pradesh provided fuel for the non-violent Chipko movement, which aimed to protect and safeguard trees. The Chipko movement, a women's effort to stop logging in the forests spearheaded by Chandi Prasad Bhatt, was successful in having the company's permit revoked. The Chipko Movement was an eco-feminist movement that found peace under the leadership of Sunderlal Bahuguna, an environmental activist who devoted his life to encouraging and training peasants to fight against the destruction of forests and the Himalayan mountains. Bahuguna was the person who brought peace to the movement. As a direct result of his efforts,

then-Prime Minister Indira Gandhi instituted a ban on cutting down trees. The phrase “ecology is the permanent economy” is most commonly connected with Bahuguna. When we use a feminist lens to study how women, other people, and the natural world interact with one another, we can get access to new and interesting ideas that are not normally available to us. The one-sided "logic of dominance" that underlies the androcentric approach to problem-solving is what ultimately leads to exploitation and devastation, making the androcentric technique of problem-solving ineffective.

3.1. Feminist Literary Criticism

Feminist literary criticism has been a prominent field of study for several decades. It emerged as a response to the historical underrepresentation and misrepresentation of women in literature. Feminist critics, such as Gilbert and Gubar (1979) and Showalter (1985), have contributed significantly to the development of this field. Gilbert and Gubar's groundbreaking work, “The Madwoman in the Attic,” examined the portrayal of women in classic literature and argued that female characters often occupied limited and oppressive roles. They highlighted the need for feminist literary criticism to challenge these stereotypes and explore the complexities

of women's experiences in literature. Showalter (1985) introduced the concept of “gynocriticism,” which emphasized the importance of studying women's literature and the unique female literary tradition. She argued that women writers have a distinct perspective and voice that should be recognized and celebrated.

Feminist literary criticism has evolved to encompass various schools of thought, including liberal feminism, radical feminism, and intersectional feminism. It has also expanded to analyze the intersection of gender with other social categories, such as race, class, and sexuality hooks, (1984).

3.2. Feminist Political Ecology

Feminist political ecology, as a subfield within the broader domain of feminist political ecology, integrates feminist theory and political ecology to examine the interconnections between human societies and the environment. This study examines the gendered aspects of knowledge, the changing dynamics of environmental rights and responsibilities, and the intersection of social and environmental issues in disputes. Critical ecological feminism seeks to critique and question the binary opposition between human beings and the natural world. This perspective emphasizes the importance of recognizing and valuing the multitude of

differences, diversities, and interconnections that exist within ecological systems, communities, and political structures. Both feminist political ecology and feminist scholarship have established a correlation between poverty and environmental degradation, as well as gendered associations between colonialism and scarcity generated by development. Alternative approaches to development diverge from the mainstream by emphasizing indigenous agroecology, ecological knowledge, social movements, and the resistance efforts undertaken by women, marginalized communities, and indigenous peoples. Political ecology is a field of study that examines the effects of capitalism on both societies and habitats. It delves into the examination of ideology, social institutions, and organizations to better understand these impacts. Bryant and Bailey present a comprehensive overview of the field, emphasizing its primary domains of research interest Susan, (2015). The academic discipline known as feminist political ecology explores how knowledge is influenced by gender, the changing dynamics of environmental rights and responsibilities, and the social tensions that contribute to the gradual evolution of civilization.

4. Nature and Gender

The discipline of geography, which originated during the colonial era, has been molded by the interplay between gender and the natural environment. This intersectionality has been influenced by feminist scholarship, as well as by movements advocating for environmental and social justice. Moreover, practical engagement in areas such as resource management, development, ecology, agriculture, and land use sciences has also played a significant role in shaping the field. Feminist scholars have made noteworthy contributions to the examination of the correlation between gender and nature, shedding light on the adverse consequences of development programs on women and rural communities. The Combahee River Collective has introduced the concept of "intersectionality" to emphasize the intricate construction of an individual's identity, which is shaped by various factors including socioeconomic status, gender, age, race, sexual orientation, religious beliefs, national origin, cultural background, ethnicity, and colonialism.

The concept of ecofeminism, which focuses on the interrelation between gender and ecology, has garnered significant traction within worldwide environmental movements, mostly as a reaction to the detrimental effects of

industrialization and technological advancement on the natural environment. This paper presents three distinct tactics aimed at promoting the inclusion of women in cultural contexts. These strategies include the disassociation of women from nature, the enhancement of the relationship between women and nature, and the growth of a new cultural and political framework that blends intuitive, spiritual, and intellectual modes of knowledge Nirmal, (2020).

4.1. *Research Gap and Significance of the Study*

In this so-called modern day, everything is considered to be modern, but there is a reality that is neglected time and again underlying this so-called modernity. To fully understand this openly-secretive world, one has to walk through it step by step. This unspoken truth is known as androcentrism. Androcentrism is an ideology that is inimical to nature. The dominance of men is exerting an undue amount of pressure not only on women but also on society and the natural world. It is necessary to eradicate masculine dominance from the land to establish harmony in the ecosystem, which will benefit both nature and the environment. Research about feminism and the natural world is required for this level. The incorporation of ecofeminist literary

criticism/analysis into the field of literary criticism and theory has prompted numerous researchers and theorists, primarily from Western societies, to examine literary texts through the lens of women's oppression, as well as the oppression of other marginalized groups and the natural world. This study aims to examine the importance and significance of ecofeminist literary analysis within the academic realm, noting its relatively recent emergence as a kind of literary criticism. The current study offers a comparative analysis and explores ecofeminist concerns within the framework of culture and society. The study project aims to cultivate a heightened consciousness among both Pakistani men and women regarding the systemic oppression of women, the devaluation and marginalization of individuals from different backgrounds, and the obstacles that the environment confronts in the present context. This study aims to provide a foundation for future researchers in the subject of comparative literature, specifically in exploring the unexplored dimensions of literary works by authors from diverse cultural backgrounds. This study has tried to answer the following research question.

4. 2. How does the novel *In a Kingdom by the Sea* represent women and their experiences?

5. Research Methodology

This research has employed a qualitative Research Methodology, focusing on textual analysis, feminist literary theory, and intersectionality. The primary data source is the novel “*In a Kingdom by the Sea*” by Sara Macdonald. The research involved a close reading of the text, identifying instances of female representation, power dynamics, and challenges to patriarchal norms. The analysis was conducted through the lens of ecofeminism, exploring the agency and the voices of female characters in the novel. The text was read closely and systematically to identify passages, quotes, and scenes that are relevant to ecofeminist themes, gender dynamics, and feminist discourse. Relevant sections of the text were coded and categorized based on ecofeminist concepts, including echo chambers, resonance, and distortion of feminist messages. Secondary sources were reviewed to gather insights and interpretations from other scholars. Data analysis for this study will be primarily qualitative, given the nature of the literary text. The qualitative analysis will involve:

1. Identifying recurring themes related to gender, feminism, and

ecofeminist concepts within the text.

2. Comparing and contrasting the treatment of feminist themes in the text with the perspectives presented in secondary sources and previous studies.

6. Analysis and Findings

6.1. Patriarchy

The shared perspectives, attitudes, beliefs, goals, and practices that are characteristic of a society, community, or organization are the elements that comprise its culture. The morality that is perceived is heavily influenced by cultural norms, and different cultures may have quite different ideas of what constitutes good and evil. Culture has a significant part in the subjugation, dominance, and control of women, regardless of whether the country in question is Western or Eastern. The enslavement of the down group, which can refer to either women or nature, is under complete control, or we could say that it is a tradition. Men traditionally held the highest positions in society. This superiority is frequently associated with a person’s physical prowess and with the norms that are now in place. Sherry Ortner expressed her opinions by stating that people believe women are more connected to culture than men are, while males are regarded as having a stronger connection

to nature. Therefore, human culture has the authority to control the natural world, and as a corollary, men have the authority to control women. MacDonald illustrates this cultural sphere through the character of Rahim in the novel. Someone who has a conversation with Gabby by the pool at the Shamilar Hotel. During their conversation on authors, Rahim glanced over at the book that Gabby is currently reading. The book is written by Fatima Ali and is about the political systems in Pakistan. He said, "Fatima Ali! She was not a politician, she was just a spurned wife..."Macdonald, (2019, p. 263). The chauvinist behavior that Rahim displayed against women exemplified how some men feel about them. In addition to that, when she brought up his wife Leila, he went into detail about their wedding day. He said, 'I chose her'(2019, p. 264). This remark makes it quite evident that one culture is superior to another. When it comes to marriage in Pakistani culture, the decision to wed typically rests with the guy's parents or with the man himself. There is no inquiry on the girls' preferences. A girl is forced into the wheel for her to continue living.

7. Ecofeminist Themes

a) *Gender Roles and Expectations:*

To comprehend the connection between patriarchy and the deterioration of the natural world in addition to the

exploitation of both women and the natural world, ecofeminism places a significant emphasis on the examination of gender norms and expectations. Macdonald in chapter sixty-five shows how patriarchy has led women not more than a living dead body. Gabby's interaction with DR. Abida Baruni at Sukhar, tells her the masculine behavior towards women. She states:

"Poor women from remote regions are often treated like cattle. They are beasts of burden to work and breed. When women become ill, frail, or old, their men often abandon them. We have many women whose fathers and husbands deserted them when they became a liability in the floods. The men make their way back to their villages without encumbrance as the water subsides. It is very sad ..."

This shows the treatment of women in Pakistani society. It does not mean that it is only present in rural areas but also in urban areas to have this condition. They cover it underneath their so-called educated and respected sight. Within the context of ecofeminism, the concept of treating women in the same manner as animals draws attention to the confluence of the subjugation of women with the destruction of the natural environment. This idea highlights the way patriarchal institutions have historically and symbolically equated women with nature, which frequently results in the subjugation

of both. Although ecofeminism does not claim that women are animals in the literal sense, it does call attention to actions and language that dehumanize and objectify women to control and oppress them.

b) *Intersectionality of Identities:*

Kimberlé Crenshaw is the one who came up with the idea of intersectionality in 1989. It is a reference to the interrelated nature of social categorizations such as racial identification, socioeconomic class, gender identity, sexual orientation identity, and other forms of identity. The concept of intersectionality is based on the recognition that these categories are not distinct from one another but rather overlap and interact with one another in a variety of complicated ways, which shape the experiences, opportunities, and disadvantages that an individual has. The concept of intersectionality draws attention to the significance of identifying and addressing several identities that overlap to produce societies that are more welcoming and egalitarian. It highlights that people cannot be pigeonholed into a single identity category but rather need to be understood in the context of the numerous dimensions that form the experiences that they have.

"In a Kingdom by the Sea" highlights the arrival of foreigners in Pakistan as something bad. People used to see with

aggression and somehow try to take revenge on the foreigners, as somehow they were responsible for the situation in Pakistan back in 2010. In the novel when Birjees takes Gabby with her to a tailor shop in a shady area the tailor refuses to stitch the clothes. "He does not make clothes for a gora" (p. 122). This sentence shows the difference in race. A gora (white people) is considered inferior in an Asian community. They see them as contemptibleness.

8. Discussion

The novel *In a Kingdom by the Sea* by Sara Macdonald is a novel about the lives of women. Their day-to-day life experiences being a housewife as well as a workaholic woman and also a wife. She represents that a woman makes efforts to put her home and work in one frame. It does not matter whether a housewife or both workaholic woman and wife, they have to walk above the burning coals. A woman can sacrifice everything for her family as Birjees states "The uncles, they are hard work, but they are family" (p. 177). But on the other hand, a man, a passionate adventurous excited person does not even bother to say or inquire about his family. All that he needs is that he should be happy.

In the novel upon learning about Mike's new employment opportunity, the

protagonist becomes aware of the potential ramifications associated with his job invitation. She can perceive beneath the surface. MacDonald aptly portrays the arduous journey of a woman. In the initial chapter of the book, Gabby was in the process of arranging a family vacation when an abrupt power outage occurred, coinciding with Mike's reception of a phone call regarding a prospective employment opportunity. A conflict arises between the perceived world and the actual world. Mike, the spouse of Gabby, exhibits a greater preoccupation with material belongings as opposed to matters relating to the familial unit. The individual in question endeavors to exhibit a sense of apprehension; nonetheless, it becomes evident that this expression of concern lacks sincerity. It can be likened to the fulfillment of a mandatory procedural requirement. It is apparent that the natural world has communicated various messages to her, as indicated by her mention of "a shapeless dark thing." This behavior can be characterized as a manifestation of procrastination about upcoming events, each of which possesses the capacity to elicit both favorable and unfavorable outcomes simultaneously. The interconnectedness between women and the environment, and their reciprocal assistance in times of upheaval, is well acknowledged. Nature can be understood

as a tangible manifestation of physical matter that confines the soul, representing the ultimate reality. It encompasses both the contingent and the conceptual, the limited and the entirety. Nature stands in opposition to the Spirit while also embodying the Spirit itself. According to King and Plant (1989), nature is an immutable reality that cannot be surmounted. According to Salleh, there should be a deliberate acknowledgment of the relationship between women and nature, but only if it contributes to rationality in terms of human and ecological considerations. Nature has a crucial role in supporting and maintaining life. According to Shiva (1988), it is imperative to regard it as an essential and indisputable aspect. Gabby is a strong, kind-hearted woman. She faces the bitter truth her sister told her. She joined the pieces and concluded. Besides Gabby, many other characters reflect the condition of women in society. Afia is a picture of power. Macdonald states, "She is the most confident woman I have yet seen in Karachi. She is powering the room like a small dynamo" (p. 151). Massima the friend of Afia is in her thirties. She is a young independent modern woman but with a cultural burden. Her mother wants her to get married but she says, "I have got a degree in fine arts and I have just finished a PhD in textiles. I love

running my own business; I love exhibiting new talent. If I were married I would have to defer to my husband. He would decide whether he would allow me to work. Men of my class do not like their women to work. They want to be greeted at the door as they come home by a woman in a beautiful shalwar kameez, who has done nothing all day but prepare herself for them ...”

This represents the value of a pure woman in the masculine society. Women are meant to serve just. They cannot have their rights and life. They have to follow the lines that the traditional patriarchal society has made. The brutal patriarchal system can be seen in the character of Saima. She didn't know where her husband is. She thought that might he have abandoned her because of her disease. Then Dr. Baruni informed that in the shady areas, women are often left behind as their husbands leave them on their own. They left them because they would search for another young woman who was fit and active and could be sexually involved with them. The left wives or women are those who came under the cloud of disease or age.

“Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour,” by Maria (2014), delves into the intricate relationship between capitalism and patriarchy, resulting in the exploitation of women and

the environment. Ecofeminism offers a critical analysis of the dualistic and hierarchical thought patterns that form the foundation of patriarchal systems. It posits that these hierarchical structures perpetuate the marginalization and devaluation of both the feminine and the natural environment. Additionally, this analysis underscores the interconnected manifestations of violence and exploitation targeting both women and the environment, encompassing physical aggression, the extraction of resources, and the commodification of women's bodies and natural assets. Ecofeminism acknowledges the coexistence of patriarchy with other forms of oppression, including racism and classism, and endeavors to effect change by promoting the transition to societies that prioritize equality, nurturing, and ecological sustainability, while rejecting patriarchal ideologies. This perspective places significant emphasis on the interrelatedness of social and environmental justice concerns, calling for a future that is both more egalitarian and sustainable.

8.1. Gender Dynamics in “In a Kingdom by the Sea”.

An investigation of “*In a Kingdom by the Sea*” unveils a multifaceted interaction with conventional gender conventions. The

characters adhere to these established conventions, while some actively question or undermine them. To exemplify it, Leila and Samia put their arms in front of the traditional patriarchal system.

The narrative presents a critique of conventional gender standards by portraying the problems and aspirations experienced by female characters inside a patriarchal societal framework. The aforementioned problems can be interpreted as a manifestation of feminist resistance inside the narrative. Conversely, the narrative additionally perpetuates conventional gender standards by portraying individuals who conform to established roles and societal expectations.

8.2. *Exploration of Power Dynamics and Their Intersection with Gender*

The text *“In a Kingdom by the Sea”* demonstrates the intricate interplay between power dynamics and gender. The work examines the manifestations of gendered power inequalities within relationships, institutions, and cultural expectations. This analysis explores the mechanisms via which patriarchy establishes and maintains power and domination over female characters, ultimately influencing their agency and decision-making processes. The research reveals occurrences in which characters

exercise authority or question established power hierarchies, thus emphasizing the intricate navigation of power within the context of gender relations. The portrayal of power within the story is often further complicated by the intersection of power dynamics with other social identities, such as class and race.

8.3. *The Portrayal of Feminist Resistance and Empowerment:*

The text shows manifestations of feminist resistance and strength through the actions and vocal expressions of female characters. The aforementioned protagonists traverse a realm in which feminist concepts and individual empowerment are subject to dispute inside insular communities and prevailing social conventions. The analysis reveals instances of empowerment in which female characters express their agency and confront systems of oppression. The aforementioned instances have the potential to be magnified or altered when confined within the confines of narrative echo chambers, exemplifying the intricate nature of feminist discourse. For instance, Gabriella heard her inner voice and challenged her married life. Dominique saw the emptiness in herself and Gabby so she told the hidden truth and was able to cop up the gap.

9. Conclusion

In essence, this research has illustrated that the literary work *“In a Kingdom by the Sea”* effectively addresses gender dynamics, feminist themes, intersectionality, and the influence of echo chambers in a complex and nuanced manner. The results highlight the intricate nature of feminist discourse in literature and its impact on insular communities. The work holds value due to its valuable addition to the fields of feminist literary criticism and ecofeminist discourse. This statement underscores the significance of examining how literature both mirrors and influences feminist concepts, as well as how external factors can magnify or distort these concepts inside literary narratives. This study presents a novel approach to examining the dynamic relationship between literature, feminism, and ecofeminism. *“In a Kingdom by the Sea”* might be interpreted as a microcosm that encapsulates and represents the wider feminist debate, highlighting the continuous conversation concerning gender dynamics, power structures, and individual autonomy. The resonance of these dialogues is mostly observed within the realm of literary narratives, and it is via the application of ecofeminist analysis that we can discern the intricate dynamics inherent within them. This research encourages additional investigation into

the realm of literature as a domain where feminist ideas are both reiterated and altered, enhancing our comprehension of the complex interplay between literature and feminism.

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