ABSTRACT

Eco-feminism which is a “new term for an ancient wisdom” grew out of various social movements – the feminist, peace and ecology movements- in the late 1970s and early 1980s. Eco-feminism represents the coming together of the radical ecology movement and feminism. Eco-feminism is a branch of feminism that is concerned not only with the subordination of women but also the environment. The domination of both women and nature are deeply connected to one another. According to eco-feminists, the female has always been linked to the natural. The consequences of this are that both nature and women face are controlled and managed by men for “progress”. Eco-feminism developed in response to the devaluation of women in society. Nature is seen as being less important than culture or science, and this is just one of many dualisms that eco-feminism deals with. The destruction of the environment and the oppression of women are easy to do because nature and women have been objectified as “others”. In the light of this crisis, it is essential that the feminine should be restored for natural, personal and social wholeness and the position of woman and nature be revalued.

Emily Dickinson was a product of the New England tradition of moral Calvinism. Emily’s childhood was not so different from the early years of many New England girls in the nineteenth century ideal of American womanhood. In the U.S., in nineteenth century, women were considered inferior to men. It was widely accepted that men dominated the realm of writing, so female writers were few. Dickinson’s attempts to create herself, therefore, had to do with finding a way to be a woman who had authority and authenticity in relation to all that are external to her. Her poems reflect this sense of rebellion and revolution against tradition.

Dickinson’s poems, “I’m Wife, I've finished that”, “I Gave Myself To Him”, “Title Divine is Mine” depict marriage as an act of oppression against women who were subjugated by men. Their efforts were to maintain control of the opposite gender through social relations and domestic labour. Dickinson’s love for mankind in her nature poem embodies her great concern for human beings’ living conditions. She portrays nature as the “gentlest mother” who never relaxes her vigilance, a diligent housewife who swings “colourful broom” and cleans the water pool. Men cannot be closely related to nature as women. Dickinson’s real representatives lie in her incomparable flexibility, her ability to be, by turns, coy, fierce, domestic, romantic, pro-feminist, anti-feminist, prudish, and erotic.