

**T. C.
VAN YÜZÜNCÜ YIL UNIVERSITY
INSTITUTE OF SOCIAL SCIENCE
ENGLISH LANGUAGE AND LITERATURE**

**THE PORTRAYAL OF WOMEN AND NATURE IN THE LITERATURE
SINCE 2700 B.C. TO PRESENT**

M.A. THESIS

PREPARED


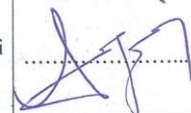
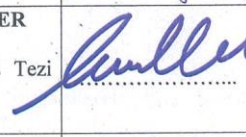

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VAN-2020

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(Yüksek Lisans Tezi)

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VAN YÜZÜNCÜ YIL ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ

Ocak, 2020

2700'den Günümüze Edebiyatta Kadın ve Doğa Tasviri

ÖZET

Tarih boyunca, topluma büyük katkı sağlayan Edebiyat, toplumun her sorunu ile önemli bir yaklaşım göstererek ilgilenmiştir. Yazarlar, edebi eserlerinde halk tarafından yorumlanacak sosyal problemlerle etkileşim içine girmişlerdir. Bu bize edebiyatın; toplumun, geleneklerin ve kültürün yansıması olduğunu göstermektedir. Edebiyatın yapıcı eleştirisi kıymet ifade eden çalışmaları yorumlayarak konu hakkında sabit görüş içinde olma yaklaşımını değiştirmiştir. Feminist teoriler ve feminist hareketler edebiyatın büyük bir bölümünü oluşturmaktadır. Doğal olarak, edebiyatta yapılan pek çok edebi eserin kritik bileşeni de kadınlar olmuştur. Pek çok eserde karşımıza çıkan kadınlar, farklı pozisyonlarda, farklı yönleriyle tanımlanmıştır; örneğin, destanlarda, mitlerde ve eski edebiyatta tanrıça olarak sunulmuşlardır. Ancak hemen hemen her toplumda, ataerkillik egemenliğine eğilimli gelenekler nedeniyle kadınlar istismara uğramışlardır. Bununla birlikte son yıllarda kadın sorunları ile ilgili olarak kadınların toplumun kısıtlamalarından kurtulmalarını desteklemek amacı ile edebi çalışmalar yapılmıştır. Tüm edebiyat eserlerinde edebiyat teorisi ve eleştirel hareket olarak feminizm her yerde ve her zaman farklı seviyelerde dalgalanmalara neden olmuştur. Bu makale, kadınları 2700 B.C'den günümüze edebiyat bağlamında, feminizm türüne ilişkin çeşitli edebi eserleri ve eserlerin tarihi içeriklerini tartışarak incelemeyi amaçlamaktadır. Bu araştırmanın diğer amacı ise; ataerkillik sistemi tarafından yönetilen toplumlarda feminizmin başarı ve başarısızlıklarını belirlemeye çalışmaktır.

Anahtar Kelimeler : *Gılgamış Destanı*, Yunan tanrıçası, Feminizm, Ekokritizm, Eko-feminizm.

Sayfa Adedi : viii + 98

Tez Danışmanı : Doktor Öğretim Üyesi Zeki EDİS

(MA Thesis)
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January, 2020

The Portrayal of Women and Nature in The Literature Since 2700 B.C to Present

ABSTRACT

Throughout history, literature with a great contribution to society has dealt with in a significant approach on every problems of society. The authors have interplayed with social problems in their literary works to be interpreted by the public. This shows us that literature is the reflection of the community, traditions, and culture. The constructive criticism of literature has explicated the valuable issues and changed the concept of old stable visions on the subject. Feminist theories and feminist movements consist of a great deal part of literature. Naturally, the critical component in lots of literary works is also women. Women have been described in different positions, with different aspects; for instance, they have been presented as a goddess in epics, myths, and old literature. But almost in every society, women have been abused in society because of the traditions that tend to patriarchy domination. However, in recent decades, dealing with women issues, literary works have held to support women to release from society's restrictions. In all works of literature, feminism, as literary theory and critical movement, has caused fluctuations on different levels in everywhere and every time. This paper aims to examine the women in the context of literature from 2700 B.C to the present by discussing several literary works and historical contents regarding feminism sort. The other aim of this research is to determine the successes and failures of feminism in societies, which has been ruled by the patriarchy system.

Keywords: *Gilgamesh epic*, Greek goddess, Feminism, Ecocriticism, Ecofeminism.

Quantity of Page : viii + 98

Scientific Director : Assist. Prof. Dr. Zeki EDİS

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ORJİNALLİK SAYFASI	

ACKNOWLEDGEMENT

Most importantly, acclaims and gratitude to God, the Almighty, for His showers of endowments all through my examination work to finish the research effectively. Second, I'd like to express my deep gratitude and sincere thanks to my supervisor Assist. Prof. Dr. ZEKI EDIS for providing priceless guidance throughout this research. He taught me how to be free and extend my knowledge. I'd also like to thank the following: my family, especially my great mother and father, without their support, I would not have done this work — my friends who believed in me, and my students who encouraged me. Dedicated to my country, to my fellows, who sacrificed their soul to make a change.

Liva Adil SHAREEF

Introduction

I. Target and topic characteristics

This study concentrates on the depiction of women in literature during the ancient ages up to present. The primary purpose of the study is to show the different portraits of women in various literary works and different environments. This paper also investigates the emerging of feminism movements and waves beside it, highlights the trait of feminism in those ancient literary works, including the contemporary works. Besides, emerging of ecofeminism and the similarity and contrast with feminism will be concerned, literature is the mirror of the society. Thus, this thesis sheds light on various literary works from a distinct background to interpret the issue from different and comprehensive aspects.

The investigation starts with analyses of the ancient literary work *The Epic of Gilgamesh*, focusing on the role of women in the Mesopotamian civilization and compare it with the depiction of women in the epic. In extension, they are explaining the impact of nature on a human being through ancient epochs. The saga reflects the relation between humankind and nature with the struggle of being immortal and contend with nature. Epics and myths are good sources to be studied to explore human's attitude since old ages and compare it to modern life, as far as the issue of nature and women's struggling belongs to an ancient period affair. Besides, the book written by Elaine Fantham, Helene Foley, Natalie Kampen, Sarah Pomeroy, and H. A. Shapiro, *Women in the Classical World*, delivers a valuable background and comprehensive review of the different roles of women in the ancient Greek world. The text is a collective piece of work from the compromise of five scholars and their fields of study. The five writers used famous works of classical times as proof not exclusively to portray the role of females in antiquated Greece yet in addition to outlining the antiquated female gender consequence.

Furthermore, the research extends with *the Gate of Women's Country* by Sheri S. Tepper. The book talks about a matriarchal dictatorship called Women's country; it shows the twist of power that happened between patriarchal and matriarchal society, as

well as there is a sort of apocalypse in the story that indicates to dominates of nature upon humanity. Moreover, the book exposes various provocative ideas which are associated with the relation between women and man, women and nature, man and nature. On the other hand, the discussion pursues a contemporary book called *Black Milk* by Elif Shafak to show the development in women's cases in the modern age. This book considered a result of the struggles and suffering women have gone over throughout history. It refers to the inner conflict of women in local society.

This research discusses four different literary works that belong to four distinct periods as well. There are numerous similarities and differences between them that the study attempts to clarify them. The theory of feminism and ecofeminism discussed through these works. Hence different factors impact the authors, practices, and methods all taken into considerations. The linkage analyzed to expose the role of women through different ages and the association between women and nature. Hence, the conflicts which exist in society, based on any reason, but it observed that the conflict between man and woman is the same between man and nature; thus, the literature should be investigated under the shade of that notion to compromise these problems. To product any academic written work, there are various theoretical methods should be followed. This thesis is a descriptive and argumentative study; therefore, the documentary analysis method is developed to complete this research. Multiple books and sources associated with the thesis's theories and topics considered academically.

This study investigates the theory of ecofeminism and feminism through four different literary works; thus, some problems might arise while writing the thesis. Generally, the lack of printed English books causes a problem, and it obliged us to find them out online or order them from other countries. This thesis comprises five chapters. Chapter one gives a brief biography of the writers and an introduction about the study. Chapter two divided into two sections, section one introduce the theory of feminism and ecofeminism and the fluctuations that those theories have gone over history. Part two expose the role of women in ancient ages up to present as well as the notion of eco-feminism during epochs. Chapter three dedicated to expos feminism and eco-feminism with the relation to other theories and philosophies such as

Communitarianism, dualism, social feminism, Marxist feminism, cultural feminism, and capitalist feminism. Chapter four is devoted to four sections. Section one explains *the epic of Gilgamesh*. Part two analyzes the book of *Women in the Classical World*, highlighting the association of women with nature and the current role of women in Greek civilization. Section three is to explain the twist change between matriarchy and patriarchy societies, which have mentioned in *The Gate of Women's Country*. Part four shows the conflict of modern women and the obstacles that are confronting them by analyzing the book of *Black Milk*. Chapter five is the core of the study; it proclaims the results of the argument as well as applies the theory of feminism and ecofeminism on the literary works that concerned in this research. Besides, it highlights the cause and effects of the conflict between women & men, man & nature. The last part, followed by the conclusion and work cited have used in this thesis.

CHAPTER I

1. MESOPOTAMIA

1.1. Mesopotamia's Civilization and Emerge of Literature

This section poses the emerging of the civilizations in Mesopotamia, and it shows the existence of literature in these civilizations such as (Samaritan, Asturian, Acadian, etc.) As well as its reflection on the culture and traditions. The chapter starts with a description of the geographical characteristics of Mesopotamia to show the linkage between nature and literature. It highlights the trait of Eco's fictional literature from the beginning of history. Subsequently, it sheds light upon the transformation from the primitive life to civilized life by explaining the alternatives that happened with the human being in utilizing nature and the world.

There is no suspicion that the epic of Gilgamesh is one of the greatest first literary works in the world. This piece of art and an ancient legend has founded in Mesopotamia, the location of modern-day Iraq. In the region that the Biblical Garden of Eden set, it has established the epic of Gilgamesh pressed in cuneiform writing figures on several clay tablets to proclaim the first evidence of human civilization. This work has significant values on different dimensions and aspects. Conscious is associated with language through language humankind can communicate and convert feelings, ideas, and conscious into words. Thus, those cuneiforms of writings prove that human being was recognized their remarkable gift, which is deliberate. This feature sets them apart from other creations in the world. Throughout history, several scholars attempt to interpret the symbols of the epic and decoding it. However, it has been understood into different approaches and themes in extension, although it comprises a lot of mysterious stories and references, each one could be taken into consideration to figure out the essential moral. William James is an American philosopher and psychologist, and the first educator to offer a psychology course in the United States, he proclaimed that realization was a fact valid and indisputable. Gilgamesh reminds us that the consciousness of death, our death, gives that fact its and irrefutable validity (Ferrari,

2002: 117-141). This great piece of literary work has taken a distinct interpretation. Hence it presents valuable evidence regarding different issues. Despite all different explanations for this epic still, the most significant thing is that this epic reflects the image of the ancient life of humans in the ancient epochs; it is a real legacy for humans in contemporary ages as well despite any argumentative assertions for contemporary relevance. Epics show how the way of thinking of people was, and what was on the mind of people that lived 5000 years since the Ice Age. As observed, people in that epoch distinguished by some characteristics such as they had progressive to an agricultural society (Jarman, 2005: 329). There can be no doubt that they were intellectual individuals. The substantiation of their reasoning is they wrote, built, administered, crafted their arts, worshiped their gods, and involved in commerce. Although they feared death, Gilgamesh tells us that mostly they feared death. Besides, there were other things, too, some of their dreads, from the wilderness arid the forest, for instance, were recaps of where they had come from before they establish great cities like Uruk, the place that the epic initiates and ends.

The importance of the epic Gilgamesh is that it also states what the ancient Mesopotamians esteemed. Inquisitively, contrasting many another later epic, no warfare is documented in Gilgamesh. Despite the conflict, no clash of armies as a result of peoples competing for domination and control. Furthermore, the heroes go on their journeys more as symbolic individuals than extensions of political figures. In extension, a civic harmony between the citizens of Uruk is observed, although their king terrorizes them in a way or another. Hence the value of friendship is one of the other significant aspects portrayed in the epic. The friendship between Gilgamesh and Enkidu is a depiction of a great relationship that impacted on both of them and changed their characters as well.

In this paper, the portrait of women in the story focused on; as a matter of fact, women play an observed role in the story, the existence of women presented as main characters throughout the events.

1.2. A Historical Review of Developing the Civilizations in Mesopotamia

The civilization of Mesopotamia considered the most significant civilization in the world; it pronounced as the cradle civilization. Moreover, it is the earliest civilizations that ever emerged on the earth; therefore, it contributed to so many valued aspects such as the improvement of written language. As deeper, it gets investigated by the scholars as vague and mystery it appears; however, it reflects the sense of culture and lifestyle of the ancient human being. Studying in these fields shows the intelligence of ancient people; for example, in Mesopotamia, the improvement of several sciences is observed, such as law, economy and religion. Hence the astronomers had their calendar; they divided the year into two seasons. The mathematic also maintained to this day in 60-minute hours and 24 hours days. On the other hand, the Sumerian calendar divided into seven days week. There is no doubt that the geographical area was one of the most significant factors that interrelated to arise the civilizations in Mesopotamia. Regarding the name "Mesopotamia," it is used by contemporary historians, it refers to the countries in southwest Asia classically the region includes modern Iraq today and a percentage of Turkey Syria and Iran. The word took from Greek "Meso- Potamos," which means the land between the rivers in other word it refers to the Tigris and Euphrates. The rivers provided the area with essential factors for the life-like fertile soil and water, the rivers support people with a sedentary life and inspired them for agricultural life mode

When the matter comes to the geographical perspective and archeological perspective, an observed conflict occurs between these two sciences because each has a different interpretation for the shreds of evidence. Archeologically it has been presumed that the changes started gradually, and the sea falls to Mesopotamia to the southeast area. The concept regarding the delta construction exposes that the huge quantity of mud transferred by the Tigris, Euphrates, and Karun rivers is supposed gradually then occupied the Gulf. The top of the Gulf appeared before 4000 B.C around 60 miles North West of Baghdad; later on, it shows that in the Sumerian period. It was farther by 230 miles from the southeast in the neighborhood of Ur; however, the clues proved an opposite view that the head of Gulf, at the down of discovered history, even has been toward the sea of its current location (Lees & Falcon, 1952:1). These facts and concepts

can show the transformation of these civilizations from primitive life to urbanization; as a result, it indicates the role of nature in building civilizations and its impact on humans from the old ages until the modern ages. The rivers have an important role in emerging civilization in that area, and it contributed to agriculture, architecture, and socialization. This geographical distinction provides this area with features to have priority over other places. The conflict is observed clearly between geology and archeology perspective. Despite this conflict, the concept of archeology in the recent century in Mesopotamia developed under the shade of the geologist called de Morgan; he is one of the scientists who explained the general standard of delta information. The old perspective and according to Morgan, has described and summarized to two maps, although they identified because they are based only on predictions (Lees & Falcon, 1952: 25). The Mesopotamian fields are the origination of a portion of our most established civilizations and possess large amounts of human intrigue. Up to this point, Babylonian legend and exceptionally uncertain records by chronicled geographers have been the pillar of reproductions of physical changes of land and ocean. The new proof continuously collected from very much coordinated archeological unearthing. From drill gaps, physical and geographical perceptions, and aeronautical photography. A tremendous measure of research to arrange every one of these lines of proof is required before a sensibly precise image of the ancient geology can be drawn. The perceptions set out in this paper are anyway adequate to demonstrate. The more established archeological hypotheses depend on an outlandishly basic suspicion. The Tigris, Euphrates, and Karun streams are not working forward an ordinary delta. They are releasing their heap of silt into a structural bowl, which is the successor to a geosyncline in which a huge number of feet of dregs have been collected before, over a period to estimated in a huge number of years. The harmony among collapsing and sedimentation in the ongoing past appears to have been delicacy balanced; subsidence was wordy, and in the interims, the miseries would fall in general top off with dregs. Be that as it may, all in all, subsidence has been overwhelming, except for some minor nearby inspires speaking too late development of hostile to anticlinal structures. We have depicted the proof at Dar I Khazineh were throughout the most recent 6000 years or in that area. There has been a development of

a surface dimension of 8 feet pursued by a restoration of the stream. Framework making the disintegration of the prior surface a profundity of 17 (Lees & Falcon, 1952: 38).

Southwest Asia witnessed an observed development from 8000 to 3000 B.C the event was on the level of the society independent groups of traveler hunters to economically and politically included city inhabitants who specialized in different kinds of occupations. The beginning of the primitive life of ancient humans changed according to the geographical area too. The archeologists try to figure out how the way of being developed and according to what these essential changes happened. It took into consideration that nature and environment have had a fundamental role in the development of the civilizations because they directly impacted on a human. Nature is the primary source of inspiration; throughout history, it was the fundamental component that influenced human beings. It considered the main component of literature because most of the authors influenced by nature, and it was a rich source for their creation (Hole, 1996: 605). There is no doubt that the Epic of Gilgamesh is one of the best first scholarly works on the planet. This bit of craftsmanship and an old-fashioned epic has established in Mesopotamia, the area of cutting edge Iraq. In the locale that the Biblical Garden of Eden set, established the epic of Gilgamesh squeezed in cuneiform composition figures on a few dirt tables to declare the first proof of humanity's development. This work has enormous qualities on various measurements and angles, cognizant is related to language through language humankind can convey and change over sentiments, thoughts, and mindful into words along these lines, that cuneiform of compositions demonstrate that individual was perceived their incredible blessing which is cognizant, and this list of capabilities them separated from different manifestations on the planet.

Since the beginning, a few researchers endeavor to translate the images of the epic, and to disentangle it, it deciphered into various methodologies and subjects in expansion, even though it involves a lot of puzzling stories and references. However, everyone mulled over to make sense of the basic good. William James is an American scholar and therapist, and the main teacher to offer a brain science course in the United States, he announced that acknowledgment was substantial and undeniable. Gilgamesh

helps us that the awareness to remember demise, our passing gives that reality its an undeniable legitimacy (Ferrari, 2002: 117-141). This incredible bit of scholarly work has taken unmistakable translation, and henceforth it presents profitable proof concerning various issues. Despite every single, distinctive elucidation for this epic still, the most noteworthy thing is that this epic mirrors the picture of the old existence of a human in the antiquated ages; it is a genuine inheritance for people in contemporary ages too. Also, the effect of the epic despite any contentious attestations for contemporary pertinence is in investigating how the state of mind of individuals was, and what was on the psyche of individuals who lived, in a long time since the Ice Age. As it watched, individuals in that age recognized by certain qualities; for example, they had dynamic to an agrarian culture (Jarman, 2005: 329). There can be no uncertainty that they were scholarly people; the substantiation of their thinking is they composed, assembled, regulated, made their crafts, venerated their divine beings, and associated with the business. Even though they were dreading of death, Gilgamesh reveals to us that generally, they dreaded of death, other than there were different things, excessively a portion of their fears, from the wild bone-dry the backwoods. For example, were recaps of where they had originated from before they build up extraordinary urban communities like Uruk, the spot that the epic starts and conclusions, the significance of the epic Gilgamesh is that it likewise states how the old Mesopotamians regarded? Curiously, differentiating numerous another later epic, no fighting is archived in Gilgamesh. Even though there is a struggle, yet no conflict of armed forces because of people groups seeking mastery and control.

Moreover, the legends go on their journeys more as emblematic people than expansions of political figures. In augmentation, a municipal amicability between the residents of Uruk unmistakably watched even though their ruler, in a way or another, threatens them. Henceforth the estimation of companionship is one of the other critical perspectives depicted in the epic. The companionship between Gilgamesh and Enkidu is a delineation of incredible relationships that affected the two and changed their characters.

1.2.1. The Appearance of Civilization

The first transition from very primitive life to a bit of modern life happens in Mesopotamia. The transition from the seasonal or frequent changes of abode to settle down and live in one certain place for a long time. No doubt that human beings utilized nature from old ages. The way of using nature or treating nature changed. For the first time, humans in Mesopotamia depends on hunting. Group of hunters moved from a place to another; later on, when they settled down, it was the beginning of the concept of agriculture. Besides, agriculture is the beginning of emerging civilization. The changes from hunter's life to settled people bring up the temples, the burier of the death in graveyards, it was the initial of inventing clay vessels then, it transfers to a higher level of hardness. Hence the craft developed the metals used for the first time.

The emergence of agriculture considered one of the most significant and salient characteristics of Mesopotamia. The stationary life took place, and the domestication of animals has started. The first settlement of humans located in Zewi Chemi Shanidar lies in the northwest of Rawanduz- Iraq; they related to the 9th and 10th millennium BC. Furthermore, the archeologist has found so many tools and materials in a site called Jarmo; it located in the east of Kirkuk; it is the first village that started agriculture. The beginning of settlement in this village dated to about 6750 BC. Archeologists have found around 25 built houses of packed clay, some of them with stone basics, and they divided into numerous rooms. So many different kinds of stuff were founded there, such as bones of domesticated animals like pigs, sheep, goats, obsidian tools, and clay vessels. Hence they found clay vessels with a painted decoration, which was the indication of the first manufacture of pottery. Later on there were two more villages founded in that area, the first one is Hassuna near Mosel, and the other one is Sawwan near Samara the pottery was more advanced in those villages although the decoration was not sophisticated, still it is an evidence of the development of pottery (Staff, 2010: 33).

1.2.2. Sumerian Language

Language is one of the significant milestones of civilization. Sumerian language considered the oldest written language in existence. This language was documented for the first time about 3100 BC in southern Mesopotamia. In the beginning, the Sumerian language used for speaking, but later on, this language replaced by Akkadian language; however, the Sumerian language remained used in written language. Concentrating more on Sumerian civilization, it divided into four stages. The Archaic Sumerian, ancient or typical Sumerian, new Sumerian, and post-Sumerian. The most punctual Sumerian composing is only spoken to by writings of business and administrative character. There are additionally school messages as basic activities recorded as hard copy signs and words. The Archaic Sumerian language is still in all respects inadequately saw, somewhat as a result of the troubles encompassing the perusing and translation of early Sumerian composition and mostly on account of the meagerness of sources. The Akkadian domain, while the utilization of Sumerian continued, was constrained to a little region in Sumer appropriate. After a concise restoration during the third line of Ur, the New Sumerian time frame arrived at an end around 2000 BC, when new advances of the Semi national people groups from the desert anticipating with regards to annihilating the third tradition of Ur and in setting up the Semantic lines of Isin, Larsa, and Babylon. The period of the dynasties of Isin, Larsa, and Babylon is called the Old Babylonian period, after Babylon, which became the capital and the most important city in the country. During this time, the Sumerians lost their political identity, and Sumerian gradually disappeared as a spoken language. It did, however, continue writing to the very end of the use of cuneiform writing. That is the last stage of the Sumerian language, called Post-Sumerian (Staff, 2010: 43).

1.2.3. Life in Uruk

In Erech (Uruk) and most likely additionally in different urban areas of equal size, the Sumerians drove a city life that pretty much reproduced as pursues: preserves and private regions; escalated horticulture, stock rearing, angling, and date palm

development shaping the four pillars of the economy; and apparently concentrated businesses carried on by artists, seal etchers, smiths, craftsmen, shipbuilders, potters, and workers of reeds and materials. Some portion of the populace bolstered with apportionments from an essential issue of dispersion, which mitigated individuals of the need of giving their fundamental nourishment themselves, as a consequence of their work throughout the day and consistently, at any rate for the majority of the year. The urban communities kept up a dynamic exchange with remote grounds. The language improved in Uruk at the beginning; it was imperfect, and gradually it becomes more understandable. The greatest literary work ever has occurred in Uruk, which called "Gilgamesh." This work is not only important for the literature, but it is as significant for archeology too. The epic helps scholars to investigate more whether the character of Gilgamesh, who is heroic of Mesopotamia, is an actual personage or not (Staff, 2010: 49).

1.2.4. The Depiction of Mesopotamia According to The Myths and Epics

In the previous centuries and since the beginning of primitive life, myths and epics take a significant place in the culture and literature. Most of the salient civilizations known by the popular myths and epics, such as in Greek or Mesopotamia's civilization. These epics and myths stand for believing, thoughts, and life of those people in that age. These two elements are one of the basic keys to understanding the initial human beings, as well as history and archeology, take benefit from them in order to interpret the pieces of evidence and remnants. Particularly in the old Mesopotamia and ancient Sumerian, the myths are less related to the matter of creation. In general, the myths and epics in Sumerian. Akkadian and Ashaurian have some points in common, and in a way or another, they depend on the same materials; however, there are some observed differences regarding the concept. In every period, the myths and epics are a real reflection of the people of that age. The myths of that time are concentrating on the existence of gods and the relation between humans and gods. The existence of humans was a precarious matter, so that it was related to the satisfaction of gods (Staff, 2010: 166). If those theories have been taken from a different perspective, they could be the

reflection of ecocriticism theory in a different way. It proves that human being contemplates the significance of nature since a long time ago. Hence they are obedient to gods could be considered as their obedient for nature because the gods assembled the power that keeps them alive. In extension, the trait of ecofeminism observed in the ancient myths. Usually, the goddess' is the symbol of fertility, productivity, and giving.



CHAPTER II

2. RELATED THEORIES

2.1. Ecocriticism

The abstract analysis contains different speculations that understand particular scholarly works. The assortment in abstract works worries with the distinction foundation and culture of the creators. All the artworks are the creation of social and social elements. Consequently, every one of these assortments and contrasts is secured by writing. For the most part, the abstract works are the impression of the creator's impression about his condition and culture; in this way, it saw those creators who lived in colonialized social orders their work is affected by topics that are against the Colonials. For example, issues of subjugation, common war, bigotry affect dark writing. Therefore, writing, on the other hand, talks about different issues and subjects as indicated by land zone. Notwithstanding, these assortments improve the writing because the refinement could address inclusion issues from various classes, confidence, country, and classifications. Literary criticism contains various theories that comprehend distinct literary works. The variety in literary works, concerns with the different backgrounds and cultures of the authors. All the literary works are the production of cultural and social factors. Thus all these varieties and differences are covered by literature. Generally, the literary works are the reflection of the authors' impression about his environment and culture; thus, it observed that authors who lived in colonialized societies their work influenced by themes that are against the colonials. For instance, black literature influenced by issues of slavery, civil war, racism. Therefore, literature alternatively discusses various issues and themes according to the geographical area. However, these varieties enrich the literature because the distinction could address coverage issues from different classes, faith, nation, and categories. Eco- Criticism considered as one of the significant and practical theories, a great number of authors are interested in writing about Eco critics. Although it is a new field of study, there are valuable works produced under the shade of ecocriticism. This field of literature is a new

scope for study so that scholars still involved in explaining the meaning of the term and defining the targets of the subject. Regarding the historical sources, this theory emerged in the late 1970s but is recognized as an academic discipline in 1990. Regarding the term, Cheryll Glotfelty, who recognized as one of the pioneers in this field, has defined eco-criticism as the study that concerns the relationship and harmony between literature and the physical environment. In other word, Laurence Buell defined this field as a study must be proceeded in a spirit of commitment to the environmentalist trait (Russel, Marie &Toft, 2004:138). Besides, Eco-Criticism includes all the studies about nature and environment, besides any literary work, could not belong to this field unless it poses the problems of the environment, and humans' relationship with nature. Hence this field of study is not only limited to writers, but also several scholars and scientists have been entered it to raise the awareness of humanity toward their nature. This scope of the study has appeared as regards the serious dangers on the environment. As a matter of fact, in the ninetieth and twentieth centuries, the dangers of global warming, the effects of the greenhouse, overpopulation, and many other problems composed serious threatening on the planet. In extension, the matter of arguing environmental issues has found a good acceptance from the scholars because this planet is a matter for everyone, and for a long time, it was as an abode fitted for life for all species (Kelvin, 1899: 665). Environmental crises played a significant role in bringing up this theory so that the subjects of Eco-Criticism exposes the idea of nature and poses complex theoretical problems. Moreover, this theory could be considered as an academic sort of activism, which tends to lead to more consciousness of the complexity in human-nature relations and environmental crises (Wess, 2010: 762-765).

Eco-Criticism considered as one of the noteworthy and pragmatic hypotheses; an incredible number of writers are intrigued to expound on Eco commentators. Even though it is another field of concentrate, yet there are important works that have been delivered under the shade of eco analysis. This field of writing is another extension for concentrate, so researchers still required to clarify the importance of the term and characterizing the objectives of the subject. Concerning recorded sources, this hypothesis rose in the late 1970s; however, it had been perceived as a scholastic control

in 1990. As to term, Cheryll Glotfelty, who perceived as one of the pioneers in this field, has characterized eco-analysis as the examination that worries the relationship and concordance among writing and the physical condition. In other words, Laurence Buell characterized this field as an investigation must be continued in a soul of duty to hippie characteristic (Russel, Marie, & Toft, 2004: 138). Besides, Eco-Criticism incorporates every one of the examinations about nature and condition, other than any, scholarly work could not be had a place with this field except if it represents the issues of the condition, and people's association with nature. Henceforth this field of study is not just constrained to journalists, yet; additionally, a few researchers and scholars have been entered to it to raise the consciousness of humankind toward their inclination. This extent of study has shown up as a respect to the genuine risks on condition. Actually, in the ninetieth and twentieth century, the perils of a dangerous atmospheric deviation, impacts of a nursery, over the populace, and numerous different issues made a genuine threatening on the planet. In the expansion, the matter of belligerence natural issues has discovered a decent acknowledgment from the researchers, since this planet is a matter for everybody and from quite a while, it was as a house for life for all species (Kelvin, 1899: 665). Ecological emergencies assumed a noteworthy job about raising this hypothesis, with the goal that the subjects of Eco-Criticism uncover the possibility of nature and stances refined hypothetical issues. Besides, this hypothesis could be considered as a scholarly kind of activism, which will, in general, lead to more awareness of the unpredictability in human instinct relations and natural emergency (Wess, 2010: 762-765).

2.2. Feminism

Revolutions, movements, or rebels are results of suppression. When there is disruption in society, no matter on which level, it causes anger and discrimination. All the movements in history were a result of injustices and oppression. A specific power rules society and this power should keep the balance between all the categories of the society. It should provide each individual with common rights and resources for living in a qualified environment. The imbalance in society happens when a part dominates the

other, in other word, when a specific group eliminates themselves from the other groups in the society in order to have priority over the others. Generally, these discriminations founded on the level of gender, religion, ethics, nationalities, or social classes. “Feminism,” this simple idiom holds a very controversial concept; till now, there are different perspectives and interpretations for this theory. Feminism is a movement that emerged in the past centuries as a result of men’s domination and oppression for women. The movement started in order to defense on a very basic right for women, the concept of the movement was to prove that women are as capable as men, and they should be respected and valued. Moreover, they should have their authority. If we had a look at history through two centuries ago, it could be observed that the movement has been extended into broader subjects (Freedman, 2002: 1). In a way or another, it transformed into political and social causes. Hence this movement takes place in so many countries all over the world. The issue of gender discrimination or the oppression of women has different forms, and the feminist movement could achieve different goals in each place; for instance, in Egypt, in the last two centuries, there were divorce modifications. In Japan, serious actions have been taken toward sexual harassment; the improvements extended to the United States for the same case. Furthermore, in France, a female could achieve their rights in participating in the political parties; they had an equal number of female and male candidates. The movement was able to aware of women and encourage them in order to defend their rights; as a result, throughout the 1990s in more than 20 countries, and there was a huge change in leadership, the majority of nations elected women to take place in national office. Women occupied important positions in the states. They became ahead in many different aspects. Concerning the improvement of black women’s situation in the united statutes, it observed development on different aspects such as health, employment, and independence of women. The movements extended to India, as well. The feminist movements have achieved salient goals, so that is widespread all over the world; it was a real revolution. The politic has played a great role in feminism matters; the political system and economic system relatively affected the activation of feminism movements; for that reason, feminism and ecofeminism are discussed in the following sections from a different political perspective. By 1800, the

main aim of feminist movements with their male companies was to achieve their rights in equal economic, educational, and political opportunities. Those elements were the basic reasons for the movement, which still these problems remaining to the present-day. Later on, in 1900, the movement became broader; it attempts to fulfill these goals in various areas such as the Middle East, urban areas of Latin America, and Asia. Then in 1970, feminism became a global movement; it widespread in the areas where industrial and agriculture were the source of the economy (Freedman, 2002: 3).

The renaissance of feminism and its achievements happened gradually. As it is mentioned before, first, it emerged in France in the 1880s, then it extended to Europe countries in the 1890s. In 1990 the movement reached north and South America as well. On the level of terminology, as the movement has emerged in France so that the word carries a French meaning. It is a combination of word femme and ism. Generally, several movements have had the same suffix, which usually refers to a political or social movement, for instant, socialism, and communism; however, feminism implies that the aim of the movement is appropriated to preface changes. Critics always expose the feminist movement for many reasons. This word always leads to a controversial discussion. For that reason, the socialist movement supported the liberation of women. It was one of the features of the movement comparatively with feminism. However, they refused the label of feminism because they believed that the general rights of women as wage, working, and education it is implied in the movement, so there is no need to be defended in a different movement. Above all, feminism believed that the idea of feminist contains a generic concept as well as it is related to every woman in the world.

The conflict was not only over the name of the reflection of the name; it extended to the targets of the movement. In the United States, women divided into two different parts because of the political meaning label of feminism. This separation has taken around half an epoch. The earliest movement that emerged in the 1800s, which called first wave activism tended to highlight women's movement and defense on their rights for education. Comparatively, this wave related the authority of women to motherhood. Later on, the next and young generation has made a change to this idea. In the 1900s, the concept of the wave extended; they demanded common equal rights as

men. Alternatively, the wider the movement gets, the more complicated it becomes. For that reason, the movement has taken different destinations.

Politically and socially, there were many doubts around it. It could be observed that by 1980, the term was more familiar in western, people who demand equality on the level of opportunities, payment, sexual, and raising children have called them “feminist” (Freedman, 2002: 4-5). Although still the meaning of it or the term was controversial. For that reason, some people were hesitated to call themselves “feminists” because the term was partially accepted by that time. In addition in 1991, an Indian journal in women field called “Manusbi” published an article under the title of “Why I Don’t Call Myself a Feminist” this article focused on the western understanding of the term, as well as it deliberated the basic concept of social justice and how it gets along with the concept of feminism. The article insists on the role of males and females in developing countries. Accordingly, the female is a part of the society, in order to develop a society and fix a social problem, it could not be started with only a part of the society (Freedman, 2002: 5).

The solution to social problems must come with concerning all the parts of the society, as well as the environment. The balance and equality could not be achieved unless all the parts of the society participate as far as the term “feminism” has always exposed to critics and has been related to political features and goals. The young generation attempt to make it more clear and suitable for the concept of the movement. Furthermore, by the 1990s, women in the US tempt to make observed changes and be separated a bit from the second wave of feminism. They tried to absorb more diversities on the level of sexual and social issues. It was an attempt to encourage women and focus on their abilities rather than the oppression of men.

The American writer, feminist, and activist Rebecca Walker was the pioneer of the third wave of feminism. In her works, she sheds light on gender, culture, race, and political issues. By 1990 the magazine called “MS” published an article that written by her, she claims that she does not belong to the post-feminist movement, but she is the third wave of feminism to establish that the new wave is different from the previous waves. The third wave highlighted the right of diverse people. It empowered the women

of color, intersex, queer, and transgender. She stood for them and tried to enable them with tools that they need in order to be active in their communities. Likewise, different terms followed the feminist movement, such as black women feminism, lesbian feminism, male feminists, ecofeminism, and Asian American feminism. The different terms and movements caused more divisions rather than uniting. It raised a question, whether males and females are similar or not? They are equal or not? Not only that but are all women equal or not? Those questions could not be answered easily. In other word to answer all these questions, we should analyze each wave and movement of feminism alone. In this paper, the most important aspects of the waves and its relevance with the other political movements will be discussed (Freedman, 2002: 6-7).

More than once announced dead by the media, the women's development has never been as dynamic as it is nowadays. As Stanford teacher and award-winning creator, Estelle B. Freedman contends in her persuasive modern book, woman's rights have come to a critical momentum from which there is no turning back point. A truly global development, as vital and energetic within the creating world within the West, women's liberation has made difference females accomplish specialist in governmental issues, sports, and trade, and has mobilized open concern for different issues like beating, family violence, and awareness for breast cancer. Moreover, however, much work remains sometime recently ladies achieve genuine correspondence. In this intriguing book, Freedman looks at the verifiable powers that have fueled the women's activist development over the past two hundred years and investigates how ladies nowadays are looking to women's liberation for unused approaches to issues of work, family, sexuality, and imagination. Freedman starts with a sharp investigation of what woman's rights imply and why it took root in Western Europe and the United States after the eighteenth century. The realist, humanistic logic of the Edification, which touched off the American Insurgency, moreover started women's activist legislative issues, motivating such pioneers as Mary Wollstonecraft and Susan B. Anthony. The race has continuously been as critical as sexual orientation in characterizing women's liberation, and Freedman follows the complex connections between women's rights and abolitionism within the joined together States within the long-time, recently the Civil

War and the long convention of radical ladies of color, extending back to the enthusiastic talk of Sojourner Truth. As industrialism and law-based legislative issues spread after World War II, women's activist legislative issues picked up force and advancement all through the world. Their effect started to be felt in each angle of society – from the working environment to the chambers of government to relations between the genders. Since of woman's rights, Freedman focuses out, the line between the individual and the political has obscured or vanished, and issues once considered “merely” private – abortion, sexual viciousness, homosexuality, regenerative wellbeing, magnificence, and body image – have entered the open field as subjects of furious, progressing wrangle about. Freedman combines a scholar's fastidious investigate with a social critic's sharp eye. Clearing in scope, looking in its investigation, worldwide in its point of view, *No Turning Back* will stand as a characterizing content in one of the foremost imperative social developments of all time (Freedman, 2002: 7-8).

As an attempt for defining the term of feminism and giving it a meaning that holds its diversity, as well as goes with all its ideas, Freedman in her book *History of Feminism and The Future of Women* states that:

Feminism is a belief that women and men are inherent of equal worth. Because most societies privilege men as a group, social movements are necessary to achieve equality between women and men, with the understanding that gender always intersects with other social hierarchies. (Freedman, 2002: 7)

Similarly, she explains the usage of the four terms: equal worth, male privilege, social movements, and intersection hierarchies. The clarification is needed in order to understand the reason behind using those terms. For instance, she claims that intentionally, the term “equal worth” is used instead of “equality,” because the current word always embraces that men's history on the level of political, sexual, or economical is the average to which women should aspire.

Furthermore, the notion of “equal worth” extends to value the basic or traditional daily responsibilities of women, such as raising children and caring about them. It tries to configure the significant role of male and female together in the society, as well as to confirm that the traditional tasks of women are not less than the historical achievements

of men in the different aspects. Shifting to the concept of the word privilege, it could hold the meaning of political issues such as managing offices and participating in political positions. From a different perspective, the word “privilege” could also be used to explain gender discrimination regarding the sexual conditions, for instance, in those societies that only blame and punish females, not males. Another aspect of the word deals with the women themselves; in some of the conditions, some of the women have greater opportunities than men or other women. It should be concerned that if the feminist movement functions a specific group of women rather than the others, it is also another kind of injustice or social inequalities. In extension, feminism has to deal with the concept of socialism because, in every period, there is a specific category of women having privileges in the society because they belong to the elite classes or citizens. In contrast, women from the worker class are suffering. For that reason, it should not be only about gender but more about the right of every individual of the society (Freedman, 2002: 8).

Estelle Freedman, in her book *The History of Feminism and the Future of Women*, states that the requirement of feminism should not be only about women in general, it should concern the group of women that they are taking them to account. She claims that instead of asking a question, what for women? , should ask which group of women? The concept of feminism should be presented from all women’s vision, and it should be included for all women as well as it should be concerned from men’s perspective. These reasons played another role in exporting the feminist movement to so many critics not only that, but by the end of the 1970s, some of the journalists proclaimed that the radical movement of feminism has dead and the idea of feminism does not exist anymore. Overall with all the shortages and problems of feminist movements yet, these movements made the individuals of society think more about their rights and observe the inequality of the society’s system. To sum up, the three-movement of feminism has taken place in suitable times of history. Each one of them, alongside its concept, was the reflection of the critical social issues. Each movement struggled with a goal that makes women more active in society. The first wave struggled for equality between male and female according to the legal and political rights such as

voting. The second wave defended women's rights according to social, educational, and employment aspects. Then the third wave empathizes on women's freedom and allowing women to control their life on their own (Alldred & Dennison, 2000: 126-127) . The overlapped issues, critics, and inquiries around feminism leads activists to bring a wide notion to the meaning of feminism by the 1970s which was ecofeminism. Ecofeminism reformed the notion of feminism toward a different dimension.

2.2.1. Ecofeminism

Ecofeminism is a literary movement that emerged by the mid-1970s. It appears at the same time as the green movement and the second wave of feminism. It considered a mixture of both movements. The concept of ecofeminism proclaims that women and nature are both dominated by patriarchy. It sees a parallel in exploiting nature and women by the power of men. The green movement was a window for women to see the oppression of men. As they started defending on nature and stop all the destruction that was happening because of the nuclear extinction, at the same time, they realized that the violence against women, other people, and nature. They claim that as women, they have been experienced the oppression, and they have a better vision for the new generations in the future and to the future of the planet as well. Despite the connections between women and nature, still, there are many questions about why nature is a feminist issue? Furthermore, to answer this question or to understand the answer to this question, the history of feminism and the development of the eco-movement should be taken into consideration (Mellor, 1997: 1).

For having a clue about the movement of ecofeminism, we should go back to 1974 when a group of women in India has taken some great steps for saving nature and not cutting more trees. The protest takes place in Reni in northern India. It was a normal movement at the beginning, but it turned out to be an effective movement and achieved what they wanted; as a result of the protest, they were able to save about 12 thousand square kilometers and its trees from being demolished.

In particular, in the third world, trees and forests considered as a part of the rural household economies that are ruled by women. For that reason, the movement is about

trees, but it includes women as a significant component, so the shortages of trees are about women also, because women and nature are connected. After the development resolutions of the first world in India, the multicultural sorts were replaced by the monoculture sorts. Eucalyptus was used as a basic kind. Although this kind was not common among the local women, this matter shows the interrelation between women and nature, and the reason behind why women did not like eucalyptus plantation could prove that fact, as well as four important aspects, prove how the trees and forests are female concerns. First women, in general, are more counted on trees and forest manufactures for improving the countries rather than men. According to the household economies, trees are divided into five features which are: fuel, food, fodder, products for home, and in com. Second, it has been proved that women are suffering from the environment and forest sources deprivation. While men are working in townswomen, they need to pass a very long destination and consuming so many hours in order to provide firewood for their families as well as adapting it as a source of income. Third, women are always controlled by traditions and taboo concepts more than man; for instance, among the Ibo men owns the wood trees while women own the food trees. Women have the right to own economic trees that sustained from their parents, but still, they cannot inherit any economic trees. In extension, according to the orthodox, there are three assumptions regarding the trees scales of species and the importance of women in agriculture that prove the concern of how environmental subjects as a female matter (Warren, 1997: 6-7).

Ecofeminism is a term that was as of late created or begat, and it implies the primordial agnosticism. Or on the other hand, knowledge. This produced out of different social developments, particularly the women's activist and environmental developments between the 1970s and '80s. The point behind the authoring of this term was to show the ladies' capability to lead the natural upsets, and afterward, this term was advanced all through the world by the utilization of it in different fights against the demolition of the earth. Ecofeminism scholars invigorated new vitality and to the two women's activists and tree huggers by giving them a stage to cooperate. Curiously, this did not depend on any political or bureaucratic standards; instead, the ladies and condition related issues

were brought to open consideration through activism. The ecofeminism musings and thoughts started to congest because of the primary measure of ecofeminism Was that the social and ecological issues are not separate, and the offenses towards ladies, nature, and creatures emerge from a similar spot the male-centric outlook (Ranjith, 2017: 20). Ecofeminism significantly targets dispensing with all types of control from all circles of life. They have faith in harmony and amicability of every single living being and weights on shared consideration and participation. They set forth the reality of association and association of individuals to the earth. They comprehend that individuals are not separate from nature, and we as a whole are a piece of this biological system. Any sort of obstruction that is made among humanity and nature won't be useful to the two. Man's strength over nature, just as ladies, is simply a social development. It was not organized along these lines before. This strength and persecution approached as the aftereffect of some conventional thought processes, and it has prompted the demolition of nature just as excellent and social qualities. Even though Ecofeminists have drawn an association among nature and ladies, a few other factors tie them together in that capacity. Some of them are proof-based, hypothetical, or a mix of both. These were talked about quickly in the above sections. As there is an idea in a wide range of society that a mother or a lady is liable for the sustaining of a kid. The entire family unit's obligations fall on her shoulders, and therefore, the adjustments in nature influence these ladies and their kids the most. We have just perceived how, in writing and verse, ladies were utilized emblematically to speak to nature. Men were observed continuously as an image of manliness, brain, quality, and power, while ladies were reliably connected with felinity, sexuality, delicacy, and substance. Again while men were seen to speak to reason and mind, ladies were portrayed as feeling and body. All these propose ladies to be the best agent to catalyze the development of a sensible and sound biological model (Ranjith, 2017: 21).

Likewise the feminism, ecofeminism has been divided into more than on philosophy or point of view. However, ecofeminism is distinguished from feminism by the general concept of the overlapping connection between nature and women. Hence it cares about the human and nonhuman creatures.

2.2.2. *Feminism vs Eco-Feminism*

Both feminism and ecofeminism come across each other in so many points, although theoretically, there are differences, and they are sorted as two different waves or at least a movement that derived from the other. Some of the scholars describe the feminism as the theoretical movement and ecofeminism as the movement that turns the theory into practice. In order to figure out each theory's significant, the basic aspects of both should be compared according to history, society's aspects, and political affection.

In late 1960 a new movement which was led by women emerged. It was an unprecedented movement called "feminism." This movement considered a political discourse that attempts to struggle against sexism and the patriarchy system, which was dominated by society. In such an atmosphere, it was a necessary step to be taken in order to defend women's rights. Scholars tend to differentiate between the terms of feminism, female, and feminine. As it is mentioned feminism is a political movement that takes place in late 1960, and female is a biological aspect of sexual difference. According to literature, the usage of feminism and feminine is indicative of assessing the literary work, whether it deals with feminist theories or not. Hence the feminist work does not only belong to the female writer, but also some male writers support feminism. As a matter of fact it should be taken in to consideration that a male writer could be indicative of females' issues and be feminist as well, but they cannot feel literally as women, just as a white author can be anti-racist but cannot feel as a black person (Belsey & Moore, 1989: 116-120). Return to the history feminism movement adopted many different issues as racism, social classes, and identity, however, a considerable number of historian women concentrated on gender discrimination, the issue of gender is used as an indicator of those aspects of the relation between men and women as an output of the society. Although "sex" is only a signification of a biological difference but the societies had created another discrimination between men and women which is "gender" discrimination, this distinction reflects on the different aspects of the life for both of men and women (Bennett, 1989: 258). However, the movement of feminism has gone through some fluctuations that caused some failure for it. Later on, a new branch of

feminism has emerged called Eco – Feminism or ecological feminism. This branch concerns the relation between women and nature, yet it concerns the fundamental tenets of equality between genders. Hence struggling against the patriarchy society is another concern of it; in addition to the basic notions of feminism, Eco- Feminism adds a new concept which is both involvements to the environment and awareness of the confederation made between women and nature. In particular, this philosophy deals with the approaches of both nature and women treated by the male-centered or patriarchal society. Furthermore, Eco-feminists attempts to explore the influence of gender categories in order to expose how social norms extend unjust dominance over both women and nature. The idea of this new branch has spread gradually; it comes out as a result of a series of conferences and workshops held in the United States that led by a coalition of academic and professional women during the late 1970s and early 1980s. The target of those activities was to discuss the combined relation between feminism and environmentalism in order to enhance the respect and estimation of women and the natural world. Nature and women are depicted as chaotic and irrational components and in need to be controlled, while the depiction of men was characterized as the powerful and rational character that can dominate women and nature too. Thus the concept of ecofeminism grew both in support and philosophical scope, and its basic aim is to defend women and the environment (Miles, 2013: 1). In a way or another, all kinds of oppression are connected, thus, the notion of eco-feminism asserts that both natural world and women are oppressed by patriarchal power, the patriarchal structures in the society leads to dominating nature and women therefor; it must be inspected together or neither can be defied completely. Ruether in one of the ecofeminism books that called *New Woman/New Earth* claims:

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 socioeconomic relations and the underlying values of this [modern industrial] society. (Ruether, 1975: 204)

As it is claimed above, the liberation of women and the resolution of ecological complications could not be separated from one another. In other word the movements, those defend on women's right and environment should be integrated in order to achieve the success and change the society's system toward women and nature at the same time. As a result of modern industrial society, women have been used the nature likewise for different purposes. Hence women themselves should be aware of this fact; thus, they can protect their rights and nature. The association of women with nature exists from the old centuries; obviously, this relationship between women and nature have been observed in ancient civilizations such as Greek, paranoiatic, and Mesopotamia. Through Texts of epics that belong to those civilizations above, we explore that the goddess is always symbolized as a natural component likewise sun, moon, nature, or fertility. This symbolization indicates the role of the women in those civilizations.

2.2.3. *The Role of Women in Mesopotamian Civilization*

Gilgamesh is one of the greatest literary works; also, it is considered the first literary works in the world. The epic of *Gilgamesh* takes place in ancient Mesopotamia modern Iraq today; this epic has recovered by archaeologists more than an epoch ago. This epic has been cautiously recreated, and extensively considered from the historic-comparative-literary point of view. Hence the epic explores the ancient civilization of Mesopotamia (Pruyser & Luke, 1982: 73). It shows the valuable aspects of that civilization besides the characteristics of people in that epoch. Thus, this epic read as literature via high school students in most Anglophone countries and translated into the English language; it is presented in most literary contexts as the oldest epic in existence. The first example of the Gilgamesh-cycle considered as a longer, incorporated narrative also performs to have come from the early second millennium, and people continued telling and writing stories about *Gilgamesh* for over two thousand years (Fraser, 1919: 440). The modern age received *Gilgamesh* in an ancient formula, over an epoch after the last indication of the story in late ancient times. Throughout history, this epic holds different analyses and interpretations because the Babylonian, Akkadian, and Sumerian cuneiform texts are hard to be understood thus, many scholars have all attempts to

analyze the epic and discord it, is in order to figure out the obscurity in the story. The first and foremost function of the Babylonian Epic of Gilgamesh in pedagogics was its usage as a copybook in the Akkadian curriculum that displaced the overwhelmingly Sumerian syllabus of the Old Babylonian epoch in the mid-second millennium and endured little transformed to the end of cuneiform writing. On the other hand, there is not enough evidence for the early periods of this era but abundant in the mid- to the late first millennium. Hence the poem came across by beginner students in the late second millennium beside it was studied by advanced students in conjunction with folktales, fables, collections of wise sayings, and professional lore of divination and exorcism. Throughout the later epoch, student transcribers give the impression to have been exposed to Gilgamesh at two different points in their education, primarily as beginners and again only after they had passed over the second part of their educations, through which they were instructed with the current political and religious ideology (George, 2005: 6). Besides, those earliest languages were understood by merely a handful of people around the world; thus, the tablets assembled in the Museum for epochs because the scholars could not translate them completely. On the other hand, one of the valued found in the epic is the narrative of the flood in extension researchers that employed in the field of Biblical Studies proximately worked to combine this new data into their considerate of Biblical historicity. In the succeeding century and a half, an extensive diversity of scholars and artists have taken a concentration in *Gilgamesh*, appropriate it into their visualizations of knowledge and significance making. There cannot be a doubt that this epic narrated by people, the stories of the epic moved from one to another and from a region to another. This process adds diversity to the story, and this extended comprehensive version of the description exposed such notable stability that by the time transcribers began writing *Gilgamesh* stories down, various forms were recorded simultaneously in several languages and cultures (Newell, 2013: 1-2).

The Babylonian Epic of *Gilgamesh* has been widely well-known throughout many decades by it is numerous forms to provide an appropriate object for the studies that reflect and based on an ancient Mesopotamian literary composition through two millennia on the other hand, there are no assumptions that *Gilgamesh* was the only text

of the Babylonian scribal ritual that developed to meet a changing rational and religious climate, but it is certainly the most noticeable one. From alternative perception, the development of the poem of *Gilgamesh* is characterized as a shift from the epic genre not to a certain extent to tragedy but rather to romance. Neither term sits straightforwardly with this ancient factual. Hence it is argued that textual extensions newly presented in the late version of the poem confirmed what was previously a historical epic to the “mythic epic tradition” of the creation and flood. Nevertheless, less is known about the contents of the disconnected Ancient Babylonian poem of *Gilgamesh* than we should like. In extension, from the literary point of view, the text in the last poem of *Gilgamesh* echoes a consciousness that it is fundamentally pretty, unlike any other ancient Mesopotamian text.

Furthermore, scholars who search on the reading of genre in western literature end up with an observation that literary genre is not steady, but it progresses as new structures update and that genres can cooperate to modify each other (George, 2005: 20-25)

Regarding to the tablets, in 1840 George Henry Layard went to an ancient city that in modern-day in Iraq called Mosul, he went in order to seek for the ruins of ancient Nineveh, the capital of the Assyrian empire and, according to Biblical accounts, it described as the city that Jonah was sent to save. In the sequence of the two archaeological excavations that Layard bound for, his Iraqi assistant Hormuzd Rassam discovered a massive library accumulated by King Assurbanipal through his ruling from 668-627 BCE. Not deliberating precisely what they had found, the archaeologists sent crates of clay tablets covered in cuneiform writing to the British Museum, in order to decoding the ancient languages on those tablets then, the process of translating them took years, and they required the devotion of new linguists with the motivation and the historical imagination to restructure some aspects of the Assyrian magnificent world (Newell, 2013: 9).

Nowadays, only about 70 manuscripts of the poem are identified, many disjointed and spoiled; besides, even the standard complete version of the poem has some problems because the text has many gaps (Bose, 2007: 130-132).

Gilgamesh is the main character in the epic; all the events are going around him. He is the hero, and he was famous for his characterization; he was created of two-thirds divine and one-third human. As it is obvious, Gilgamesh's mother was a goddess, whereas his father visibly was of human extraction. This fact would, nevertheless, excuse only for an equal distribution of human and divine features if it is permitted to introduce mathematics into such a delicate issue. The intimation for the quantity looks to be given in the spoiled verse, which it proposes to restore as follows. This verbal form, meaning he improved upon him, in a context that describes a situation similar to that underlying our verse. Despite the way that the story told in these verses exceptionally fitting purpose behind the heavenly obstruction, we have that this depiction offers a slight but instead uncovering of the more established inspiration for the domineering mistreatment Gilgamesh. The Old-Babylonian adaptation appears to the lord of guaranteeing what is named in medieval Europe Noctis, while in the Niniveh variant, the intrusion caused by the isolation of the male populace, plaint of the ladies. It is likely that the creator presented adventure theme of regal building-fever so as to evade which would have missed the mark regarding the good and ideological of his open. At the point when the divine beings had tuned in to the petition of Uruk, they required the goddess Aruru asking her, had made humanity. The unavoidable clash between the companion and defender of the wild-living creatures and their common adversary, the seeker, prompts occasions that come full circle in the "fall "of Enkidu, the spin-off of his enchantment by a city-lady of an extraordinary social class. This lady, called shamhat, succeeds immediately to disjoin Enkidu from his companions, the gazelle. In return to the text at the beginning of the epic Gilgamesh is described as a powerful person who knows everything and who built the wall of Uruk, the initial lines show the characteristics of Gilgamesh hence indicates to his control and supernatural power:

He who has seen everything, I will make known to the lands. I will teach about him who experienced all things alike, Anu granted him the totality of knowledge of all. He saw the Secret, discovered the Hidden, he brought information of (the time) before the Flood. He went on a distant journey, pushing himself to exhaustion, but then was brought to peace. He carved on a stone stela all of his

toils and built the wall of Uruk---Haven, the wall of the sacred Eanna Temple, the holy sanctuary. Look at its wall which gleams like copper, inspect its inner wall, the likes of which no one can equal! Take hold of the threshold stone-----it dates from ancient times! Go close to the Eanna Temple, the residence of Ishtar, such as no later king or man ever equaled! Go up on the wall of Uruk and walk around, examine its foundation, inspect its brickwork thoroughly. (Kovacs, 1998: 1)

These lines are introducing Gilgamesh and his position in the city and among people. It shows what he has done for the city of Uruk as well as it shows his wisdom, then in the following lines, we observe an alternate depiction of his character. These following lines interpreted as a spoke of the oppressed citizen in Uruk:

Is Gilgamesh the shepherd of Uruk---Haven, is he the shepherd bold, eminent, knowing, and wise! Gilgamesh does not leave a girl to her mother (?) The daughter of the warrior, the bride of the young man, the gods kept hearing their complaints, so the gods of the heavens implored the Lord of Uruk [Anu] "You have indeed brought into being a mighty wild bull, head raised!" "No rival can raise a weapon against him. "His fellows stand (at the alert), attentive to his (orders!), "Gilgamesh does not leave a son to his father, day and night he arrogantly ... "Is he the shepherd of Uruk---Haven, "is he their shepherd... "Bold, eminent, knowing, and wise, "Gilgamesh does not leave a girl to her mother!" The daughter of the warrior, the bride of the young man, Anu listened to their complaints, and (the gods) called out to Aruru: "it was you, Aruru, who created humanity, now create a zikru to it/him. Let him be equal to his (Gilgamesh's) stormy heart, let them be a match for each other so that Uruk may find peace!. (Kovacs, 1998: 3)

The quotation above epitomizes the suffering of women, it shows that how Gilgamesh perish them not only the women in the city but also the men were irritated about his attitude thus, they complain about him to the gods, they decided to create an opponent to him in order to confront him and to be equal to him then Uruk could find peace. Commonly in this part of the epic, women portrayed as weak creatures, although

there is no clear discrimination between men and women in the epic, it should be taken into consideration that they were oppressed by a power which exists in Gilgamesh's state. This depiction of women's situation in the epic claims that women are not weak, but they are oppressed by traditional rules and societies ritual, because besides the brides that were oppressed by Gilgamesh we have the character of the goddess Ishtar she is a symbol of power and she confronts with Gilgamesh when he does not obey her. On the other hand, the character of shamhat presented intelligently because she was able to seduce Enkidu and make him a civilized person while he was a wild man. There could be no doubt that the portrait of women in the epic has an ambivalence trait; some scholars associate this duality to the fact that the male has written the epic, so there is might be some alignment with males rather than females. Nevertheless, the role of females could not be eliminated from the whole concept. The power of women showed as the power of nature this simulation indicates to the trait of eco-feminism in the story because Enkidu was created in the wild he was living among animals and eating grass his feature was far from humans. The power that controlled him was the female's power shamhat eliminated him from his nature. This influence of shamhat exposes that female and nature are comparable. On the other hand, Sex is edifying; this is an estimation of old Mesopotamia. Even though the accessibility of prepared sex between the Tigris and Euphrates in 3000 B.C. might have been an alluring element of the locale, the sonnet that sex with an acculturated lady will train the wild man Enkidu (Jarman, 2005: 330).

Strictly females assume an observed part of the story, the presence of women that introduced as primary characters all through the events. The epic indicates the relationship that associates women with nature. Remarkably the readers introduced to different female characters during the epic; each one represents a different role and position in that society. The female characters are presented in detail in the following parts of this paper. Generally, the female characters mentioned in the world of the epic are either goddesses, mothers, or temple prostitutes. There is no doubt that each one plays a significant role; even the temple prostitutes are not presented as an inferior category but as a sexual partner. The notion of sex was different at that time; it was associated with fertility and birth. Some of the scholars claim that the temple prostitutes

were devoting their life to serve the temple; thus, shamhat is one of the temple's prostitutes that Gilgamesh uses her for a mission; it proves that they were not eliminated from the society.

Furthermore, in ancient Mesopotamia sex was characterized and valued as civilizing matter; for instance, Enkidu was a wild person he was living in the forest among the animals. When they decide to civilize him, it is sex that employed to civilize him; thus, the poem proposes that sex with a civilized woman will domesticate the wild man Enkidu. Although Enkidu was created to provide the tyrant Gilgamesh with civilization but first, he needed to be civilized.

On the other hand it cannot be denied that the epic has been told by a male thus, on some aspects there is a discrimination, for instance, it describes that the process of domesticating Enkidu requires continuous sex with shamhat for several days, but indeed Shamhat's impact on Enkidu was more than sex, she civilized him on different levels, the rest of the story shows that the relation between Shamhat and Enkidu was not only for the sake of sex. Enkidu becomes affected by Shamhat, and she taught him many values; she changed his character through her knowledge and pieces of advice (Jarman, 2005: 331)

On the other hand, the existence of women in Sumerian and Babylonian literature is widely investigated, and some of the results show that Mesopotamia was a man-centric culture, and places of specialist were constrained to a great extent to men. Since these writings served to educate youthful male understudies bound for future parts in the court, state organization, and conceivably even the religion, it takes after that the greater part of these stories would center on male characters.

Women clearly had a part in the Mesopotamian culture, and they were, in this manner, not imperceptible in artistic creations. Surely, the non-customary characters validated in the corpus speak to females in conventional parts (advocates, mothers, wives). In any case, they were, for the most part, not some portion of the social, political, and monetary world-class that the Old Babylonian scribal schools created and along these lines did not have an especially unmistakable impact in the corpus. Old

Babylonian Sumerian abstract corpus as a vehicle to teach in future functionaries and administrators basic social and political standards and conventions.

Moreover, it certifies the view from the authentic archives. These conclusions are critical inside the bigger system of the investigation of the part and capacity of ladies and the utilization of scholarly archives. That the Sumerian abstract corpus does in reality mirror the part and capacity of ladies in the public eye is to some degree astonishing when one thinks about the proof from the traditional sources, and more work on ladies in old works of writing ,as a rule, is expected to enhance our comprehension of this theme (Gadotti, 2011: 204-205).

The following researcher we will consider conveys folklore and *Gilgamesh* to women's activist and pop culture worries of the mid-1960s guaranteeing that *Gilgamesh* and other antiquated myths profoundly affect the connections of his chance. Writer H.R. Roughages, worried about the proceeding with misrepresentation of ladies, composed *The Dangerous Sex: The Myth of Feminine Evil* in 1964. This book breaks down writing from a recorded and basic viewpoint to demonstrate that, not exclusively is a lot of folklore loaded with thoughts that defame females, yet that those thoughts deliberately influence contemporary male personalities. The principal topic of the book is that men have masked their dread of females and their irresoluteness toward sexuality as stories and practices that deny females equity (Hays, 1964: 269). Despite the fact that Hays did not play out a broad discourse of what myth intended to him in this book, his origination of myth is effectively associated with the definition that Fraser supported. Fraser declared in his first section that "we are step by step starting to understand that individuals are still natives in the cover of present-day innovation," and in his decision that "it is time the male deserted his mystical way to deal with the second set. It is time he figured out how to acknowledge his existential anguish" (Hays, 1964: 283). This dialect identifies with Frasers' comprehension of myth in that it accepts that individuals can (and should) move past legendary/mysterious reasoning: Hays sees myths and customs as a major aspect of a complex of enchantment making rehearses that enable men to abstain from managing the sexual issues that profundity reason research discovers (Hays, 1964: 15-19). In Hays' view, myths and ceremonies have developed a

misanthropic world request, and he expected to uncover this misogyny and stand up to other men with its shallow roots.

Gilgamesh shows up in Hays' dialog as a marginally conflicting contradiction to *Genesis*. Initially, Hays talked about the connection between sexuality, divine discipline, and the weight of duty regarding human advancement clear in the account of the fall of man in *Genesis* (Hays, 1964: 78-82). He, at that point, swung to the tale of how Enkidu was enlightened by coupling with a hallowed concubine for six days and seven evenings and portrays this as an occurrence of good mana continuing from the adoration goddess. The scene of Ishtar's suggestion of marriage to Gilgamesh and his dismissal of her portrays "The fruitfulness goddess as lecherous and malevolence," also, Hays peruses this as confirmation of indecision toward womanliness in Mesopotamian human progress. Indeed, even in this light, Hays valorizes the way that Mesopotamian folklore and custom situated male-female connections in their richness ceremonies commending the holy marriage of Tammuz and practices of holy prostitution (Hays, 1964: 82). Contrasted with the continuous campaigns against ripeness cliques recorded in the Hebrew sacred texts, Hays discovers significantly less sexual depression in Mesopotamian folklore (Hays, 1964: 82-83). Once more, we see *Gilgamesh* contrasted and *Genesis*, however, with altogether different stakes included. In most of the examinations between these writings already said, *Gilgamesh* was held up as either ethically mediocre compared to the Hebrew sacred texts or as confirmation that there was a chronicled surge in the Mesopotamian waterway bowl. Feeds utilized *Gilgamesh* as proof that there have been legends in our own particular scholarly history that don't concur totally with the myth of female fiendishness that advanced individuals kept on fusing into their own stories. In Hays' work, myth turns into an arrangement of extensively connected social suppositions that advice unreasonably enchanted works on, enabling individuals to maintain a strategic distance from a precise impression of their sentiments. It is presumed that Hays describes myth (and enchantment) in these terms to demonstrate a prominent gathering of people made out of individuals who needed to consider themselves to be discerning instead of otherworldly that proceeding to regard

ladies as nonparticipants in legislative issues, what's more, culture was unreasonable and even neurotic.

With a specific end goal to make comprehended our present circumstance as a species, we should look to the past for setting and reference. Antiquated Sumer was not the first or just city to emerge amid the most punctual phases of the Neolithic insurgency. They were, in any case, the first to record their contemplations on mud tablets that have survived time to be found and deciphered by contemporary eyes. Their musings appeared as a story, as most early works, not for legalistic or financial purposes, had a tendency to be communicated as an account. The epic of *Gilgamesh*, with its straightforward plots and characters, was the most productive medium for passing on social data for early Neolithic people. It transformed the garbled disarray of characteristic reality into a sensible arrangement of occasions and choices into the requested classes of social reality. So what does the Epic of *Gilgamesh* uncover about mankind's change from pre-humanized chasing/gathering clans into city staying agriculturists/dealers/craftsman's/and so on? For a certain something, we see that it was not an especially simple or unambiguously welcome change. Enkidu is no uncertainty crushed that his previous creature companions no longer need anything to do with him. He no doubt embraces woman, being lust with her beauty, yet in this manner turns into all the more mindful of his own grotesqueness. He yearns for association with nature once more to come back to the forest, yet his new reluctance panics both the creatures and himself. The murkiness of the timberland is not any more an inviting, nurturing womb; however, a dull and undermining chasm made more foreboding by its appear differently in relation to the brilliant, separated city. The way that woman apparently caused man's tumble from nature is nothing unexpected; however, we should be mindful not to take the exoteric importance of the story too truly (Whitehead, 2007: 1). It was in all probability composed by men, and in this manner, we ought not to be astounded that they would lay the fault upon the woman. On the off chance that we penetrate the surface of the story, however, and see its obscure significance, we start to perceive that man-made woman his surrogate mother, supplanting nature with its human/social restatement. The man couldn't survive completely expelled and estranged from the

regular world. Regardless he required the sustenance and care gave by women, and to be sure it is the woman who is in charge of the majority of the improvement of "his" way of life. Prior to the Neolithic upset, in the Pleistocene, man busied himself with chasing while the lady remained home to assemble sustenance and bring up the youngsters. While her social event made up around 90% of the clan's nourishment supply, her considerably more prominent commitment was the prattling recreations she played with the infants. These recreations offered to ascend to our dialect, which permitted more unpredictable social improvement and gave the human species the lift is expected to, in the long run, arrange into incredible settlements. Woman, along these lines, is the bedrock whereupon every one of man's accomplishments are constructed. Being that the introduction of progress was so agonizing for mankind, may we accept that its demise will be the same? It is conceivable, be that as it may, we should recognize creature man getting to be refined man in the first place, and a refined man getting to be what? After the completion. Man has long back lost his honesty, so he can't just come back to nature as previously. Post-humanized man is something new, yet rather than ask what shape he may take, we should take a gander at ourselves and ask what shape he has effectively taken. The closure of development is as of now upon us and likely has been so since the world wars of the twentieth century made the disappointment of enlightened life known for the last time. On the off chance that they weren't sufficient to demonstrate this, the natural hazard and expanding wantonness of the purported "acculturated individuals" now living in the created world ought to be (Whitehead, 2007: 2).

There cannot be a doubt that the relation between Shamhat and Enkidu was the main reason for Enkidu's transition, and Enkidu was the main reason for Gilgamesh's transition. This circle shows the association between man, women, and nature; besides, this transition of Enkidu by Shamhat changed the whole stream of the story. Shamhat the women, civilized Enkidu, and qualified him to be a friend for Gilgamesh, this friendship between Enkidu and Gilgamesh was the reason for Gilgamesh to seek immortality. Hence Enkidu was able to prevent Gilgamesh from oppressing his citizens. The text that describes the meeting between Shamhat and Enkidu exposes the power of women, although Gilgamesh has supernatural power, yet he refuges Shamhat and sends her to

him. Then Enkidu was astonished by her beauty, and they stayed together for six days and seven nights:

Go, set off to Uruk, tell Gilgamesh of this Man of Might (Enkidu). He will give you the harlot Shamhat, take her with you. The woman will overcome the fellow as if she were strong. When the animals are drinking at the watering-place, have her take off her robe and expose her sex. When he sees her, he will draw near to her, and his animals, who grew up in his wilderness, will be alien to him. She went and disrobed in front of Enkidu and performed the primitive task of womanhood. When Enkidu finished with her, he turned his attention to his animals. The gazelles saw Enkidu and darted off; the wild animals distanced themselves from his body. Now becoming aware of himself, he became lonely and sought a friend in the city. (Kovacs, 1998: 5)

In this passage with mental knowledge and profoundly seeking understanding, the author portrays the change in which the gathering with the prostitute has formed in Enkidu. His improvement from a simple animalism presence to a cognizant and keen human level is portrayed by three phases: the sexual contact lessens the physical capacities of Enkidu, he isn't longer adequately armada of foot for an existence with the gazelles; when he understands this, he rapidly comprehends that he has turned out to be human thus he leaves the creatures and comes back to shamhat; and when he investigates her face, last change happens; from an unoriginal accomplice in delight she changes into a comprehension and appreciating companion (Oppenheim, 1948: 11).

2.2.4. The Role of Women in Greek Civilization

Alongside the Mesopotamian civilization, Athena, women are portrayed in many literary works and in different positions. For instance, in the ancient epics and myths of Greek, women are portrayed as the goddess that refers to fertility and nature which deals with the same concept of ecofeminism. In order to examine the role of women in Greek civilization, there are several sources to be taken as evidence. Each source shows a different aspect of the women in that society. It could be taken from Plato and Aristophanes' perspective, or the representative of women on vase and sculpture. All these sources represent the image of women in the fourth and fifth century B.C. Moses Hadas states that there are three fundamental literary headstones of Greek

that could be taken as a reference of women in that civilization. The fullest of these three sections is in the *Oeconomicus* of Xenophon. In this treatise, Socrates is spoken to as announcing the comments of one Ischomachus on the best possible administration of a family unit. Ischomachus is an exceptionally orderly individual. He informs how he had set regarding instructing his significant other, who had come to him when she was not yet fifteen years of age. We are not to feel that her childhood or her requirement for preparing was excellent; despite what might be expected, we are given to get. That she was an alluring match. Yet, preparing she needed for the achievements she brought from home was distinctly to turn, weave, and be tactful. She had been raised to see as meager as could be expected under the circumstances, to hear as meager as would be prudent, to ask as meager as would be prudent. Despite the fact that her position is presently one of incredible obligation and she is an experienced lady, she is relied upon to invest her energy in the house: 'It is better for a lady to remain at home than to stray about.' Among different remedies, Ischomachus recommends that his better half blend flour, manipulate the mixture, shake and overlap shrouds, and bedclothes. These exercises he suggests as great activities, which will keep his better half solid and her cheeks ruddy (Hadas, 1936: 97). The second one of the passages is the main address of Lysias, entitled 'On the Murder of Eratosthenes.' This is a discourse that Euphiletus conveys to guard the homicide of his significant other's darling, whom he had taken in *flagranti crimine*. The names of Thucydides and Pericles consolidate to make the third of my sections extremely great. Toward the finish of Pericles' Funeral Oration Thucydides gives us this paragraph: If I am to talk additionally of womanly ideals, alluding to those of you who will from this time forward be in widowhood, I will summarize all in a concise counsel: Great is your brilliance on the off chance that you fall not underneath the standard which nature has set for your sex, and incredible likewise is hers of whom there is least talk among men whether in acclaim or in fault. He ordinary found in numerous books such that Athenian ladies were kept in Oriental disconnection and that all open doors for self-advancement denied to them is speculation of this sort. It is no longer important to exhibit the unfairness of this speculation. That has been completed by a few researchers,

remarkably by Mr. A. W. Gomme, in an article entitled “The Position of Ladies in Athens”,

(...)which showed up nearly ten years before. A fascinating sentence which encapsulates one part of Mr. Gomme's contention cited in this connection. There is, indeed, no writing, no craft of any nation, wherein ladies are progressively unmistakable, increasingly significant, all the more deliberately considered and with more enthusiasm than in the catastrophe, figure, and painting of fifth-century Athens . (Hadas, 1936: 92)

However, it takes a drawn-out period for new perspectives to get set up, quite a while for set up perspectives to kick the bucket. That is the legitimization of these comments. Think about the gigantic measure of jabber, which expounded on the hetaera at Athens. Each an educated individual thinks he realizes that all the incomparable Athenians turned to ladies of this class for scholarly friendship because their spouses were dull and dumb. That some hetaerae were cunning, there is no question; however, it is plain that as a class, these ladies depended on their physical charms for fascination, and it was along these lines not for scholarly incitement that men went to them. The intriguing thing with regards to this association is this: Despite the way that Christianity had not yet put forth for humanity a cognizance of transgression in matters of a sexual anomaly, there were at that point Aeschylus, Euripides, and Plato to scrutinize the twofold standard in sexual conduct (Hadas, 1936: 97-98).

By the end of the eighteenth century, women in Greece had played a significant role in economic and commercialism. They contributed to capitalism's development. What is more, they profoundly engaged with Greek entrepreneur improvement. Their job especially articulated because of the power of the family in Greek society and business. Diaspora ladies worked as "managers" of the universally scattered Greek group, while their partners in terrain Greece propagated and fortified the nearby family organizations.

Regarding history, the majority of the research that emerged in the 1980s and 1990s considered gender in their topics. They reflect the development according to the economic aspect, but in general, they recorded commercial improvement as belongs to men. Merely a few of those researches deliberate the role of women as a significant component. Sexual orientation is a basic part of the Greek help division. Since in any

event the eighteenth century, the family has established the center of Greek economy and business. Though only here and there examined in records of Greek business history, and ladies added to the accomplishment of the family-run organizations that shaped the premise of Greek business free enterprise. They performed basic capacities both in the diaspora and in territory Greece, particularly in the administration segment, and they were capable of utilizing familial associations with secure the fundamental financing. They put resources into business entity new businesses and gave cash-flow to support their spouses, as opposed to getting places of the initiative for themselves. In these fairly confounded manners, ladies created and fortified their significance to the Greek help division. By 2001 ladies represented 43 percent of the Greek help part work force. Within this area, the local exchange, in which numerous ladies fill in as shop-floor collaborators, is the biggest boss of ladies. Training, wellbeing, and social welfare (and different pieces of the state part) are likewise significant bosses of ladies. As of late ladies have started to rise as businesses, basically in close to home administrations and in the direct exchange, especially in attire and shoes. These territories have had a solid female nearness for quite a while, and albeit barely any ladies hold elevated level positions, their support rates currently surpass 70 percent in transport, dispatching, and retail benefits. In this manner, the commitment of ladies in the administration economy has gotten perceived, as the enumeration presently records their paid positions. The national economy arrived at the degree of other western European nations when administration part exercises developed prevailing in the last quarter of the twentieth century. Henceforth Greece is later to assembling, business free enterprise stays reliable, and two basic congruities advise two basic coherencies that educate the Greek economy (Minoglou, 2000: 519, 520).

The beginning stage for any investigation of the commitment of Greek upper-working class ladies to trade business in the long nineteenth century is the diaspora, whose inceptions originate before national freedom, which happened in 1832. Diaspora Greeks gave an excellent example to local enterprise, and the vendors who repatriated to Greece framed the tip-top of the terrain business network. Financial and social standards created in the diaspora applied a perplexing impact on business advancement in Greece

itself, considerably after the First World War, when the customary trader networks went into decay. The diaspora secured a wide geographic range and assumed an essential job in the nineteenth-century worldwide grain and staples exchange. The center of the various prospering sea vendor networks, known as pokies, started in the Sea of Azov in the East and spread all through the Mediterranean and focal Europe to Liverpool in the West. Cos cosmopolitan in viewpoint, the trade diaspora fit in with the social standard of keeping up discrete female and male circles. Parenthood was the "regular" work of ladies, and the satisfactory primary profession open to them was instructing, which has been seen as an expansion of youngster raising. Diaspora ladies were relied upon to accomplish social abilities, for example, Capability in French or another western European language and music. These fulfillments, added to their absence of occupation, mirrored the financial power and status of their shipper father, sibling, or husband (Minoglou, 2000: 521).

To see how diaspora women were able to permeate the male universe of work and consolidate the two circles, it is essential to audit the components of the diaspora commercial business. The geologically scattered gathering of autonomous dealers shaped a closely-knit network, or "market-installed faction," that was portrayed by high degrees of trust. The individuals from this tribe contended as free brokers, yet they likewise coordinated. Since tribe individuals could rapidly shape or break down organizations, the shipper places of the Greek diaspora were more liquid than their western counterparts. Ide partner, traders, would take part in numerous, sustainable, present moment, impromptu joint efforts with different accomplices from the group. Dealers may be profoundly differentiated, exchanging crosswise over outskirts and including themselves in universal business exercises, running from protection to cash loaning and banking to transportation. The triptych of trust, reliability, and correspondence encouraged a business ethos that both sustained the group and amplified the advantages every tribe part could pick up from the aggregate game plan. Inside this particular design, Greek diaspora "women" improved the social and social capital of the family undertaking, adding to the solidarity of the tribe and spreading its business. Marriage was the way to understanding ladies' job in the Greek trade world since this

organization gave a significant, but reserved, the security among the male individuals from the market-implanted tribe. Marriage was vigorously endogamous. It was generally a well-arranged business move, commonly gainful in business terms for the male relations of the lady of the hour, the lucky man himself, and his male kin. An assurance to be wedded may concrete a current joint effort between colleagues from two unique families, as happened on account of Emmanouel Frangiades, to see how diaspora women were able to permeate the male universe of work and consolidate the two circles, it is essential to audit the components of the diaspora commercial business. The geologically scattered gathering of autonomous dealers shaped a closely-knit network, or "market-installed faction," that was portrayed by high degrees of trust.

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Then again, it may go about as a venturing stone for the development of business bonds between two random families. Although ladies were ostensibly aloof pawns in marriage, they could legitimately improve the monetary status of their male blood family members. At the point when they wedded costly vendors, their spouses frequently felt ethically obliged to utilize their wives' less wealthy male family members in their organizations. Dimitrios Vikelas, a diaspora shipper, turned essayist noted, for instance, that his auntie, Efrosini Mavros, guaranteed that her significant other appointed the directorships of the entirety of the worldwide parts of his dealer house to her male kin. Though wedded ladies and other female family members of diaspora vendors saw as being limited to their prosperous private circle, as a general rule, they entered the outskirts of the male open domain.²⁰ with regards to the diaspora trade business framework or the "familiocracy," Greek ladies were exceptionally set to serve the aggregate business interests of the tribe just as the family.

The capable city for the instruction and good childhood of hopeful shippers was one significant, regularly unacknowledged, how that ladies upgraded the human and social capital of the market-installed group's organizations. Moms regulated the early instructing of the family scions, which generally embraced in a specific library room in the home. Besides, as moms, or as surrogate moms to youthful live-in students and partners, ladies imparted the work propensities and ethos expected of future merchants. Social tattle was another method utilized by spouses and other female kinfolks to spread data identified with business inside the family and the clan. The vicinity of the family living arrangement to the shipper house empowered ladies to get data about the industry, and they got comfortable with global dealings, fairs, stock-trades, banks, and business locale when they went with their husbands for work excursions. In this way, both oral and composed tattle were necessary instruments of trade cooperation. Oral tattle scattered at the now and again shut soirees and other get-togethers inside the gatherings. Dealers lived and worked near each other. In most family living arrangements, guests, generally colleagues and teammates from abroad, remained for long periods. Female correspondence, apparently about family or social news, likewise contained casual reports about business exercises. Letters may incorporate data about the inception or

finish of explicit business associations, the development of the privately-owned company and property, incidents influencing the privately-owned companies (Minoglou, 2000: 524). The reliability or shakiness of individual vendors or specialists and noteworthy occasions were identifying with economic situations in the diaspora community. Diaspora ladies subsequently brought down data and exchange costs for both the privately-run company and the tribe. Along these lines, they applied power in the open area, since a shipper relied upon his notoriety to make due in the diaspora showcase installed family. Diaspora ladies, similar to average ladies somewhere else, upgraded the financial intensity of their “familiocracy” through engaging and altruism and by helping progressively second rate male kin. They likewise bolstered the establishment and organization of medical clinics and schools for young ladies in their nearby networks and, once in a while, dealt with these foundations. In Constantinople during the 1860s, for instance, they shaped an affiliation that gave intrigue free advances and provided instruments to the poor who wished to begin an undertaking. This affiliation additionally worked sewing, clothing, and pressing administrations that only utilized ladies without different methods for support. The financial effect of beneficent administrations performed inside the group has neglected in investigations of Greek commercial undertakings (Minoglou, 2000: 527).

Greek common ladies turned into nearness in S.A. new companies somewhere in the range of 1832 and 1939 even though ladies stayed subordinate to men. Furthermore, privately-run company interests, they had the option to enter the inexorably liquid fringes among open and private spaces. Upper-working Class ladies encouraged the making of the family-organize based model in the developing Greek company. The diaspora filled in as the model for the rise of an innovative typology and ethos in terrain Greece. Both diaspora and terrain ladies took an interest in their privately-owned companies through systems administration and by building up the administration side of these endeavors. Their job was critical to the working of the diaspora advertise inserted group and the privately based more distant family organize. Ladies were not only potential beneficiaries of male-created riches. They gave money related assets, had understood the learning of business, decreased data, and exchange costs for the family

attempt. They played out a broad scope of financial capacities, some of which were covered up and unrecognized. In total, ladies gave both social and social capital. Also, undoubtedly, to summarize David Green and Alistair Owens, they were not "holy messengers" honest of the methods for the commercial center (Minoglou, 2000: 538).

2.2.5. The Domination of Matriarchy Society

First of all, to understand the concept of matriarchy domination, we should describe it in a practical concept. Going back to history, Johann Bachofe, the German historian and anthropologist are considered as a pioneer of describing and using the word "matriarchy" as well as one of the basic supporter and defender on women's rights. When he used the term for the first time, he tried to reflect the image of women having a high level or class in ancient societies. Regarding this topic, he argued that in free sexual relations during that time, the father of the children would be unknown, so this point gave priority to women for leading their status. He called this "mother-right." A matriarchy is a general public wherein a few, if not all, of the appropriate forces identifying with the requesting and administering of the family-command over the property, over legacy, over marriage, over-the-house-are held up in ladies instead of men. On the off chance that one acknowledges this proper definition, most students of history agree that "men reign prevailing in all social orders; no matriarchy (i.e., a general public governed by ladies) is known to exist." From an authentic point of view, the dark lady has constantly involved a highly regarded spot in dark culture. The African lady who originally arrived at the shores of the American landmass was, at that point, a vital part of the texture of history. She dropped from ladies who had birthed a portion of the incredible warmongers of olden times and from whose number had come to the absolute most celebrated sovereigns to sit upon the positions of the royalty of old Egypt and Ethiopia. Semitic journalists recollected her endeavors and magnificence and combined into Greek mythology. Despite her pivotal verifiable job, there is little question about the separate authority designs operating at a profit family of the Pre-slave time of African progress. There, the family association was patriarchal and was a steady and secure

organization (Staples, 1981: 23-5). Franklin Frazier portrayed the African male-centric family thusly:

His significant other and kids assembled around him, and served him with as much regard as the best-penetrated domestics serve their masters; and on the off chance that it was a fete day or Sunday, his children-in-law and little girls didn't neglect to be available, and present to him some little blessings. They shaped a hover about him and chatted with him while he was eating. At the point when he had completed, his pipe brought to him, and afterward, he bade them eat. They paid him their respectful sentiments and went into another room, where they all ate together with their mother. The trial of subjection created numerous adjustments in the family life of Afro-Americans, including the male bone-dry female jobs. (Fraser, 1919: int.)

The family life of the African model was inconceivability when the slave's presence must be given basically to the development and assembling of tobacco and cotton. The purchasing and selling of slaves included the separating of families, while the upkeep of control on the manor kept the spouse and father from securing his significant other and kids against his white bosses and other increasingly supported slaves. The money related worth set on slave kids and the prizes given to competent parenthood in real money, kind, and advancement. From field slave to house slave gave abnormally high status to the mother, a condition which the dad could appreciate whenever set in a position similar to that of a stud creature. That was prompting a breaking of family ties and the corruption of family life even more. Under the states of servitude, the American dark dad commandingly denied the duties and benefits of parenthood. The mysterious family's craving to stay together, subject to the monetary interests of the slave-owning class. Just the mother-youngster bond persistently opposed the troublesome impact of financial intrigues that managed the clearance of fathers from their families. Not exclusively did the act of selling endlessly fathers leave the dark mother as the prime expert in the family. Nevertheless, at whatever point the dark male was available, he was not permitted to assume the commonplace manly job in American culture. Davie reports that:

In the domestic plantation establishment, the woman's role was more important than that of her husband. The cabin was hers, and rations of corn and salt pork issued to her. She cooked the meals, tended the vegetable patch, and often raised

chickens to supplement the rations. If there was a surplus to sell, the money was hers. She made the clothes and reared the children. If the family received any special favors, it was generally through her effort. (Staples, 1981: 28).

Similarly, as in the general public everywhere, control connections in the family adjusted along monetary lines. The power base of the man-centric family is, in huge part, because of the financial reliance of the female part. Operating at a profit slave family, the dark lady was autonomous of the mysterious male for help and accepted a sort of administration in her family life not found in the male-centric family simultaneously white society kept on denying dark guys the chance to get the financial fortitude to expect authority in the family group of constellation (Staples, 1981: 29) .

Brault, in the book called *The Mother*, states that Chronicled civic establishments, having grown either out of peaceful social orders or out of blended farming and provincial. Societies, all present pretty much solidly settled patriarchy associations, that, patriarchy character overflow, as of now see progressively articulated in those who at first been primarily pastoral. It is, obviously, inferable from the prehistoric. Patriarchy conventions of those social orders that the hypotheses of each period concerning social causes have accepted that type of association to be reasonable for the constitution of human culture from the earliest starting point. However, inquisitively enough, questions concerning the exactness of that supposition presented themselves in the primary example, not through the investigation of original social orders wherein that patriarchy association has not yet become set up. From the thought of certainties in the records of the most progressive civilizations, it saw as hopeless with the presumption of their patriarchy starting point. It is, to a limited extent, attributable to that irregular method of approach. Through the slim enduring signs of pre-man centric stages in patriarchy civilizations, and not by I study of the advancement of social conditions from their start, that the matriarchal hypothesis experienced the first in the way where it initially displayed for thought. Those signs are getting by in the constitution of chronicled patriarchy. Social orders are, be that as it may, as definite in barring the supposition that their social structure advanced out of once patriarchy conditions as the more ample proof displayed by lower societies (Briffault, 1931: 273).

Patriarchy marriage, the patriarchy family, and profound patriarchy quality are highlights of our social association, the advancement of which can follow in the social history of human social orders. They are, unquestionably, moderately late results of that social advancement. The view that they are primordial components of every single human culture from their most punctual beginnings has generally tended to expected in networks where those foundations and those standards have respected consecrated establishments of the social request. In any case, the estimation of any human organization does not settle upon its being detectable to the regular airs of savage humankind, and the essential components of our social legacy circular segment the results of social advancement. Logical thought has not, be that as it may consistently be uninfluenced by the qualities set somewhere near social custom. That impact is especially subject to avoid judgment in those parts of authentic request which have that social convention itself for their topic.

Consequently, numerous authors on human social studies recognized by fantastic grant and industry have seen no ambiguity in moving the starting point of those highlights of our social association from social history to the activity of natural 'senses.' The hypothesis of natural (advancement renders it essential to follow what is not represented by social improvement to the re-action conduct of creatures. The patriarchy hypothesis of social causes has, in this way, been upheld by the supposition of a fanciful characteristic history of creatures and by very fantastic records, specifically, of the propensities for humanoids (Briffault, 1931: 310).

Both social human studies and that natural history remains in a lot of a similar connection to the information accessible to present-day man as the medieval originations of the universe expected to settle upon information outfitted by Hebrew Sacred writings stood concerning logical cosmology. The realities are plain. In no enduring lower phase of social culture are male-centric marriage, the patriarchy family, or Patriarchy profound quality to finding. In any case, less is any hint of them to be found among creatures. The proof professed to be indisputable and irrefragable is that the patriarchy type of marriage. The lady joins the group of the better half, wherever has gone before, by uses as indicated, and the men joined their spouses. The last never cut off from their very

own homes and families. Such a connection is indistinguishable from that which acquires under the states of creature life, and it is, accordingly, regular that it ought to have been the first conduct of crude humankind. The patriarchy type of marriage not found in any phase of a culture where the men are not ready to get the privilege to expel ladies to their very own home using installment or bargain. The improvement of the patriarchy highlights of an acculturated society is recognizable in social history. By what name we may decide to call the type of social association which has wherever gone before the improvement of patriarchy organizations and customs matters nearly nothing. It is known - male-centric. In it are not to be discovered any of the highlights which, in recorded social orders, establish the manly prevalence and which have avoided ladies from a large portion of the capacities and exercises whereby cultivated human culture has assembled in pre-man centric culture. As among creatures, the family-bunch does not comprise of a mother and father. A mother and her posterity in particular. The dad has a capacity in such a gathering past, that of impregnating the female. His recognized connection to the maternal gathering, in other words, what compares under those conditions to marriage, is characterized by and primarily limited to that connection of paternity. It includes neither proceeded, nor affiliation, nor lasting obligations towards either mother or posterity (Briffault, 1931: 311).

The matriarchal hypothesis of social roots, respect for patriarchal marriage, the patriarchal family, and patriarchal decent quality parts of social advancement and not as unique organic constituents of human culture are free of any gauge of the power, impact, or action of ladies in crude society. Unimportant conceptual power or effects are hard to evaluate or to characterize accurately separated from the reliable establishments of that power or that impact. It is properly with the last factors just that sociological science is skillful at managing. In a man-centric culture, ladies have been to all plans prohibited from social and social exercise at rejection established upon the total financial imposing business model of men. The factor is missing from the matriarchal of society. There is nothing in that type of association, as a relating monetary impressive business model concerning ladies. The situation of ladies in matriarchal society is. Hence, free Trorn Trie handicaps forced upon them in man-centric culture.

However, on different hands, the collaboration, the division of work between the genders, is considerably more carefully seen in lower than in higher stages of social improvement. The conditions in the previous perspectives being altogether not the same as those acquired in the further developed phases of Culture, the matriarchal hypothesis of social roots, bears just by implication upon the conventions of woman's rights. There can be no uncertainty that a considerable extent of the supporting sexual characters, both psychological and physical, which have been set down as organic, are, as a general rule, the impacts of the activity of the social conditions getting in a man-centric request. Simultaneously, it cannot be accepted that sexual separation is without natural establishment. There is not in the lower periods of society the differentiation between the physical and psychological limits of people, which expected as a trademark in man-centric social orders. In any case, as I have brought up, it must be borne as a top priority that the circles of movement which comprise the field of activity of manly limits in man-centric human advancements, are in like manner missing. All exercises at all are on a lower level of culture. Both nature and culture ought to unraveled concerning supporting original characters. As in association with all other human perspectives, in all models, each character is to a limited extent because of them. Ladies might be very as fit as men to deal with a multifaceted mechanical concern or to make disclosures in science. That limit isn't too surmised from the capacity of a crude ladies to control her family unit or to make pots. The matriarchal hypothesis of common birthplaces bears without a doubt upon the case of ladies to partake in social and scholarly exercises in a way that denied to them by the association of man-centric culture. In any case, it cannot be cited as proof of any joint ben the inquiries raised by the circumstances of women's liberation rest upon completely various grounds. The viable exercise where the real history of the relations between the genders seems to point is that collaboration among them, and social fairness is more helpful for the smooth working of social association than any sex enmity (Briffault, 1931: 312-315).

Briffault takes note of that every one of human expressions and enterprises of crude social orders tanning, weaving, preparing, home structure, and apparatus making-were imagined and did by ladies. They at that point, they controlled the surplus

abundance of the network. Men, then again, needed to give their full energies to giving crude materials to these enterprises. Subsequently, the dissimilarity in physical power, genius, undertaking, fearlessness, a limit concerning perseverance, saw in [more progressed, patriarchal] social orders and frequently viewed as natural sexual contrasts" does not show up among people in matriarchies (Briffault, 1931: 159). As per Briffault, most cultivated onlookers, blinded by their presumptions about womanliness, misconstrued the status of ladies in crude social orders. They were accepting a lady's work as an indication of "servitude and mistreatment" when, despite what expected, the lady in matriarchal social orders "is autonomous because not disregarding her work" (189). "As a rule," he finished up, "It is in those social orders where ladies work most that their status is generally free and their impact most noteworthy." Man controlled society developed when crude economies went from the chasing and assembling stage to the peaceful and rural advances, and men increased outright financial power. The training of creatures and the later improvement of cutting edge farming invigorated men mechanical and liberated them from chasing, and the need to provide crude materials for ladies controlled creation. As men took over home enterprises and agribusiness, at that point, extending with the development of exchange, the connection between the genders experienced a critical realignment: Woman, rather than being the primary maker, turned out to be financially inefficient, ruined, and subordinate. The complexity between the drudging crude lady and the inactive woman of human advancement, utilized in an inappropriate path for a sign of the oppression of the previous and the opportunity of the last mentioned, marks the contrary connection. It is the crude toiler who is free and the jobless lady who has lost her autonomy and is penniless (248). Men's restraining infrastructure of monetary control enabled them to purchase the benefit of bringing ladies into their camps as opposed to joining the maternal tribe; the man-centric family, because of sexual coupling, supplanted the maternal gathering as the controlling unit of society. An authoritative move in values goes to the change to man controlled society. Independence rose, Briffault accepted, just at the man-centric stage, not previously. The holding of the individual and exact property isolated people, both monetarily and mentally, from the gathering. This way, it is "Not the activity of inborn individualistic

senses that has offered ascend to the securing of an individual property; it is, somewhat, the procurement of individual property which has achieved the improvement of individualistic sentiments" (65). Briffault couldn't envision that the participation essential to the early development of man from the creatures could have existed if mankind's soonest delegates had been "crowds of desirous and suspicious individualists, in which each part looked for his bit of leeway just," or if the nascent human social gathering had been managed "By the narrow-mindedness of an oppressive man-centric male" (65-66).

At last, Briffault proposes that since male-controlled societies depend on manly financial strength, a community could hypothetically come back to a matriarchal stage if our "Types of industry and riches generation [were] to return to the elements of family industry" (. 176). The arrival likely could be fragmented; Briffault alerts that matriarchal components stay in social orders moving into the male-centric stage, and it pursues that male-centric parts would endure an inversion toward matriarchy. In any case, in a monetary calamity, one may hope to see "The prevalence of ladies (. . .) To a huge degree, naturally reestablished" (177). This substance downloaded from American Literature Supplementing his very own involvement in perusing in Briffault offered a specific measure the progressions dispensed on the Steinbeck shows how the stun of dispossession endured by the Joads undermines the outskirts male-controlled society and tosses the family back to a progressively crude monetary and social stage. Briffault's conviction that independence could not have persuaded the individuals from pre-male centric culture strengthens Steinbeck's inclination that the Oklahoma ranchers could never again depend on the estimations of outskirts independence. For whatever length of time that they kept on intuition just as far as the independent male-centric family, their endeavors to beat persecution would be damned (Motley, 1982: 399-402).

CHAPTER III

3. COMPARISON OF THEORIES

3.1. Feminism and Ecofeminism with a Relation to Other Theories

As it has been mentioned earlier in this paper, feminism has different ideologies and types. The ecofeminism also could be divided into different theories and ideas. The variety of this movement holds more than one interpretation, yet it brings so many critical analysis to it as well. Some of the theories or movements were pursuing others. In other word, alongside the development of social issues, the ideology of feminism and ecofeminism get wider. This improvement has been seen throughout the long history and literature. In general, Analysts will accept that human instinct has, forever, continued as before. They, in this manner, infer that the people of old were distracted with a lot of similar issues that we are, in particular, Sex and the definition and job of the genders. In any case, it is another inquiry whether the people of old themselves would have comprehended or acknowledged understandings that spot such lopsided accentuation on want and interbreeding. The content of Sophocles' Oedipus Tyrannus does not demonstrate that Oedipus was explicitly pulled in to Jocasta; he wedded her since union with the ruler's widow was the reward for freeing Thebes of the Sphinx. Thus, Thyestes does not have sex with his little girl since he is infatuated with her, but since the Delphic prophet disclosed to him that the child conceived from this association would render retribution on Thyestes' sibling, Atreus, for killing Thyestes' other kids. The child, Aegisthus, entices Clytemnestra and murders Atreus' child, Aga Memnon thus recovers his dad's realm. In each generation legacy and power were more convincing thought processes than sex. Women's activists will, in general, reject the therapists' reason that man's pre-occupations have not changed after some time, and lean toward rather find In the legends proof of the steady restrictions of a human creative mind. Accurately, the stories will, in general, depict contrary energies what is more, to compose understanding into confined channels, much in the equivalent path as a language denies some syntactic uses for other people that is characteristically not any

more commendable than those it has rejected. Page DuBois has as of late contended in Centaurs and Amazons that Sophocles' Oedipus Tyrannus is worried about interbreeding, or if nothing else with inordinate endogamy that finishes in sterility and the elimination of his Family. Oedipus' children Eteocles and Polynices for sure execute each. Others in battle and that his little girl Antigone kicks the bucket since she looks for, against her uncle Creon's requests, to cover her sibling Polynices' body. Be that as it may, in the Antigone, Sophocles talks just about the inflexible advancement of the family revile, from which no age can free itself and which he calls "habit in discourse and wrath at the top of the priority list." at the end of the day, where present-day pundits accentuate either sexual or social issues, the writer himself discusses perceptual and moral aspects: will a man realize what is correct, and regardless of whether he does, will he do it? Sophocles' answer is unequivocally negative:

Hope in its many wanderings is a help to some men, but to others, it is the deception that comes from vain passions. It comes on a man who knows nothing until he burns his foot in the fire. In wisdom once - from some unknown person - a famous statement came to light: "evil seems good to the person whose wits the god is leading toward delusion (ate); he acts only for the shortest time apart from delusion. (Lefkowitz, 1985: 208-209)

That is a portrait of women's situation throughout history, in general concerning the Greek women's situation, and Mesopotamia's women's contribution is always a good and productive example. That two civilizations presented women in the majority of literary and historical legacy. The general feminism movements are counted as three basic movements in which separated into various theories. Hence some sources consider that from 2000 to now, the fourth movement has been established as well, but it is an online discourse more.

The changes happened due to the development of society. There is no doubt that each one has made a great development for women's situation. Women's activist thoughts of the previous 35 years changed as the restrictions of one lot of plans were scrutinized and tended to by what was felt to be a superior arrangement of convictions concerning why ladies and men were so inconsistent. It has not been a conscious movement using all means, because a considerable lot of the discussions went on

simultaneously. They are as yet going on. Furthermore, because the entirety of the women's activist viewpoints knows the issues of sexual orientation disparity, and all have thought of the correct techniques for curing these issues, every one of the feminisms is still particularly with us. Therefore, there are congruities and unions, just as sharp discussions among the various feminisms.

3.1.1. Marxist and Socialist Feminisms

The different parts of feminism called theories sometimes, yet it does not fare to deal with these movements as a mere theory. Each movement of feminism attempts to figure out a solution for a particular problem. In extension, the problems are not only related to women, but it is related to the concept of gender and gender equality in society. Different societies and different problems were the basic sources for emerging those movements. Feminism could be the best way to comprehending the gendered social organization. It also leads to social actions and changes if it has been used perfectly, distant from the radical way. The explanation behind a significant part of the adjustment in women's activist speculations is that with more profound testing into the inescapability of sexual orientation disparity, Women's activists have grown progressively complex perspectives about sex, sex, and sexuality. Sex is presently comprehended to be societal position, an individual personality, and many connections among ladies and men, and among ladies and men. Sex is never again considered as a piece of single direction information or essential material for social courses of action, however a mind-boggling interchange of qualities, hormones, physiology, condition, and conduct, with circle back impacts. Sexuality is comprehended to be socially developed just as physiologically based and sincerely communicated. The main point women's activists have worried about sex disparity is that it is anything but an individual issue, yet profoundly imbued in the structure of social orders. Sexual orientation disparity incorporated with the association of marriage and families, work and the economy, governmental issues, religions, expressions of the human experience, and other social creations and the very language we talk. Making ladies and men equivalent, along these lines, requires social and not singular arrangements. The women's activist gathered

points of view of the most recent 35 years into three general classes that mirror their hypotheses and political procedures concerning the gendered social order. These are gender reform feminisms, gender resistant feminisms, and gender revolution feminisms.

Marx's examination of the social structure of private enterprise should apply to individuals of any social attributes. On the off chance that possessed the methods for creation, an individual from the industrialist class; if a person sold work for compensation, it refers that that individual from the low level. That would be valid for ladies too, then again, actually until the finish of the nineteenth century, wedded ladies in industrialist nations were not permitted to claim the property in their name; their benefits from any organizations they ran and their wages had a place with their spouses. Even though Marx perceived that laborers and industrialists had spouses who worked in the home and dealt with the kids, he had the wrong spot for homemakers in his investigation of free enterprise. It was a Marxist woman's rights that placed homemakers into the structure of a free enterprise. Homemakers are essential to free enterprise, in reality to any modern economy, because their unpaid work in the home keeps up supervisors and laborers and imitates the up and coming age of managers and laborers (and their future spouses). Besides, if a middle-class spouse falls on difficult occasions, his significant other can do refined work in the home, for example, dressmaking, to procure additional cash, or take a short or low maintenance work, normally whitecollar. At the point when a specialist's wages fall beneath the level expected to nourish his family, his better half can go out to work for compensation in manufacturing plants or shops or other individuals' homes, or transform the house into a little production line and put everybody, once in a while including the youngsters, to work. The housewife's work, paid and unpaid, is for her family. Marxist and communist feminisms severely reprimand the family as a wellspring of ladies' persecution and abuse. In the event that a lady works for her family in the home, she should be bolstered, thus she is monetarily subject to the "man of the house," as her youngsters. On the off chance that she works outside the home, she is as anticipated to satisfy her local obligations; thus she winds up working twice as hard as a man, and generally for significantly less pay. Wellspring of sexual orientation disparity has changed. In nations that give all moms paid leave when

the introduction of a kid and that provide flexible childcare. Yet, that arrangement puts the weight of youngsters absolutely on the mother and urges men to quit family duties by and large. To neutralize that pattern, women's activists in the administration of Norway apportioned a specific segment of paid childcare departs to fathers in particular. Ladies in the previous socialist nations had what liberal women's liberation in industrialist economies always needed for ladies - All day occupations with state-upheld maternity leave and childcare administrations. Be that as it may, Marxist and communist women's activists guarantee that the welfare state can be paternalistic, substituting open man controlled society

For a private man controlled society. They contend that male-ruled government strategies put the state's advantages before those of ladies: When the economy needs laborers, the state pays for youngster care depart; with a down-turn in the economy, the country decreases the advantages. So also, when the state needs ladies to have more youngsters, it curtails premature births and prophylactic administrations. Ladies' status as a save armed force of work and as a kid maker is consequently the same under communism than under private enterprise. The arrangement of ladies' financial reliance on men in this manner can't only be pursued work, mainly if occupations keep on being sexual orientation isolated and ladies' work paid not exactly men's. Communist woman's rights had an alternate answer for the gendered workforce than liberal women's liberation's program of governmental policy regarding minorities in society. It was a similar worth. In looking at the reasons why ladies and men laborers' compensations are so discrepant, defenders of practically identical value found that wage scales are not set by the market for work, by what a specialist is worth to a business, or by the laborer's training or different accreditations. Practically identical worth projects analyze employments in customary ladies' occupations, for example, secretary, with conventional men's jobs, for example, car technician. They give a point esteems for capabilities required, abilities utilized, the degree of obligation and authority over different laborers, and risk. Compensations evened out for employments with an approximate number of focuses (which speak to the "value" of the post) Even though similar worth projects don't get rid of gendered work isolation, women's activist

defenders contend that raising the pay rates of ladies doing conventional ladies' employments could give the dominant part of ladies financial assets that would make them less subject to marriage or state benefits as a method for endurance. (Lorber, 1997: 11-16).

3.1.2. Multi-ethnic Feminism

All through the twentieth century, social pundits have contended that no. one part of the disparity is a higher priority than some other. Ethnicity, religion, social class, and sex include a complex various leveled stratification framework in which privileged, hetero, white people persecute lower-class Ladies and men of impeded ethnicities and religions. In coaxing out the numerous strands of persecution and misuse, multi-ethnic women's liberation has demonstrated that sex, ethnicity, religion, what's more, social class are fundamentally interwoven connections. Multi-ethnic woman's rights make the stance point of view astride. Further. It isn't sufficient to dismember a social establishment or region of a social idea from a lady's perspective; the perspective has to incorporate the encounters of ladies and men of various ethnic gatherings and religions and should likewise mull over social Class and financial conditions. Qualities, personality, and awareness of self-established in all the significant social statuses. Ethnicity, religion, social class, and sexual orientation are the dividers and windows of our lives; they structure what we experience, do, feel, see, and at last, accept about ourselves as well as other people. As Patricia Hill Collins calls attention to in an ongoing remark on outlook hypothesis, these encounters are not person, be that as it may, have a place with gatherings; along these lines, they are an indispensable wellspring of both a world see and a feeling of personality (Lorber, 1997: 24).

The primary point made by multi-ethnic woman's rights is that the subordinate gathering isn't stamped just by sexual orientation or by ethnicity or religion, however, is in a common area in different frameworks of Control. Men are as mistreated as ladies, yet men and ladies of distraught gatherings frequently abused in various courses in the United States, Black men rebuffed for their manliness; Black ladies seen as sexual items or moms. In this way, bunch awareness mirrors all social statuses on the double. Multi-

ethnic social women's liberation finds the quality, in what ladies of each culture produce in regular daily existence: quilts, people melodies, celebratory moves, bubbly nourishment, enlivened dishes, weaving, and weaving are all piece of a lively ladies' way of life. These ladies' modes of quality and writing are intuitive and genuinely expressive. They are what could be compared to men's rebellious social preparations, for example, jazz and rap, and similarly unmistakable from the prevailing gathering's method for talking and thinking. A lady of an impeded ethnic conference may not feel faithfulness or on the other hand, personality with "all ladies." But she may likewise contact distanced from the men of her gathering if they are abusive to ladies in light of traditional male-centric culture or because they are themselves subjected by men at the highest point of the pyramid. The awareness of subjection and the types of battle may be diverse for ladies and men; the other man may need to discover the voice stifled by prevailing men; the other lady may need to find the voice smothered by both predominant and subordinate men (Lorber, 1997: 25-26).

3.1.3. Standpoint Feminism

Sex resistant feminism has created numerous debates inside women's activist circles. A sharp study of what has been called social women's liberation centers around its cases of essential contrasts among people, its perspective on heterosexuality as coercive and possibly fierce, its valorization motherhood, the advancement of a different and unmistakable lady's way of life established in female bodies and educational encounters. Numerous women's activists feel that these perspectives are a return to natural legitimizations of ladies' inadequacy and that dissident governmental issues segregate and ghettoize ladies and dispossesses affiliating with women's activist men to change the more extensive society. A lady focused viewpoint was a required remedial to sexual orientation daze neutralism that at last appeared to advocate that ladies become simply like men - work-arranged, free of obligation regarding childcare, and explicitly "freed." Indeed, when ladies tried to copy men, they wound up working a twofold move (all day work and proceeded with duty regarding running a home); they felt regretful for disregarding their youngsters (scarcely any men shared child-rearing similarly). They

were powerless against date assault and explicitly transmitted infections. In any case, the focal point of the safe sex feminisms on "lady" is inconvenient. Are ladies so solid that they can generally be relied upon to have comparative encounters and a unitary point of view? Do sexual orientation safe feminisms make a general woman that is working-class, Western, hetero, and white? Does this worldwide Woman smother other ladies' voices? How might they be heard? Ethnic and common laborers women's activists feel they can be "womanist" without male-slaming. Hetero and androgynous women's activists state they can have associations with men and keep their self-governance. Common libertarian women's activists loathe the calls for control of erotic entertainment. Out of these studies have gone to a gathering of feminisms that manage the logical inconsistencies of safe sex feminisms, mainly the inquiries of the solidarity of ladies, the favored point of view of ladies' stance, the wellspring of character in personality legislative issues, and the complexities of sexuality (Lorber, 1997: 23).

Radical, lesbian, and psychoanalytic women's activist speculations of ladies' persecution combine in point of view woman's rights, which abandons protection from an encounter with the familiar sources of information and qualities. The principle thought among all the sexual orientation safe feminisms is that ladies and ladies' points of view ought to be fundamental to theory, culture, and legislative issues, not undetectable or negligible. Whoever sets the plans for logical examine, whoever shapes the substance of training, whoever picks the images that saturate social creations has domineering power. Authority is the belief system that legitimates a society's unchallenged suppositions. In Western culture, the supports for a considerable lot of our thoughts regarding ladies and men come from science. We put stock in logical "realities" and seldom question their objectivity. Viewpoint woman's rights is a study of standard science and sociology, a strategy for women's activist research, and an examination of the power that lies in delivering information. Put, stance women's liberation says that ladies' "voices" are not the same as men's, and they should hear if ladies are to challenge domineering qualities. The effect of the ordinary world in its experiential reality and the structures that farthest point, shape, sort out and infiltrate it are distinctive for individuals in various social areas - however, particularly for ladies and men since

Western culture is so gendered partitioned. Men don't perceive that the information they produce furthermore, the ideas they utilize leave their very own understanding. Instead, they guarantee that their logical work is all-inclusive, General, impartial, and objective. In any case, ladies realize that it is incomplete, specific, manly, and abstract since they see the world from an alternate edge, and they have prohibited from quite a bit of science. The establishing for point of view hypothesis originates from Marxist and communist women's activist hypothesis, which applies Marx's idea of class-awareness to ladies, and psychoanalytic women's activist hypothesis, which portrays the gendering of the oblivious. Point of view women's liberation contends that as physical and social reproducers of youngsters - out of body's feelings, thought, and sheer physical work - ladies are grounded in material reality in manners that men aren't. Ladies are answerable for the vast majority of the regular work, regardless of whether they profoundly instructed, while exceptionally prepared men concentrate on the conceptual and the savvy person (Lorber, 1997: 26). Since they firmly associated with their bodies and their feelings, ladies' oblivious, just as an informed perspective on the world, is unitary and concrete. On the off chance that ladies delivered information, it would be significantly more in contact with the natural, material world, and with the connectedness among individuals. In spite of the fact that men could without a doubt do inquire about on and about ladies, also, ladies on men, angle women's liberation contends that lady scientists are progressively delicate to how ladies see issues and set needs, and in this manner would be better ready to plan and lead inquire about from a lady's perspective.

It isn't sufficient, in any case, to add more ladies to explore groups or even have them head them, these ladies must have a women's activist Perspective. They must be suspicious of standard ideas, which legitimize built-up lines of intensity, and perceive that "actualities" reflect current qualities and history. The more significant part of all, they need to benefit ladies' understanding. Be that as it may, is all ladies' experience the equivalent? What's more, aren't the "realities." created from a lady's point of view similarly as one-sided as those Made from a man's perspective? In "Arranged Pieces of information: The Science Question in Feminism and the Privilege of Partial Point of view" (Haraway, 1988: 575-599)

A paper that was a discourse on Sandra Harding's momentous *The Science Question in Feminism*, Donna Haraway proposed a Way out of the issue. She satates

that all information arranged, similarly, as a point of view, women's activists guarantee, yet circumstances vary, thus making all points of view. Certainties, in this way, must be fractional. This decent variety is a quality, not a shortcoming, in woman's rights.

3.1.4. Ecofeminism and Capitalism

Capitalism is dependent on man-centric thinking, male arrogance, and its related androcentric morals of authority. It imperium as in the exploitative connections viz, vanquisher to vanquished, man to lady, and human to nature. The male-centric goals of ladies and life, science and improvement and basis and mindfulness, have carried us to this oppressed circumstance where we can see the destiny and predicament of ladies and the hopeless harm caused to nature and the natural assets, which has prompted its weariness. As said previously, the earth is kicking the bucket. Its gifts are stopping. The essential, evolved way of life influenced long back. We are fabricating more urban communities and production lines and have become a consumerist society, yet our property, water, air, and timberlands are lessening step by step. In India itself, the rate at which the backwoods are getting lost is alarming. It evaluated that more than one million hectares of backwoods lost because of different reasons (Ranjith, 2017: 19). It is likewise slaughtering the different species that exist, mainly when the tropical downpour woods influenced, and they are the ones that influenced the most. These are not by any means the only impacts of exhaustion of the forested areas. The entire earth is very nearly demolition. The environmental change that is pervasive right now is the aftereffect of this misuse of nature. Every day people are making it hard for the species to make due on the outside of the earth for the sake of advancement and modernization. Mammoth nourishment organizations are licensing the essential nourishment items and yields; creatures and their objects are not prohibited also. The transformations for the sake of nourishment and creature items are changing the current society to a minor consumerist and apathetic one.

We are making a network, which is narrow-minded and concerned uniquely about their prosperity and solace. They are not stressed over the dangers they are preparing for nature. The earth is confronting extraordinary threats. The repeat of regular

cataclysms, for example, floods, dry seasons, the exceptional change in the atmosphere, softening of icy masses, tidal waves, rising ocean levels shows the approaching peril that the earth may confront in no time if the man isn't prepared to alter his way of life. Vandana Shiva conceptualizes this misuse briefly when she expresses that "Nature contracts as capital develops. In nature's economy, cash isn't the cash, and it is life. The development of the market can't illuminate the very emergency it makes". All these come full circle in the enduring of the ladies. Because of the ascent of the man-centric methodology in the public arena, ladies were not taught or refined as before, and they remain gullible about how to secure themselves in different circumstances, including floods, hurricanes, or some other frequent disasters. They not prepared for those (Ranjith, 2017: 20).

A considerable lot of them don't have a clue about lifesaving abilities like swimming, climbing, adapting procedures; thus, they are not even fittingly guided to spare themselves in all these essential circumstances. On the off chance that at all they endure, the ladies and young ladies become endanger to intimidation and sexual orientation-based mercilessness. The bits of proof of these could be founded far and wide, dominatingly in the purported 'underdeveloped nations.' Ultimately, ladies become the bearers of the results of all these. Be it local, social, or financial, and they need to tolerate the brunt of the hatred of man or the male-centric disposition.

Private enterprise is dependent on male-centric thinking, male closed-mindedness, and its related androcentric morals of authority. It imperium as in the exploitative connections via, winner to vanquished, man to lady, and human to nature. The male-centric goals of ladies and life, science, and advancement and method of reasoning and mindfulness have carried us to this oppressed circumstance where we can see the destiny and predicament of ladies and the hopeless harm caused to nature and the natural assets, which has prompted its fatigue. As said previously, the earth is biting the dust. Its gifts are stopping. The essential natural pecking order was influenced long back. We are fabricating more urban communities and production lines and have become a consumerist society; however, our property, water, air, and backwoods are lessening step by step. In India itself, the rate at which the backwoods are getting lost is alarming. It

assessed that more than one million hectares of timberlands lost because of different reasons. It is additionally executing the different species that exist, mainly when the tropical downpour backwoods influenced, and they are the ones that are affected the most. These are, by all accounts, not the only impacts of consumption of the forested areas.

The entire earth is nearly obliteration. The environmental change that is common as of now is the aftereffect of this misuse of nature. Every day people are making it hard for the species to get by on the outside of the earth for the sake of advancement and modernization. Mammoth nourishment organizations are protecting the everyday nourishment items and harvests; creatures and their items are not prohibited also. The unrests for the sake of nourishment and creature items are changing the cutting edge society to a negligible consumerist and weary one. We are making a network, which is childish and concerned distinctly about their prosperity and solace. They are not stressed over the dangers they are preparing for biology. The earth is confronting incredible risk. The repeat of common catastrophes, for example, floods, dry spells, the extreme change in the atmosphere, liquefying of icy masses, tidal waves, rising ocean levels demonstrates the approaching risk that the earth may confront without further ado if the man isn't prepared to alter his way of living. Vandana Shiva conceptualizes this misuse concisely when she expresses that "Nature contracts as capital develops. In nature's economy, cash isn't the cash, and it is life. The development of the market can't unravel the very emergency it makes" (Ranjith, 2017: 20). All these come full circle in the enduring of the ladies. Because of the ascent of the male-centric methodology in the public eye, ladies were not instructed or refined as before, and they remain frank about how to ensure themselves in different circumstances, including floods, tropical storms, or some other normal disasters. They not prepared for those. Vast numbers of them don't have a clue about lifesaving abilities like swimming, climbing, adapting methodologies, and so forth; thus, they are not even suitably guided to spare themselves in all these significant circumstances. If at all they endure, the ladies and young ladies become jeopardize to pressure and sexual orientation-based severity. The bits of proof of these can be found the world over, overwhelmingly in the purported 'underdeveloped nations.'

Ultimately, ladies become the bearers of the results of all these. Be it local, social, or financial, and they need to endure the brunt of the malice of man or the man-centric demeanor. During the most recent decade, Zimbabwe acquainted sun-powered cookers with their womenfolk, to liberate them from the challenges of the kindling assortment. That could see as a dynamic advance taken towards the Upliftment of ladies by securing them and making their life progressively agreeable. Tragically, this incredible task fizzled because their men restricted the arrangement since they didn't need ladies to become familiar with another innovation that they were uninformed of it. This patriarchic methodology is keeping ladies from rising all through the world. We could instead gather that men know the power and characteristics of ladies. He realizes that ladies are fit for accomplishing anything and rule the world. He very surely understands that once the ladies understand their capacity and potential, the world will be represented by them. Tragically, they see the world through their patriarchic perspective, where they smother everything (Ranjith, 2017: 23).

They neglect to understand that ladies are the exemplification of a few characteristics that they don't have, for example, sympathy and continuance. Functional improvement can happen just when ladies and men viewed as equivalent. Ladies can work for the wellbeing of both nature and humankind. The world needs to perceive the privileges of ladies throughout everyday life. They are the suppliers of the family. In an agrarian culture, particularly in Asia and Africa, ladies are the ones who, for the most part, develop nourishment harvests, vegetables, and others for the nourishment necessity of their family. The astonishing component is that a considerable lot of these ladies who work for their families need authority over the land or different assets. We, as a world, need to comprehend that we need ladies to accomplish all-encompassing advancement and to switch the impacts of the misuse done to nature. As Patricia Hynes correctly stated;

Enabling ladies through access to credit and specialized preparing, through land proprietorship and equivalent monetary and political basic leadership jobs is vital to relieving and adjusting to environmental change in both creating and created nations (Hynes, 2017: 1).

It was just the ladies who raised the issues of savagery against ladies, conceptive, and childcare issues caused because of atmosphere changes and contamination. At the point when free enterprise planned for improving the pace of Generation, the free enterprise or man-centric culture blinded towards the expanding imbalance in the network. Ladies needed to approach to show that advancement must be dispersed similarly through all parts of life, social, financial, and social. At precisely that point, there will be an equalization in the public eye. The idea of ecofeminism, which was gotten by the tireless endeavors of individuals like Vandana Shiva in India and others around the globe, enabled ladies. These ladies constrained the world to consider the relationship of both nature and people. At the point when the world contracted into a little town, we ought not to overlook our neighborhood. Ample opportunity has already past that the world needs to move from the dualistic approach and perceive the worth and significance of ladies. The ladies' nature connection ought to be recognized as we have bounteous proof at this point on how seriously are the ladies influenced when the earth around them is destructed and during natural disasters. The chains of command, subjection, and viciousness realized by the male-centric culture disposed of it. The hatred towards the earth can be likened to the threatening vibe toward a lady's body. At the point when the free enterprise society attempted to advance improvement, commandingly wiping out different elements, including nature, it produced insecurity on the planet. It additionally caused various unsalvageable harms as well. Eco feminists put stock in all-encompassing advancement by bringing all the living creatures together. The Eco feminists continually attempted peaceful methods for a fight. A large portion of the social developments over the most recent couple of decades in India was environment-related and spearheaded by ladies. Numerous others are quietly adding to cultural advancement through the preservation of the earth around them. All these ecofeminism developments and approaches give India a goal of a superior 'green future,' where there will be correspondence, independence, and agreement among every living being.

As a woman, I have no country.

As a woman, I want no country.

As a woman, my country is my world.- Virginia Woolf. (Ranjith, 2017: 24)



CHAPTER IV

4. *GILGAMESH, THE GATE TO WOMEN'S COUNTRY. BLACK MILK*

4.1 The portrait of women and nature in The Epic of Gilgamesh

The epic of Gilgamesh is a significant literary legacy; therefore, it is the centric topic of the thesis. The epic of Gilgamesh has so many factors to be counted as the most significant literary works. First of all, it is the first literary work ever, it exposes the image of ancient humankind, and it shows different evidence of the civilization of that epoch. The capacity of the Babylonian Epic of Gilgamesh in teaching method was its utilization as a copybook in the Akkadianized prospectus that replaced the overwhelmingly Sumerian layout of the Old Babylonian time frame in the mid-second thousand years. It persevered through minimal changes as far as possible of cuneiform composition. Proof thought about in the early hundreds of years of this period, however abundant in the mid-to the late first thousand years. In the new second thousand years, the sonnet experienced by tenderfoot understudies (as at Nippur). Propelled understudies additionally examined it close by folktales, tales, assortments of savvy maxims, and expert legend of divination and expulsion (as at Emar). During the later period, understudy copyists likewise presented to Gilgamesh at two different stages in their instruction. In the first place, as learners simply after they had gone during that time some portion of their investigations, during which they educated with the current political and strict philosophy. Somewhere else, this circumstance outlined as pursues: "in the late second, and the first thousand years, the Babylonian Epic of Gilgamesh had two capacities in preparing copyists. It was a decent story and in this way, valuable, in little amounts, for supreme novices.

What is more, as a troublesome exemplary of customary writing, it was learned at more extended length by senior students approaching the finish of their preparation" (George, 2004: 5). The recognition of the legend and the trouble of language gave this significant lyric life in the study hall. Plus, similar to the next abstract writings replicated at Emar, permeated with a profound philosophical quality that accepted useful for

understudies' scholarly improvement. Where archives remained some portion of a custom for quite a long time, it is unavoidable that the utilizations to which they put changed after some time, in other words, bilingualism concerned as demonstrative of "learnedness." Story and lyrics counted as a minimal scholastic of old Babylonian artistic writings (Wasserman, 2003: 179). It is sheltered to expect that the academic capacity watched for the ballad of Gilgamesh was an ensuing improvement. It was likewise past Shakespeare's envisioning that Hamlet and King Lear should locate their most stretched out group of spectators as set messages in many school assessments. Here, at that point, the capacity is not driving us in the method for type. It reveals insight into one "gathering" of the sonnet: even as their educators transfixed and entranced by it. Numerous Babylonian scribal understudies unavoidably found the lyric antiquated, insignificant, and exhausting (for a dream of two such experiences in the eighth and second hundreds of years see (George, 2004: 7).

There is no doubt that religion takes a great place in human life; throughout history, it was an excellent source to understand the beginning of life and the planet. The stories that exist in ancient religious books inspired modern humans to search and interpret the first events (Acocella, 2019: 1). These stories are different from one book to another. The variation of the religious sources stimulates scholars to depend on different sources such as literature and archeology. The mid-nineteenth century was when a lot of Western individuals started to question the authentic truth of the Bible. Is it true that it was the situation that altogether slipped from Adam and Eve, whom God made in His picture and set in a lovely nursery and afterward, as a result of their wrongdoings, exiled from that point? Did their relatives intensify their fiendishness, to the point where God chose to suffocate them all in a vast flood? Also, did he, subsequently, seeing the demolition he had fashioned, make a contract with the one enduring family, that of Noah, promising that he could never again threaten his creation? "While the earth remained," he chose, as per the King James Bible, "seedtime and collect, and cold and warmth, and summer and winter, and day and night will not stop." For hundreds of years, these stories support individuals. Even though we may sin, we could seek after God's benevolence, since that is the thing that he had vowed to Noah. By the mid-

eighteen-hundreds, nonetheless, researchers from different young field's geography, archaic exploration, and fossil science were delivering proof that the earth was a lot more seasoned than anybody had suspected, and that human social orders had existed well before the dates doled out to the Creation and the Flood. In 1859, Charles Darwin, in his "Starting point of Species," set forth a hypothesis recommending that individuals may be plunged not from Adam and Eve yet lower creatures, things with hiding. As anyone might expect, such thoughts experienced vivacious restriction. Numerous researchers and researchers tried harder to discover proof of the reality of the Bible. Simultaneously Darwin was composing his book, a young Londoner, George Smith, who had left school at fourteen years old and utilized as an etcher of banknotes, got interested in reports of ancient rarities that were being turned up by pilgrims in what is today Iraq and sent to England. As David Damrosch writes in *The Buried Book* (2007), Smith spent his lunch breaks at the British Museum, concentrating its property. The staff, in the long run, saw him, and, in 1866, the administration contracted him to help break down the massive number of dirt shards that had been sent there years sooner and had been lounging around in the gallery's stockpiling boxes. The site they originated from was Nineveh, a famous city in old Mesopotamia, and the explanation such vast numbers of tablets found in one spot was that they were the remaining parts of an outstanding library, that of Ashurbanipal, a lord of the Neo-Assyrian Empire in the seventh century B.C. At the point when the tablets first uncovered, nobody could peruse the inquisitive looking content, later called cuneiform, in which they composed. Researchers took a shot at it for quite a long time.

Presently George Smith joined the chase. He read the shards for around ten years, and it was he who found the most acclaimed section engraved on them, a record of an extraordinary flood clearing out practically the entirety of humankind, with short time's family enduring. At the point when he read this, he turned out to be eager to such an extent that he hopped out of his seat and went around the room, removing his garments. This old record could bolster the reality of Genesis, or so it appeared to Smith. Also, to other people. In 1872, when Smith displayed his discoveries to the Society of Biblical Archeology, even William Gladstone, the Prime Minister, was in participation. The

disclosure became headline news crosswise over Europe and the United States. Before long, London's Daily Telegraph gave Smith an award to go to the area to check whether he could add to his discoveries. Inside days, he hit the jackpot, a shard that seemed to finish the flood story, and the British Museum financed two further trips for him. Secondly, he passed on of looseness of the bowels in Aleppo, at the age of thirty-six. He never lived to comprehend that he had not demonstrated the reality of the Old Testament with his earth tablet. (Both flood accounts could be slid from more seasoned sources, entirely potentially anecdotal.) He had accomplished something different, however. He had found what was at that point, and still is, the most established long ballad on the planet, "Gilgamesh." (Acocella, 2019: 1)

Gilgamesh shows up in the primary line. He is the King of Uruk, a magnificent, high-walled city in southern Mesopotamia. His mom was a goddess, and his dad a human. As needs are, he is an excellent example of a man, eleven cubits (seventeen feet) tall, and four cubits from the areola to the areola. He isn't a worthy ruler, in any case. He wearies the youngsters of his city in athletic challenges. When they wed, he demands the droid du seigneur: he, not the man of the hour, goes through the wedding night with the lady of the hour, the individuals of Uruk whine to the divine beings about Gilgamesh's conduct. Accordingly, the mother goddess, Aruru, squeeze off a bit of earth and, from it, molds another individual, Enkidu, to be a companion to Gilgamesh and occupy him from his unfortunate propensities. Enkidu is a goliath, as well, however not as large as Gilgamesh. At the outset, he is a lot of like a creature. His body secured with hair. He runs with the gazelles and beverages with them, on every one of the fours, at the water gap. In any case, he has human insight; he consistently discharges his creature associates from traps. At the point when one of the nearby trapper's questions that Enkidu is meddling with his work, he is told to bring a sanctuary prostitute, Shamhat, to the water gap that Enkidu frequents and has her sit at the edge. (There were such creatures as sanctuary whores, aficionados of nearby fruitfulness goddesses, in numerous old social orders. This was a regarded calling.) Enkidu shows up. Shamhat spreads her legs, and he is a split second surrender. With what must be the most strong erection in writing, he connects with Shamhat is a continuous demonstration of sex for six days and seven

evenings. At that point, he gets drained, and Shamhat takes him to a shepherds' settlement (Acocella, 2019). Without precedent for his life, he eats bread. He likewise drinks seven goblets of beer, and he begins to sing. Be that as it may, when he attempts to rejoin the gazelles, they disregard him. Catastrophe hence enters "Gilgamesh." Through having intercourse with a person and eating human nourishment, Enkidu has become a man, and nothing will ever be the equivalent for him.

For instance, he presently has ethics. At the point when he catches wind of Gilgamesh's activity of the droid du seigneur, he gets irritated. He goes to Uruk and brings Gilgamesh into a battle.

The door frames shake, the dividers shudder, yet inevitably, the two men tired of the dispute and choose to be companions. Gilgamesh acquaints Enkidu with his mom, the goddess Ninsun. She doesn't care for him. Who is his kin? She inquires. In this way, scorned, Enkidu sobs, and Gilgamesh, to perk him up, proposes an experience: both of them will go to the Forest of Cedar, execute its defender, the beast Humbaba, and reap some cedar wood for building ventures in Uruk. Humbaba is no ordinary beast. He resembles a fume or a bad dream. He has seven emanations in which he can wrap himself, and which he can convey, as a method for the guard. As Gilgamesh and Enkidu approach, he insults them. "Bring forth of a fish," he calls the bastard Enkidu. He discloses to Gilgamesh that backwoods flying creatures will before long be devouring his body parts. Even though he is shaking with dread, the two men hold onto him. Gilgamesh dives a dirk into his neck, Enkidu tears out his lungs. The atmospheres flee. At that point, the men chop down a few monster cedars, construct a boat, and, with Gilgamesh wielding the head of Humbaba, sail back to Uruk. When home, Gilgamesh washes, puts on clean garments and shakes out his long hair. Seeing him, Ishtar, the goddess of affection and war, is astonished, and shouts to him, proposing marriage: "Award me your natural products, O award me!" She will give him a chariot of lapis lazuli and gold, she says. His ewes will bear twins; his goats will bear triplets (Acocella, 2019: 1).

Gilgamesh reacts by interested how he would benefit from wedding her. You are a brazier that goes for the dogs; he advises her. You are an entryway that lets in the

breeze, a royal residence that falls over its warriors, and a water skin that releases, a shoe that squeezes the foot. The men that you cherished: what was the fate of them? One, you transformed into a frog, another into a wolf. Not this time, he says. Ishtar, much offended, approaches Heaven, to her dad, Anu, and solicits to be given the Bull from Heaven to retaliate for these abuses. Slipping to Uruk with the goddess, the considerable mammoth does genuine hurt even as it lands. One grunt and the earth opens up; a hundred men fall into it, a subsequent grunt and another pit open; 200 men are gobbled up. On the third grunt, when the split opens, Enkidu falls into it, however just up to his midsection (since he is a goliath), and he gets a handle on the bull by the horns. It trickles all over. It craps on him. Be that as it may, Gilgamesh cuts it in the neck, and it bites the dust. At the point when Ishtar fights, Enkidu detaches one of the bull's backside and tosses it at her, saying that he would cheerfully have ripped off her appendages and flung them at the brute. He and Gilgamesh, at that point, wash their hands in the Euphrates and, fastening one another, arrival in triumph to the royal residence. "Who is the best among men?" Gilgamesh asks his serving housekeepers. "Who the most heavenly of colleagues?"

The triumph is fleeting. That very night, Enkidu has a fantasy that to offer reparations for the wrongdoing of killing the Bull of Heaven, one of the two men must kick the bucket. Nobody needs to ask which Enkidu sickens. He begins to whine. For what reason would he be able not to have been executed in battle? That way, individuals would recall him. In any case, at that point, the tablets sever. As Michael Schmidt composes, Enkidu has "Approximately thirty so far quiet lines to offer his dearest Gilgamesh farewell and die." (Acocella, 2019: 1)

There was a genuine ruler called Gilgamesh; it appears. Or on the other hand, at any rate, his name shows up in a rundown of rulers gathered around 2000 B.C., and he most likely lived in the first half of the third thousand years B.C. For in any event a thousand years after his passing, sonnets expounded on him in different Mesopotamian dialects. At that point, at some point somewhere in the range of 1300 and 1000 B.C., one Sin-leqi-unninni (his name signifies "The moon god Sin hears my petitions") gathered and altered the narratives. We may call Sin-leqi-unninni a recorder or a redactor. As

indicated by one researcher, he was likewise an expert exorcist. What makes a difference is that he pulled together the Gilgamesh lyrics that he had within reach and, including this and erasing that, and joining a start and an end, he made a brought together scholarly work, in his language, Akkadian. This structure is the thing that Assyriologists call the Standard Version of *Gilgamesh*. It etched on eleven tablets, back, and front, with about 300 lines on every tablet.

We don't have a total duplicate of Sin-leqi-unninni's tablets. Through the activities of the time, wind, and, most importantly, war Nineveh, with Ashurbanipal's library, was assaulted and annihilated by neighboring powers in 612 B.C., a lot of the content lost. A portion of the gaps stopped with material from other Gilgamesh ballads, however even once that done, pertinent areas are absent. Of an expected thirty-600 lines, we have just thirty-200, entire or partially. (Interpretations regularly supply ovals where the content is missing, and use italics and sections to stamp fluctuating degrees of guess.) Besides, what we are taking a gander at, after the inclusions, is an interwoven of writings made at different occasions and places, in what is regularly unique, whenever related, dialects (Acocella, 2019: 1). One profoundly regarded interpretation, by Andrew George, a teacher of Babylonian at the University of London's School of Oriental and African Studies, gives what survives from Sin-leqi-unninni's content and afterward affixed the "Pennsylvania tablet"; the "Yale tablet"; the "Nippur school tablet," in Baghdad; the "parts from Hattusa" (presently Boğazköy, in focal Turkey, etc. Researchers can't stand to overlook these exceptions, because the images that establish cuneiform, up to a thousand of them, changed throughout the thousand years that delivered Sin-leqi-unninni's materials. So the word for "goddess of affection and war" on a section in Baghdad might be not quite the same as its simple in the vitrines of the British Museum. To be sure, implications may change in the present just as additional disclosures made. After another piece became known in 2015, George composed that the enthusiastic Enkidu and Shamhat had not one but rather two weeklong sex acts before fixing to Uruk. The content has no steadiness. It moves in your grasp.

Additionally, the content was missing for such a long time that it is moderately new to us. Schmidt assesses that researchers have considered the Iliad and the Odyssey

for around a hundred and fifty pages; the Aeneid, for around a hundred; "Gilgamesh," for just seven or eight. Interpreters of Homer and Virgil could think back on crafted by incredible ancestors, for example, Pope and Dryden. Not so with "Gilgamesh." The main kind of-complete Western interpretation created toward the finish of the nineteenth century. I was not shown the sonnet in school, nor was anybody I know. There is no official convention for understanding it. Current interpreters are necessary without anyone else (Acocella, 2019: 1).

In one convention of replicating the content closures now, yet tablets from the city of Ur give a continuation, which offers an increasingly unequivocal exercise in how to think about the dead. The recorded implications it contains that this continuation was most likely a later expansion that began in the city-territory of Girsu. Enkidu reports that the shades of the 'children of Sumer and Akkad'. Especially of Girsu have been overwhelmed by Amorite tribesmen, who repel them from the spots in the Netherworld where the drinks of freshwater are gotten from the world above and constrain them to manage with foul, contaminated water. The entry implies the circumstance that got in Sumer in the late third thousand years BC when the state-administered by the Third Dynasty of Ur crumbled under the weight of Amorite attacks. It elite intrusion, and the settled individuals of the urban communities of lower Mesopotamia, all of a sudden ended up represented by Amorite line of traveling plummet. The individuals who had political and financial clout under the lords of Ur no uncertainty much disdained the loss of it to newcomers.

When Bilgames finds that his progenitors in the Netherworld have endured a similar destiny as different 'children of Sumer and Akkad' he is disgraced into dutiful devotion: in the ballad's decision he is provoked to design statues of his precursors, to found grieving customs for them and to train the individuals of Girsu in similar functions. By this implies, the dead are assuaged and don't undermine the living. One message of this contemplation on a man's desires in existence in the wake of death was subsequently the consolation of devout conduct towards the dead and the solution of the best possible custom. Ballgames' unique relationship with such function is affirmed by new managerial reports which notice the 'Bank of Bilgames' like a spot where the

leaders of Girsu did make contributions to the shades of their family members. A form of the other 50% of the content, from line 172 onwards, was rendered into Akkadian in ancient times and made up Tablet of the Babylonian 'Arrangement of Gilgamesh.' In that form, Bilgames petitions the Moon God, just as Enlil and Ea (Enki), for help in safeguarding Enkidu. An interpretation of the Akkadian content pursues the Sumerian lyric (Michalowski, 2011: 25).

The epic is a masterpiece; it held so many interpretations it contributed to literature and history. It is the best source to understand the beginning of civilization. What distinguishes Gilgamesh epic is the characters. The combination of ordinary humankind and the gods. In extension, the portrait of the society of Uruk, the variety of styles gives it a great value. The highlighted themes in that epic are friendship, love, nature, and divine power. Two female characters play a significant role in the epic, Ishtar and Shamhat. Back in Uruk Gilgamesh's excellence incites the longing of the goddess Ishtar, and she proposes to him. Gilgamesh disdains her, helping her to remember the destinies endured by her numerous previous successes. Ishtar is incensed and surges up to paradise. She convinces Anu, her dad, to give her the searing Bull of Heaven (the star grouping Taurus) so she can rebuff Gilgamesh with death. The Bull of Heaven causes devastation in Uruk, yet Gilgamesh and Enkidu find its shaky area and slaughter it. They affront Ishtar further and come back to the royal residence in triumph to praise their victory

Ishtar takes revenge on Gilgamesh by murdering his friend. The death of Enkidu influenced Gilgamesh and leads him to start his journey seeking for immortality. In grieving for Enkidu, whose demise has carried home to him his mortality, Gilgamesh leaves Uruk to meander the earth looking for the unfading Uta-Utnapishtim, whose mystery he desires proceeding as far as possible of the world. He goes to the mountains where the dusks and rises, he solicits the assistance from the scorpion-man who watches the path under the cliffs. Incapable of persuading Gilgamesh regarding the peril he courts the scorpion-man enables him to pass, and Gilgamesh races against time to finish the Path of the Sun before the Sun can get up to speed with him (George A., 1999: 73). He arrives at the furthest finish of the passage in the nick of time and winds up in a

nursery of gems. Past the nursery, by the coastline, carries on a clever old goddess. She sees a denying figure out there and, taking him to be a tracker, bars the entryway of her bar. Gilgamesh hears her and takes steps to break in. She asks what his identity is. He discloses to her how his companion has kicked the bucket and the amount he currently fears demise, and he invites her guide in the intersection of the ocean to discover Uta-Utnapishtim. She cautions him of the worthlessness of his journey and the threats of the Waters of Death, yet finally reveals to him where to create Uta-Utnapishtim's ferryman, Ur-Hanabi, with his team of Stone Ones. Gilgamesh surges down on the ferryman and his bizarre sidekicks.

At the point when the battling finished, he discloses his mission to Ur-shanabi and asks his guide in discovering Uta-Utnapishtim. Ur-shanabi uncovers that Gilgamesh has ruined his advancement by crushing the Stone Ones; however, he teaches Gilgamesh to make punting-shafts of great length as elective methods for a drive. They leave on the boat with the shafts. At the point when the rods are altogether gone, Gilgamesh utilizes the ferryman's article of clothing to make a sail, and they cross the Waters of Death. Having landed, Gilgamesh recounts his story to Uta-Utnapishtim. Uta-Utnapishtim helps him to remember the obligations of lords and talks on the certainty of death and the transitory idea of life (George A. , 1999: 75).

Ishtar and Shamhat, the essential female characters in the epic, each one of them, affected Gilgamesh and Enkidu in a different way. Ishtar, by her revenge, made Gilgamesh search for immortality and think about death. Gilgamesh started his journey to look for a material that makes him immortal forever. His journey is directly related to nature, he passes mountains and rivers, and he deals with nature in its cruel and beautiful way. Although he was a king and he rules the whole city of Uruk, yet he realized that his power could not bring him immortality. These constrictions are similar to the recent life of human beings in which the developments and technology cannot prevent natural disasters or limit the power of nature. Gilgamesh's path is totally different from Enkidu, because he started his journey from the civilized city to nature, while Enkidu was living in the forest with animals and he moved to the city.

Shamhat has a significant role in civilizing Enkidu, she is the one who teaches him how to behave more like a human, she has set him up for the focal relationship of his life, and of the epic, his fellowship with Gilgamesh. She at that point drives him to Uruk, letting him know of the delights of living there and relating to him the fantasies Gilgamesh will have about him. Now, she drops out of the epic. She is nevertheless an occurrence, but a key one, in Enkidu's life. Her obligation in the story is to wean Enkidu from the mammoths and lead him to Gilgamesh; that practiced, she vanishes. She is a curious figure. Stable; however, Enkidu is, with the quality of the savage, her capacity that of sexuality is more prominent, and in that sense, she takes him. Yet, she isn't just a sexual image. She is from Uruk, and, similar to Gilgamesh later on, she speaks to the city, educating Enkidu regarding life in Uruk. As a delegate of the town, she is more educated than Enkidu. To start with, she is the thing that he needs. At that point, she realizes what he needs: she becomes something of an insightful lady (Bailey, 1970: 140). At long last, recounting Gilgamesh's fantasies, she turns into a soothsayer. Her association with Enkidu changes: it starts, however, doesn't end with sex. Having (as indicated by the Old Babylonian form) fulfilled and dressed Enkidu, she drives him like a little kid to human nourishment and drink. So she is mate, mother, and the ally to Enkidu; however, she is never his companion; his fellowship, his affection Enkidu holds for Gilgamesh and a relationship which will be ended uniquely by death. At the point when the mistress suddenly vanishes, Enkidu doesn't miss her. Enkidu's going back to the mammoths, in the wake of being fulfilled by the mistress, and his deathbed revile of the tracker, she demonstrates that he was fonder of the creatures than of her. This concurs with the way that she is a prostitute. There has been an academic contradiction about whether she is to comprehend as a hierodule, an enthusiast of Ishtar - henceforth not a typical whore. In the epic, two terms are utilized to depict her, unsafe, and shamhat, both use of the specialists of Ishtar in VI.166. Her status as a whore affirmed by the last reference made to her in the epic. Enkidu, toward a fantastic finish, laments an incredible way on which the prostitute set him. He mourns the loss of his first friends, the mammoths - a reality uncovered in his censure on the tracker (VII.iii.1-4). Kicking the bucket, he considers him to be as a fall, and the whore as a flirt and he reviles her

(VII.iii.5-22). Oppenheim's has prevailed with regards to remaking a piece of this troublesome section and has uncovered its etiological perspective, especially in line 6:

Come, prostitute, I will decree thy fate,
A fate that shall not end for all eternity.

This destiny, as the accompanying lines appear, involves living on the edge of the settlement, close to the city's decline stack. In any case, at that point, the god Shamash indicates out Enkidu that the socialized life the mistress acquainted him with has not been all awful.

Why, O Enkidu, curses thou the harlot-lass,
Who made thee eat food fit for divinity....?
And made thee have fair Gilgamesh for a comrade? (VII.iii.35 f., 38)

There is no doubt that the role of women is remarkable in the epic. It reflects the role of women in society by then. In extension, there are so many symbols that show the role of nature and its power (Bailey, 1970: 142).

4.2 The portrait of women and nature in *The Gate To Women's Country*

The Gate To Women's Country is a novel written by Sheri S Tepper. She is an American author; she is well-known for her science-fiction novels. In general, her books expose the problems of the second-wave feminism. This movement was mainly addressed to middle-class white women. This book is one of the famous books of Tepper. It is one of the most unequivocally tragic of her books. It set after the "convulsions," an undefined catastrophe that is inferred to be a worldwide atomic war. A gathering of survivors has walled themselves off into Women's Country, where armies loaded up with male warriors circle towns isolated by sexual orientation. People blend once every year for multiplication; kid youngsters, when they're fifteen, they choose to either leave Women's Country and join their dads in the battalion, or become servitors in the ladies' homes and help the ladies bring up kids, develop nourishment, make drugs, and look after request. It's ladies in Tepper's future who have both innovation and science, who create governments, who construct and produce; the warriors are minimal superior to conspiring mountain men, plotting to reclaim Women's Country and waving their lances. Ladies who don't care for the framework can leave Women's Country, never

to return; they live outside its doors in places to stay, where they become whores for the warriors.

In extension, the event in the novel happens 300 years after a cataclysmic war has pulverized human development. In the US Pacific Northwest, female survivors have set up a system of walled urban communities that stick to a matriarchal social and political request. Ladies hold political power and live inside the city dividers, while most men consigned to battalions outside the dividers. Stevia, the little girl of a Councilwoman in the city of Marthatown, questions the matriarchal framework and its severe partition of the genders. Her adventure of disclosure uncovered the trouble of offsetting power with morals. In Marthatown and its sister cities, boys live with their mothers inside the city walls until age five, after which they live with their fathers in the garrisons. A warrior culture prevails in the strongholds. Strength, courage, and stoicism upheld as the defining qualities of a man; without them, he is unfit to participate in humanity's most honorable occupation: waging war (Tepper, 2009: 20-25). While women in the city apply themselves to education and the arts, including technology, the men in the garrisons disparage learning and reading, which, in any case, is forbidden to them by government ordinance.

After ten years of immersion in the warrior culture, fifteen-year-old boys are given a choice to remain as warrior defenders of the city or return through the gate to "women's country." Few males return to the town, partly due to the influence of the garrison culture, but mainly because of their masculine affinity for violence. Those that do return become "servitors," valued, but second-class citizens who serve as assistants to the women. Because servitors have rejected the warrior lifestyle and the violence it glorifies, they are exceptionally peaceful, sensitive men. Indeed, some are so empathic they're clairvoyant.

At the beginning of the novel, Stavia's fifteen-year-old son, Dawid, has chosen to renounce his mother in favor of continuing to live as a warrior. This doesn't surprise Stavia, but it still unsettles her. After enduring Dawid's public ceremony of repudiation, she goes to rehearsal for the city's annual staging of Iphigenia in Ilium. Stavia's mother, Margot, an influential political leader, once played the part of Iphigenia. Now Stavia, at

thirty-seven, is rehearsing to perform the title role. According to Greek mythology, Iphigenia was sacrificed by her father, Agamemnon, to obtain favorable winds for the Greek warships. A re-working of Euripides's tragedy *The Trojan Women*, the city's production of Iphigenia, is billed as a parody, even as it conveys the violence that war perpetrates on women in particular (Tepper, 2009: 63-68).

During rehearsal, Stavia preoccupied with thoughts of Dawid and her past. While the narrative periodically returns to scenes from the present production of the play, it jumps back in time, revealing Stavia's distracted recollections of her relationship with Dawid's father, Vernon. Stevia is ten years old when she first sees Chernon. Like her brother, Jerby is five, Stavia, her mother, and her older sister, Myra, is delivering him to his father, Michael, at the garrison. Although women and men live largely isolated from one another, twice a year, the city holds a carnival, during which the two sexes are allowed to mingle as they please. At these times, Margot has paired up with Michael, a handsome, headstrong garrison officer. Chernon, a thirteen-year-old boy, catches Stavia's attention while she is at the garrison, but having witnessed Myra acting "illogical" around boys, Stavia considers herself too rational for romance.

When Stavia meets Chernon again, a year later, she is attracted to him despite herself. Moreover, Chernon is keen to cultivate a relationship with her as he has been recruited by Michael to do so. Because the warriors receive no education outside of military training, they cannot read, have any scientific knowledge, and are limited to only primitive weaponry. Honor-bound to protect the women, covertly, they wish to dominate them and take over the city. Michael and the other warrior leaders hope that by winning the affections of Stavia, a Councilwoman's daughter, Chernon can procure information about any secret technologies the women have developed. Chernin beguiles bookish Stavia by expressing an interest in reading and learning. Defying the city's ordinance against supplying warriors with educational materials, Stavia smuggles science books to Chernon in the garrison. She admires Chernon's apparent desire to educate himself, but her unlawful behavior, as well as her growing infatuation with him, causes her turmoil. Joshua, a beloved and perceptive servitor for Stavia's family, intuits Stavia's distress. Following his advice, Stavia departs for another city where she studies

medicine for eight years. When she finally returns to Marthatown, however, Chernon is waiting for her, and his persistence pays off. Margot suggests that Stavia undertake a research trip to lands south of the city, and Stavia clandestinely arranges for Chernon to join her. Once they're alone together outside the town, he forces himself on her in what constitutes rape. That marks the beginning of a destructive sexual relationship, which soon disillusiones Stavia. Recognizing Chernon is aggressive by nature, she wants to part ways with him, but then they are captured by the Holylanders, a rogue community of religious fundamentalists (Tepper, 2009: 101-107).

The antithesis of the Marthatown community, the Holylanders are a patriarchal sect that cruelly controls and oppresses its female members, justifying such abuse with religious doctrine. Stavia ultimately rescued by Joshua and another servitor, but not before she experiences brutal mistreatment. She also discovers she's pregnant with Chernon's child. Back in Marthatown, Margot finally shares with Stavia the "women's country's" secret campaign to genetically engineer a peaceful population. The carnivals and the "assignments" that take place therein are simply a ruse. Unbeknownst to most women, they've been implanted with contraceptives. The medical exams following the carnival are not actually to ensure gynecological health but to artificially inseminate select women with a servitor's sperm. The violent warriors are not fathers; children are the offspring of gentlemen. Meanwhile, Chernon returns to the garrison with news of the Holylanders' patriarchal practices. Inspired by this model of male dominance, the warriors plot in earnest to conquer the city, but Margot and Joshua are wise to them. They kill Michael and the other insurgent leaders and conspire with neighboring Tabithatown to manufacture a war that will wipe out the remaining Marthatown warriors. The narrative ends in the present, with Stavia performing as Iphigenia. While Tepper's novel described as feminist, many recent reviewers object that its basic premise that gender determines behavior contradicts twenty-first-century feminist thinking. Moreover, the novel's matriarchs use their power to control and manipulate men, raising ethical questions.

The significant of the novel lay in the imagination of a country that leads by female power. It could be interpreted in two ways; first, it is a hypothesis of fulfilling

women's require for having their rights, a possibility of changing society from patriarchy to matriarchy. It assembles that equality would not be achieved by twisting the authority from male to male, as well as emphasizes that the problem is not with an entity of the society, but the problem occurs when all the entities in the society are not working to achieve the equality. The second interpretation is an ironical portray of the patriarchy society and showing it from a different perspective. *The gate to women's country* Ladies' battle against man centric society started after a staggering atomic war when a couple of individuals left alive had to endeavor to modify a general public. A lady calling herself Martha Eve's daughter chose that the reason for the wars, of all the demise and obliteration, was male hostility. She decided that the best way to guarantee that in no way like the atomic end times happened again was to breed such antagonistic vibe out of guys. That was the start of Women's Country. As their first demonstration of war against man controlled society, the ladies separated Patri archy's fundamental unit of association: the male-centric family. Building a city with high dividers, the ladies set the men outside in armies, obviously to ensure the ladies, another pattern in women's activist Utopia; the social orders now and again practice rebellion. Russ's reasoning for separatism is that "If men are kept out of these societies, it is because men are dangerous" (Tepper, 2009: 104).

The warriors are most, without a doubt, risky, their hostility scarcely limited and diverted through wars and war games. From the outset, a couple of ladies had camouflaged themselves as men to fill the role of warriors, and when they came back to the city, this experience helped them to put down two endeavors by the men to overwhelm the city. Concentrating their recouped innovation on rearing, the ladies started to reestablish the creature populaces as well as to control the human populace. They wanted to evacuate the human inclination toward brutality to counteract any future wars. Accepting that the male of the species is the most exceedingly awful instigators of viciousness, the ladies concentrated their endeavors on expelling male animosity and their inclination to want strength over others. Russ arguments out that "careful inspection of man fewer societies usually reveals the intention (or wish) to allow men in ... if only they can be trusted to behave" (Tepper, 2009: 141). The ladies have each

expectation of living quietly with men later on, and they are guaranteeing that the men will act. The novel exposes the same instructions that happened before. When the society was ruled by matriarchy power, men retook the power from women and limited the women to their traditional roles. The fighters in the novel do a similar thing to the male. Male hostility and mastery are the core of man controlled society. Men have had control over ladies and more fragile men for by far most of humankind's history; however, the purpose behind this predominance keeps on being under discussion. As appeared underway of women's activist anthropologist Gerda Lerner and social anthropologist Steven Goldberg, some contend that man controlled society is the "regular" method for things, regardless of whether because of organic goals or the desire of God (Lerner, 1986: 103). As indicated by Lerner, at whatever point counter-contentions raised to the "general and normal" hypothesis of male strength, the conventionalists change their thinking. At the end when strict contentions saw as no longer practical, Darwinism was raised as the explanation rather, keeping ladies from higher instructive and professional interests since menopause, pregnancy, and period "Were viewed as weakening, as infected or strange states which crippled ladies and rendered them mediocre" (Lerner, 1986: 18-19). Indeed, even clinicians got into the demonstration; Freud, for instance, asserted that ladies were sub-par creatures because of their absence of male genitalia, always battling mentally to compensate for this need. E. O. Wilson's sociobiological speculations guaranteed that the need to manage and sustain youngsters encoded in ladies' qualities and no one but childbearing could make a lady mentally realized. The ladies of Women's Country will not live in a "condition of nature," in which "characteristic" male forcefulness has just demolished a decent piece of the world. Instead, they revamp nature through their genetic counseling system to expel the animosity that researchers like Lerner contend is "undermining human endurance." Instead of disproving the thoughts of sociobiology, Tepper transforms them, reacting to the contention that male control is "normal" by evolving nature. When the ladies recuperated the fundamental innovation, they started to utilize a genetic counseling program, the consequence of which is the servitors. Each infant conceived in Women's Country is the offspring of a servitor, a man who has decided to come back to

the city to live quietly with, and in a subservient job as well, the ladies. The warriors are never again fathers; however, the ladies make them think they are. The servitors, coming up short on the male animosity that characterizes the warriors, have not been debilitated by the hereditary qualities program. Instead, they are "competent, quiet, prudent men, and they are profoundly regarded, especially by the most skilled ladies" (Tepper, 2009: 288). Neither does the evacuation of male hostility leave the general public helpless; the ladies and servitors are still superbly fit for protecting themselves. This capacity is indicated twice when Margot and Joshua fight off a gathering of scoundrels expectation on assault, murder, and burglary and again when Margot and Joshua guard Women's Country against an arranged resistance by executing the pioneers of the battalion (Carroll, 2008: 5). The range of man controlled society Tepper has given in *The Gate to Women's Country* shows how simple it is for man controlled society to turn into the decision power in culture. In light of men's physical quality and shared dislike, they have a way to persecute ladies and more fragile men. Tepper's tale gives cautioning signs to the beginnings of a male-controlled society, shows the appalling result of male-centric society taken to the outrageous, and analyzes the fall of man-centric society as a social framework. The two instances of male-centric society in the novel, the Holyland and the old male-centric community that the ladies try to keep from returning are ladies who will not be controlled by a male-centric culture and effectively try to expel imbalance from their networks. The Council of Women's Country runs the selective breeding project to dismiss animosity and brutality from their guys, while Susannah of the Holyland penances herself to escape and cause to notice the situation of the ladies. To sup up, epper gives a continuum of male-controlled society, from the Holylanders' rough abuse of ladies to the Women's Country's dynamic end of the apparent reason for female torment, so as to represent how man centric society can surpass a culture and how ladies can and should respond so as to cause to notice the predicament of ladies in a man-centric culture and to keep male-centric society from dealing with their very own way of life (Carroll, 2008: 13).

4.3 The portrait of women in *Black milk*

Elif shafak is a Turkish author; in general, she writes in Turkish and English. She has a diverse cultural background; therefore, her works link the west and east. Turkish society is a male-dominated society, likewise the majority of Middle Eastern societies. Her topic rotates around minorities, woman's rights, movement, subcultures, and cosmopolitanism, concentrating on recorded, philosophical, Sufi, and existing together problems. One of the ways Shafak approaches these issues by is the idea of the other. In the Turkish society where Shafak raised, for instance, ladies are treated as the other, mainly that as indicated by the code of social direct in Middle Eastern cultures, ladies regularly characterized a relative male figure (Nafea, 2016: 4). These figures may incorporate either a dad, a sibling, a spouse, or even a child. For instance, typically, a lady isn't called by her name instead of being designated "X's mom." In her endeavor to break up this otherness particularly in regards to ladies, which could be the consequence of her Study in the field of Women in the Middle East, Shafak embraces an abstract direction that thinks about all subtleties on equivalent premise whether these subtleties are satisfied or even negative, altogether not to see somebody as the other. Following a similar direction, Shafak recommends that these "sexual orientation measurements" are a piece of the idea of the other. That otherness isn't more than a matter of comparability, in a similar way of relating ladies to men. She remarks about regarding ladies as an "other" saying that:

Even we have a deputy prime minister who said that Turkish women should not laugh out loud in the public space because it would not be proper. We have had a minister saying that Turkish women should focus on their motherhood. This is their primary career. We have had politicians, top-level politicians, saying that they do not believe in gender equality. (Nafea, 2016: 5)

Shafak records the cruel, insane direction that took her from a solitary women's activist writer to a wedded nursing mother of two. A cultivated essayist by her mid-30s, Shafak confronted the unceasing situation of most illuminated ladies: would she be able to seek after her appreciated work, be consistent with assistance, and be a benevolent parental figure to youngsters? A meeting with an incredible Turkish author, Adalet

Agaoglu, tested Shafak to confront her irresolution, bringing about a virtual universal war in the midst of the harsh voices in her still, small voice the smallish Thumbelina's, she calls them, her own "small scale array of mistresses " which every attempt to direct what she should do: e.g.. Little Miss Practical composes the contracting of her babysitter, secretary, and partner; Dame Dervish takes care of her profound self; Miss Ambitious Chekhovian informs her to overlook regarding babies, compose better books, and build up her expertise; while Miss Highbrowed Cynic cautions her that, having youngsters or not, she will consistently lament the way she didn't take. Shafak gets the cutting edge lady's hopelessness, and uncommonly edifying are her renderings of the lives of (for the most part, English-language) ladies essayists she appreciates: Virginia Woolf, Sylvia Plath, George Eliot, and Zelda Fitzgerald. Shafak's stretch as an inhabitant at Mount Holyoke College and somewhere else has changed her into a genuinely Western women's activist voice inside an area of engrained male-controlled society: she is clear-looking at, smart, unrepentant (Mondor, 2011: 58).

Shafak tries to break all the stereotypes of thinking about motherhood and the role of women as a mother. She exposes the dark side of that experience. The conflict of being responsible for raising up another human being and fulfilling your desire as an individual. In an episode titled "A Talented Sister," Shafak portrays Firuze as a talented girl with a powerful imagination:

This Firuze is a genius kid, an explorer by nature, bent on learning, bubbling with ideas. Her mind is full of questions, each tailing the next one. Like images in opposite mirrors, her ideas multiply endlessly, extending into infinite space. Imagination flows out of her sentences like water through the arches of an aqueduct, always fresh, always free; she loves stories, the more adventurous and dangerous, the better. Day and night, she spins stories about pirates carrying human skulls with rubies set into their eye sockets, magic carpets that fly over spice bazaars and crystal palaces, and two-headed giants who speak a language alien to all ears but hers. (Shafak, 2007: 32)

The above entry took from Shafak's rumination about The probable destiny of Fuzuli's sister: a female figure made by Shafak to represent all the covered up and insensible female virtuosos of the past. She is a curious young lady with inventive thoughts. That appeared in Shafak's introduction of her as a "young lady" who is partial

to perusing and recounting to gothic stories. Her voice as a female storyteller is of incredible criticalness. By describing gothic novels to her mom and aunts, Firuze utilizes the "gothic worldview" and "edge accounts," which characterized as "an abstract procedure wherein a basic story is utilized to feature a second quieted account" (Huizar, 2013: 43). This system is utilized to "delineate the mental damage to women's doubt of language's capacity and to pass on female wants that are brought about by a Male centric structure" (Huizar, 2013: 43). Shafak depicts Firuze as a young lady who turns anecdotes around "two-headed monsters who communicate in a language outsider to all ears; however, hers" (Shafak, 2007: 32). That thinks about women's estrangement from scholarly history and the artistic group. It appears that Firuze knows that the language that is spoken by the two goliaths who speak to the male-centric society is not the same as the feminine style. That is because of the nonattendance of foremothers. As depicted by Shafak, the language of the two male mammoths is colorful and outsider to Firuze's mother, grandma and aunts: "When they can listen no more, she relates her accounts to visitors, workers and whoever else should come calling." (Shafak, 2007: 32). Firuze knows about her rejection from customary authentic stories as a result of her sexual orientation. She has utilized Authentic Gothic fiction as a method of historiography, which can all the while reinsert her into history and symbolize her avoidance. By describing various stories to her family, Firuze demonstrates to be an inventive young lady. Her seniors in the family wonder about her striking creative mind, which is more profound than the seas: "How would you concoct every one of these accounts? Do you sneak to the pinnacle of Kaf Mountain in your rest and listen stealthily on the discussions of pixies till the morning breaks?" (Shafak, 2007: 32). They blame her for moving stealthily to the slope of the Kaf Mountain and tuning in without authorization to the discussions of the heavenly creatures. That infers Firuze's foremothers don't have confidence in the innovative intensity of the female virtuoso. While trying to feature on Firuze's nervousness of origin, Shafak thinks about the advancement of her composition to a sickness that has incurred and assaulted her body and soul. Gilbert and Gubar think about that any little youngster, however particularly an energetic or then again innovative one is probably going to encounter her training in mildness, accommodation,

benevolence as in some sickening. Being an innovative young lady, Firuze encounters her uneasiness of creation as the sickening ailment. Firuze, as a fanciful female craftsman, keeps on battling through the infection to imaginative wellbeing to accomplish acknowledgment inside the popular talk. In any case, her experience of tension expanded by her "dread that not just she can't battle a male forerunner on "his" terms and win, yet besides, she can't "conceive" quality; upon the female body of the dream." The female motivation is a genuine danger to the male writer. Although she enables the male creator to character makes his best novel, she should annihilate because she compromises his life as well as his power. In this manner, ladies prevented the plausibility from claiming being craftsmen because the dream is answerable for rousing the male. Craftsman. In his hypothesis of "Uneasiness of Influence," Harold Blossom explores the connection between the author, whom Bloom sees as the only male, and the Representative dream, which is just female. The motivation's very presence compromises the male author's comprehension of himself as self-governing and autonomous. In an exact synopsis of the suggestions Freud's hypothesis of psychosexual improvement has for ladies, Juliet Mitchell takes note of that both a kid and a young lady, "as they figure out how to talk and live inside society, need to take the father's [in Bloom's phrasing he precursor's] place, and just the kid will one day be permitted to do as such" . For her situation, Firuze can't assume the precursor's position in light of the fact that solitary men are permitted to do as such. Her sibling Fuzuli is permitted to compose sonnets, and he is urged by his folks to compose more ballads. Firuze's innovative capacities, then again, are baffled by her folks. That uncovered when Firuzewishes if her folks would state: "All around done, Firuze. May you become an incredible artist like your sibling" (Shafak, 2007: 34). Subsequently, she had to compose lyrics furtively. That uncovers how male authority is recognized, while female impact seems, by all accounts, to be unacknowledged. Therefore, Shafak's making of Firuze strengthens cliché sexual orientation jobs and man-centric power, accurately nerves identified with ladies as scholars. Another model which shows that Firuze's imagination quelled is when Shafak names her a "taboo organic product," subsequently alluding to Firuze's guilty pleasure and delight recorded as a hard copy verse, which viewed as an

illicit represent ladies in her general public. Uneasiness socially developed by lauding the innovative male capacities in composing poems while disregarding those of females. Shafak suggests the Biblical story of the prohibited natural product. At the point when Eve ate the apple and lured Adam to eat too, she disrupted God's guidelines. Everything changes, and a lady always rebuffed by suffering eternal torment. In this manner, the taboo natural product is of incredible symbolical importance! As it sets up a limit among God and lady, Firuze's lyrics likewise set up a limit among society and female artists. Firuze's society denies her and different poetesses from eating this organic product that symbolizes composing verse. Henceforth the action of the composing verse is a prohibited demonstration in a general public where men commanded in the abstract world. While trying to find her ability, Firuze forms into a savagely free, confident, and moral young lady. That appeared in the choice that she has taken, which is to give her sibling her lyrics. Before taking a gander at them, Fuzuli asks his sister: "Where did you discover these lyrics?" (Shafak, 2007: 37). Fuzuli's question uncovers that young ladies were not able to peruse and compose. Fuzuli communicated his wonder and shock when he saw his sister conveying sonnets. In this manner, females were smothered and denied of self-articulation. Since she knows cautiously that to be female intends to acknowledge the enduring brought about by male strength in the scholarly world, Firuze imagines that the sonnets were composed by her neighbor's child and not by her. She, accordingly, precludes the genuine creator from claiming her sonnets. Because of her dread of backlash, Firuze shrouds her innovative work in hen coops. Here, it is fundamental to revealing insight into the destiny of Firuze's innovative ability (Malak, 2013: 48). Gilbert and Gubar note that ladies essayists "Figure out how to suggest the purpose behind their profound feeling of estrangement, which is that they have overlooked something." therefore, Firuze needs to battle her disguise of male-centric strictures for even a blackout follow the memory of what [she] may have become." That implies that Firuze should struggle against the man-centric limitations, which keep her from turning out to be poetess. Shafak analyzes Firuze's words to pieces of a broken dream she can never again recollect: "the words Firuze relaxes. Scatter in the breeze like shards of a messed up the dream she once Had yet never again recollected" (Shafak, 2007: 38). Her

powerlessness to discover words speaks to the hushing of ladies, the constraining of their authorial capacity, which attempts to Secure them into the job of the blessed messenger of the house. Thus, the position of the female creator is an extraordinary generalization of the Heavenly attendant. Here emerge Shafak's keen inquiries concerning the shrouded abilities of numerous poetesses: "Who knows what number of ladies like Firuze lived all through Middle Eastern history? Ladies who could have become extraordinary artists or scholars yet Were't permitted... ladies who concealed their showstoppers in hen coops or settlement chests, where they decayed away?" (Shafak, 2007: 38). Shafak's inquiries outline the concealment of numerous female abilities and the loss of multiple female imaginative. Shafak uses Firuze as a tool to explain the place of a woman awarded with Fuzuli's genius but lacking the social conditions. Firuze lacks the power to control her life. As a result, she loses her life in addition to her creativity (Malak, 2013: 50).

Conclusion

There is no doubt that the Epic of *Gilgamesh* is one of the best first literary works in the world. This art piece and old epic have established in Mesopotamia, the area of modern-day Iraq. The epic of *Gilgamesh* pressed in cuneiform composition figures on a few mud tablets to announce the main proof of humanity's progress. There can be almost certain that individuals in ancient ages were scholarly people the substantiation of their thinking is they composed, fabricated, regulated, created their crafts, worshiped their divine beings, and associated with a business. In fact, females assume a watched part of the story, the presence of females exhibited as primary characters all through the events. Completely females take an observed portion of the story, the existence of females presented as essential characters all through the occasions. The epic demonstrates the relationship that connects females with nature that highlights the trait of ecofeminism through those ancient ages. Remarkably the audience notify with various female characters during the epic; everyone speaks to an alternate part and position in that society. For the most part, the female characters that indicated in the realm of the epic are either goddesses, mothers, or temple prostitutes. There is no doubt everyone assumes a critical part; even the temple prostitutes are not exhibited as inferior classes but rather as a sexual partner. On the other hand, the idea of sex was distinctive around; then, it was related to maturity and birth. A portion of the researchers assert that the temple prostitutes were giving their lives to serve the sanctuary in this manner, shamhat is one of the temple prostitutes that Gilgamesh utilizes her for a mission; it proves that they were not dispensed with from the general public. Moreover, in old Mesopotamia, sex was described and esteemed as an enlightening issue; for example, Enkidu was a wild individual; he was living in the woods among the creatures. When they choose to cultivate him, it is sex that utilized to humanize him. Therefore, the sonnet recommends that sex with an edified lady will train the wild man Enkidu. Despite the fact that Enkidu was made to furnish the dictator Gilgamesh with human advancement; however, first, he himself should have been cultivated. Briefly, the epic is about the clash of humans with civilization, and this civilization is presented as nature and female. Hence it shows the power of females to civilize humans also the power of nature, which is immortal forever,

the power of nature than can tyrant all mankind as the flood which is mentioned in the epic. The power of nature deceived Gilgamesh throughout his journey for seeking immortality, and he couldn't achieve it; thus, nature cannot be separated from females. In extension, this study concentrates on the depiction of women in literature during the ancient ages up to present. The primary purpose of the study is to show the different portraits of women in various literary works and different environments. This paper also investigates the emerging of feminism movements and waves beside it, highlights the trait of feminism in those ancient literary works, including the contemporary works. Besides, emerging of ecofeminism and the similarity and contrast with feminism will be concerned, literature is the mirror of the society. Thus, this thesis sheds light on various literary works from a distinct background to interpret the issue from different and comprehensive aspects. Epics and myths are good sources to be studied to explore human's attitude since old ages and compare them to modern life; they are explaining the impact of nature on a human being through ancient epochs. The saga reflects the relation between humankind and nature with the struggle of being immortal and contend with nature. As far as the issue of nature and women's struggling belongs to an ancient period affair. Besides, this paper delivers a valuable background and comprehensive review of the different roles of women in the ancient Greek world. It portrays the role of females in antiquated Greece yet in addition to outlining the antiquated female gender consequence.

Furthermore, the research extends with *the Gate of Women's Country* by Sheri S. Tepper. The book talks about a matriarchal dictatorship called Women's country; it shows the twist of power that happened between patriarchal and matriarchal society, as well as there is a sort of apocalypse in the story that indicates to dominate of nature upon humanity. Moreover, the book exposes various provocative ideas which are associated with the relation between women and man, women and nature, man and nature.

On the other hand, the discussion pursues a contemporary book called *Black Milk* by Elif Shafak to show the development in women's cases in the modern age. This book considered a result of the struggles and suffering women have gone over throughout history. It refers to the inner conflict of women in local society.

This research discusses three different literary works that belong to three distinct periods as well. There are numerous similarities and differences between them that the study attempts to clarify them. The theory of feminism and ecofeminism discussed through these works. Hence different factors impact the authors, practices, and methods all taken into considerations. The linkage analyzed to expose the role of women through different ages and the association between women and nature. Hence, the conflicts which exist in society, based on any reason, but it observed that the conflict between man and woman is the same between man and nature; thus, the literature should be investigated under the shade of that notion to compromise these problems.

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13/12/2019

ENSTİTÜ ONAYI

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