



An ecofeminist critique of *Juno and the Paycock*

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Abstract - Ecofeminism plays a significant role to reveal the mistreatments and assaults over the ecology and thenatural means and resources by the advanced countries in the veil of globalization, development and expansion. Similarly, the gender issues can be questioned and examined by observingthelink and relationwith nature, other living organisms and the gender minorities. As a philosophy and movement, theecofeminism associates the suppression of women to the command of nature with the alike masculine placedactionsand performances that are connected to the patriarchal order. Ecofeminism has its themes in literature. The undertaken research focuses on the drama, *Juno and the Paycock*, 1925, Act 1,(reprinted, 1930) which is enriched with the essence of ecofeminism especially with its Irish Civil Independent war, and socio-political and cultural settings to resist the invasion of land and forms of life in hope for the opportunity of an eco-favored and gender justified world and civilization. The purpose and main objective of the present survey is to dissect and interpret the text in light of ecofeminism in the selected drama by Sean O'Casey. To accomplish this, it is of the essence to explore relevant ecofeminist theory and perspectives through ecofeminist philosophy by Warren, K.J. (2000). The data analysis reveals strong links between social and economic upheavals in deteriorating conditions of women with the interrelated systems of human dominion; among poor people, children, the elderly and other socially insignificant human groups that are damaged by ecological destruction. However, it is found that among all non-privileged groups, it is often the women who confront disproportion,complexperils and troublesmore than men do.

Key words: feminism, ecofeminism, the other, patriarchy

I. INTRODUCTION

The undertaken paper intends to deal with the theory of Ecofeminism, along with its doctrines and goals and its use in literature and finally strives to reveal some instances to show why and how the drama *Juno and the Paycock* which is written almost a century before the emergence of the theory, is capable of being interpreted through the lens of Ecofeminist principles and advancing the aims of Ecofeminism.

Ecofeminism is a social theory which associates feminist faith with environmentalist ideals, usually doing so by bring into line women with nature due to their common subjugation at the hands of patriarchy. It rests on the notion that women are basically near to nature and Ecofeminists claim that women and nature have been endangered to a common antiquity of domination by patriarchal organizations and prevailing western culture. Ecofeminism could be judged as a modern and academic association that discovers seriousassociationsamid the command of nature and the mistreatment of women at the hands of patriarchy. The jargon Ecofeminism was primary used by the French feminist Francoise d'Eaubonne in 1974, and was welcomed as a part of third wave of feminism. It articulates the theory which believes that the empowered discriminations based on gender, race and class are linked to the philosophies which approve the misuse and deprivation of the environment. Ecofeminism pursues to identify the connections and fights these inequalities. Gaard et al. (1998) opines, "More than a theory about feminism and environmentalism, or women and nature...Ecofeminism approaches the problems of environmental degradation and social injustice from the premise that how we treat nature and how we treat each other are inseparably linked" (p. 157-72). The truth is that women are at recordthe most harmed creature by the environment, thus turning them out to be the specialists on these situations and placing them in a privileged position, as women have additional information regarding earth structures than men. Ecofeminism considers ecology a model to analyze human deeds and recommends that we act not in accord to our interdependency with all other forms of life which includes the human and nonhuman. This Ecofeminism caring position extends to other races, ethnic groups, including the nonhuman world (Gilligan & Ethics of Care, 2012). Ecofeminist theory challenges or discards the patriarchal standards and considers that the authority of women by men is associated to the demolition of the environment.

Ecofeminists debate that customary male oriented methods based on the mistreatment of and domination over women are equal and reverberated in patriarchal actions and dissertation with relation to the environment. Thus, Ecofeminists introduced a study of clearly female being and contemplated about nature throughout the course of human history. Intellectuals in numerous areas challenge and critique the conventional approaches toward the environment from a feminist viewpoint (Gul, R., & Rafique, M. 2017). Though, ecofeminist literary criticism is worried about the representation of nature, it also stresses how conventional representations perceive the land as clear, womanly and prepared for mistreatment. The land, its properties, woodlands are assigned the female adjectives as virgin, fertile, infertile or hygienic. The worth of this ecofeminist aim and idea is of honesty for all and formation of a language which is gender sensitive. Diamond and Orenstein (1990) identify three interconnecting components in Ecofeminism. The first strand lays emphasis on the social integrity which cannot be achieved by separating from the well-being of the Earth. Human life depends on the Earth and our destinies are interweaved. The next strand is spiritual and lay emphasis that the Earth is sacred in itself. The earth is to be respected as people are reliant on upon it for survival. All life on earth is associated, hence, abusing one life form can hurt the rest. The last element focuses on the recognition of the need of sustainability and a requirement to learn ways to balance the Earth's resources and respecting the Earth's needs (Bukhari, S. K. U. S., Gul, R., Bashir, T., Zakir, S., & Javed, T. 2021). Though, the present world permits impartiality for the ones in place of authority, the Ecofeminists perceive of a world where everyone and their requirements are respected on equal terms. They believe that women are also degraded and the patriarchal culture exploited both the world and women. The women being vulnerable are hurt most by the abuse of the earth in patriarchal society. The emphasis of this theory is on women as they undergo many kinds of tyranny like scarcity, race, education and state.

II. LITERATURE REVIEW

Ecofeminism identifies and treats the milieu, surrounding or environment and the women as two diverse and autonomous units. An amalgamation of ecology and feminism proposes that an exclusive blend of legendary and cultural viewpoints offers literary and ethnic analysts a precise focus lens to explore the ways nature is signified in literature and linked to race, gender, groups and sex (Legler, 1997). Ecofeminism is assigned to a diversity of situations in diverse feminist practices and values. Various viewpoints reveal different feminist standpoints and they also reproduce diverse considerations of nature and explanation to various ecological difficulties (Warren, 1993). Ecofeminists believe that the patriarchal society rests on four concepts of sexism, racialism, class manipulation and environmental destruction. This ecofeminist study ventures to explain that women, but harassed races and struggling community groups are also linked to nature. The ecofeminists opine that there is tight association amid women and nature which arises from the similar domination by masculine authority. They also claim that conservative and expected male focused methods are rebounded in male oriented observations and dialogues related to the environment. Ecofeminism criticism is also associated with the portrayal of nature while it stressed on the conventional depictions often seen of the land as guiltless, womanly and ready for mistreatment. The term has been derived from Francoise d'Eaubonne book *Feminisme ou la Mort* (Feminism or Death), 1974, whose English translation appeared in 1989 (Wagner, 2008). Likewise, Ecofeminism is a scheme of value, an interdisciplinary method, which turned into a practice too, that deals with a political enquiry, discovering the relation among androcentrism and environment-based exploitation and mistreatment (Birkland, 1993). Ecofeminists also indulge in discussion about hierarchy dualism where all significant and elusive qualities are conferred upon the masculinity over femininity. The ecofeminists believe that authority in hierarchy dualism and the thinking mode stays and defends the strength and rule over women and nature alike (Warren, 1990).

Cuomo (2002) opines that Warren believed in Ecofeminist Philosophy is a separate school of thought, but she argued for a specific set of ecofeminist standards, morals and performs. Her method and her conclusions implied that her importance laid on expressed principles rather than defending a universal ethic. Warren's ecofeminist philosophy emerged from her reading of extensive and varied hypothetical and political based instances. Warren (1996) asserts that Ecological feminists asserted that significant links lie in between the unfair territories assigned for women, colored people, children, the deprived and the unfair nature power. Warren refers to unduly subjugated groups usually termed as Others, like, animals, forests, the land. This reference to Others is proposed to high point the rank of those inferior groups in indefensible associations and schemes of power and subservience. Warren further asserts that in accord to ecofeminists, the nature referring to nonhuman animals, plants, and ecosystems,

is comprised of those Others that have been unjustifiably misused and subjugated. The slogan that Nature is a feminist issue, might be associated with ecofeminism.

Noël Sturgeon (1997), attended to feminist ecological activities, whereas, Warren insisted on describing the likenesses among diverse instances of ecofeminism (as cited in Cuomo, 2002). This method allowed her to lucid epistemological, ethical, and radical positions which were complete and pluralist. For example, Warren, 2000, argued that anything related to the oppression, relegation or command of women, makes it feministic (as cited in Cuomo, 2002). During the course of Ecofeminist Philosophy, Warren protects multiracial beliefs though obviously encouraging precise transcultural values like justice and compassion. She declares that, entering into community with others with a truthful acknowledgment of our shared aims and dissimilarities, create usually a reverent, nonviolent, deliberate community which are an inspired substitute to violent centered communities with an imposed order from external through unjustified authority.

Warren employs a diversity of metaphors, a Venn diagram and a web to exemplify her idea of ecofeminism. Warren defines ecofeminism as a philosophical coverlet, made up of diverse areas, in a specific social, historical, and materialist settings, transforming it into pluralist and multicultural with the borders of inner projects, ecofeminism's borders situations that oppose social and ecological command, reassuring righteousness in all ranges with reconsidering ontology, permitting stresses and practices (as cited in Cuomo, 2002). Some ecofeminists opine that the features of identity and difference, e.g., gender, ethnicity, class, kind, etc. are shaped over conceptual agendas which boost authority rather than association (Gul, R., & Reba, A. 2017) but Warren remains uncertain for these matters. She stresses on a more rudimentary fact which lays that the morality laden notions through which we comprehend ourselves and truth, are at the center of the dreadful environmental and societal confusions (Gul, R., Khilji, G. 2021).

The Ecofeminist Philosophy of Warren projects the twentieth-century ecofeminist philosophy, which was a political and philosophical ideology, and to identify the wrong and damage was to aim at policies for ethical assignation and development (Cuomo, 2002). Philosophy is the departure point for ecofeminists, and this ideology demands women and nature to be considered dominant. In order to turn this into a fact, this philosophy of impartiality, non-ferocity and non-graded arrangements need to be promoted, with nature and entire living organisms, with non-human, to be considered in the maximum repute (Gul, R., Ayub, A., Mazhar, S., Uddin, S., S., Khanum, M. 2021). The ecofeminists focus that the humans instead of controlling nature need to separate themselves from power-based connections and contacts. They claim that female's secluded life is as significant as that of male. It is the ultimate necessity to alter the dominant patriarchal nature in the current scheme of society by authority and sovereignty from patriarchy (Gaard, 1993). Agarwal discovers variations in women's historic and communal associations. Females and agricultural societies have been on one hand the target of environmental depreciation, but on the other hand, also seemed as spirited beings in the environment security actions and uprisings of the surrounds. She also opines that the rapid appreciation of link between women and nature and the idea that women are the most cruelly affected objects by the ecological deprivation, their bearing of tolerance and strength towards environmental rebuilding, has been unwanted. The growing contempt of natural resources and deterioration in communal possessions, are considered extremely accountable for the increasing class-gender effect of environmental disdain (Agarwal, 1992).

III. METHODOLOGY

The undertaken qualitative research follows the thematical approach in analysis which is eco feminism. The theoretical framework for the undertaken research is Ecofeminism. Ecofeminist critic Karen J. Warren (1996) defines this link as current environment morals that reproduce the series of points in contemporary philosophical ethics. Thus, the current philosophical morals comprise of trials by the non-traditional, like, Feminist, Existentialists, Marxists, Afro-centric, Western or Non-Western methods. But the study explores ecofeminism in relevancy to women's relation to nature and there is no discrimination of culture, habitation or faith. Diverse philosophers, like Vandana Shiva, Bina Agarwal and many others viewpoints are quoted to support the analysis.

IV. ANALYSIS AND DISCUSSION

The instances from the Act 1 of *Juno and the Paycock* are quoted here to explain the ecofeminism analysis on these lines.

“A picture of the Virgin; below the picture on a bracket is a crimson bowl in which a floating votive light is burning”(p.10).

The lines depict the faith of the characters which is linked with the female image of the Virgin, as a symbol of piousness, productivity, softness, mercy and forgiveness. Further the image is not only placed in the lounge, the center of the household activities but it is also illuminated with a candle burning as the divinity of the picture will be illuminated throughout the house in form of candle light and will gleam their fates too. Nature's qualities of production, deity and nurturing are thus reconciled in the image of female Virgin Mary. Actually, the nature before illumination to the idea was dreaded as a desolate, mystifying essence of sex, but still cherished as a fostering mother and was abstracted as active, living and womanly, thus associated with women. This method set a dual criterion for nature. As a desolate power it was conceived to be tamed in her wild conduct and influence, whereas as a fostering mother controlled her insulting mistreatment. It has been a mutual exercise till now to regard it the essence and article of sex like women, though, giving it a value for its being a mother.

“On the table are breakfast things for one” (p.10).

The table in the lounge had some food on it, but it was not enough for the family, but could satisfy the hunger of one person only. Warren (1996) states that ecofeminists consider that trees, water, food manufacture, animals, toxins, and normally, naturism, the unfair regulation of nonhuman nature, are feminist subjects as perceiving them benefit to understand the interconnections among the controls of women and other subordinated humans, other human Others on one end, and the authority of nonhuman nature, on other end.

“Two forces are working in her mind—one through the circumstances of her life pulling her back; the other, through the influence of books she has ready pushing her forward. The opposing forces are apparent in her speech and her manners both of which are degraded by her environment, and improved by her acquaintance—slight though it be— with literature. The time is early forenoon” (p. 10).

The above lines depict the natural flow of Mary, who wants to be disentangled from the sufferings of life and wants life to be hers as she loves life and art. No doubt fear is an endless friend of the civil war sufferers. They are enslaved to a fear that has demolished their territory and work opportunities. Though, they are devoted to nature and the natural force which is driving them to move forward, yet they are agonized with other people's perfunctory habits to abolish nature, which else is kind to them. Mary is sympathetic to nature and life and her relationship with natural urge brings an output which is the natural course to life, but attempted in a wild valor. The trouble occurs when other communities, the society, the family patriarchs, the apparent programming controls the struggle and the home becomes infertile and blank. They complain about the condition. But this time nature offers the females with an excellent chance to break through and try pursue their dreams.

The only basis to satisfy requirements and expectations and to make them contented was this land.

“What Johnny did for his country” (p. 26)

“None can deny he done his bit for Ireland” (p. 30)

Ecofeminists, according to Giuliano A. Jackie, identify the influence of nature, placing women in the least advanced cultures, where women are supposed to gather food, water, fuel, rations and also confront the technical destruction (as cited in Nazir, 2013). Similarly, Juno's town is the same society and the identical practices are observed here by the alike people. Even Juno herself cannot escape these difficulties and restrictions, as she also has to do all this. Thus, the undertaken text is the best choice to study the ecofeminist theoretical method.

“...parcel in her hand. She is forty-five years of age, and twenty years ago she must have been a pretty woman; but her face has now assumed that look which ultimately settles down upon the faces of the women of the working-class; a look of listless monotony and harassed anxiety, blending with an expression of mechanical resistance, Were circumstances favorable, she would probably be a handsome, active and clever woman?” (p.11).

This advanced and ecologist method expounds that history when the civilizations were occupied by the men and who often played a part in life abolishing activities, rearrangement, or relocation actions.

“Oh, quit that reading for God's sake! Are you losin' all your feelins? It'll oon, be that none of you'll read anythin' that's not about butcherin'”(p.11).

Although, women begun to tie themselves with nature with their main roles as earners for subsistence of a family. Hence, nature, milieu and women must be understood as vigorous than inactive mediators for the life management.

“Oh, he'll come in when he likes; struttin' about the town like a paycock” (p. 11).

Within the scope of earth, nature and milieu, the women are placed as valueless entities in societies. The land is mistreated and desecrated, damaged by conflict and compounds, and demolished without sighting the fact that it is a provider. The existence means in the form of nutrition, oxygen and a place to live in. Similarly, the females are not granted the esteem and they are abused and diminished irrespective of their rough and hard efforts for the survival of their family and for the desire of their husbands.

“God that Johnny had nothin' to do with him this long time.(Opening the parcel and taking out some sausages, which she places on a plate)”, (p. 11).

Juno uses the last of her energies to provide food and provisions to her family. But, all the struggles of the women turn worthless and they are subjugated and dishonored as the objects below consideration, chiefly in male controlled civilizations. This wicked of ill-treating both the outstanding and productive lives, women and nature, cannot be not acceptable by the campaigners, environmentalists and conservationists. They yield research and literature and rise their ability to speak pay reverence to all. Juno's attention for their lives and existence is same to the Ecofeminists inscription related to women as a supplier and maintainer of life.

“But I'll stop here till he comes in, if I have to wait till to-morrow morning”, (p. 11).

Juno worries about her husband and his well-being despite the fact that he was a drunkard and a sinister.

“I don't like this ribbon, ma; I think I'll wear the green it looks better than the blue”, (p. 12).

The green color signifies freshness and continuation of life and thus, turns out to be a relentless cause of enthusiasm for Mary. Her profound anxieties also highpoint that Mary attends and links with nature resembles the attention and link with her own self, life and nature. Although, her own child is not born yet, but she loves and protects land and nature just like her child. Susan (as cited in Nazir, 2013) defines the dualistic method where women are regarded as the object, better to comprehend the chemistry of land on organic foundation, and thus they are considered the best applicant to work on land and to stand in service of nature, land and milieu. Henceforth, the ecofeminists discard this dual method and try to create the value of land and women, along with all human beings,

“Bring us in a dhrink o wather”, (p. 11).

“Bring in that fella a dhrink o' wather, for God's sake, Mary”, (p.12)

When Johnny asks for water, Mary resists but Juno forces her and gives the reference of God to provide him with water. Women play a chief role in community environmental activism because environmental ills effect their lives in direct, speedy ways. As Cynthia Hamilton (1991) opines that the role women play in communal action is about things they know the best. They also incline to use joining approaches and means that are opposite to those of the conventional ecological movement.

“God knows I went down on me bended knees to him not to go agen the Free State”, (p. 13).

“he got hit in the hip; and his arm was blew off in the fight...”, (p. 30).

Mr. Boyle and Johnny are effected by the environmental and the political effects on the land. It can not only deal with the desolation of nature and atmosphere, but related to human beings and their vital organs too. They confront the numerous dangerous illnesses like, fibrosis, asthma, COPD due to constant dust intake, and deprived people can be cured with their scanty salaries, the malnutrition, and the poor and shabby accommodation. Henceforth, these sicknesses turn deadly for them and these non-living methods of work are turning hazardous for the atmosphere and nature, but a serious reason of deceases for the deprived communal group.

“Is the light lightin' before the picture o' the Virgin?”(p. 13).

Despite degrading the living mother, Johnny is still extracting faith and hope from the picture of the Virgin Mary, ironically gathering hope from the image of female itself for his guardian ship and protection.

“an' he s'hruttin' about from mornin till night like a paycock”, (p. 14).

Juno, in spite of being a poor working woman, is an avigorous mediator who cares for nature, because she works alongside her husband even more. Shiva (1998) proclaimed that the masculine's pattern of nutriment manufacture includes the abnormal vital links amid forestry, cultivation and animal farming that had been regarded as the maintainable type. So, the women activist and ecofeminists discard this mainly ideal type and favored female construction model as maintainable means.

"It's Boyle: the only bit I get in comfort when she's away....for she's always grouching", (p. 15).

Joxer says, "It's a terrible thing to be tied to a woman that's always grousin'... when the cat's away, the mice can play!" (p. 15).

In this text Juno offered the supportable supply to her family. She looks after her own affairs as well as works for her husband and the children. She as a woman understands the obligation of land and her husband. She cared about the land not with the purpose to earn money, but to grant worth to it. She seemed to be an ecofeminist as she aspired to protect nature. Somewhat, it is favorable to declare that she depicted all the women who assigned worth to earth and tried to eliminate the problems on the way towards founding its value.

Mrs. Boyle (with sweet irony joking the fire, and turning her head to glare at JOXER), "Pullover to the fire, Joxer Daly, an we'll have a cup o'tay in a minute! Are you sure, now, you wouldn't like an egg?" (p. 15).

Nature is projecting when Juno mentions, "Fire, egg". Everything that they use is derived from the natural means. It depicted their untainted believe in nature and the consideration of nature for them. Even Boyle refers the blessings of nature to be contented.

Boyle, "When the robins nest agen, And the flowers are in bloom, When the Springtime's sunny smile seems to banish all sorrow an1 gloom; Then me bonny blue-eyd lad, if me heart be true tillthen— He's promised he'll come back to me, When the robins nest agen!" (p. 13).

Juno also describes the conflicting nature that demanded huge concern and warmth and a slight negligencethat led to disaster. It displays that though Juno's link with nature is robust and expressive, but appeared uncertain and unclear. When the novel begun, she seemed totally reliant on the pity of nature, as she depended on nature for her sustenance and for existence of her family.

"I Your poor wife skvin to keep the bit In your mouth, an you galli-vantin about all the day like a paycock" (pp. 17-18).

She appeared helpless without land and nature. But, here she spoke with a powerful stance and gained the tolerance to disclose the factual side of nature, which she (nature) owned. Nature's disappointment is demonstrated as devastation. The dual features of nature give the characters hope and fear individually. But it is seen that in most of the portions of the novel, her fight is larger than nature's yield. Therefore, her family suffers and her family members are malnourished.

"Have you forgotten, Mary, all the happy evenins that were as sweet as the scented hawthorn that sheltered the sideso the road as we saunthered through the country?" (p. 21).

Tired with the life's hostility, they search peace of mind. They look for greens, advent of the birds, grass, fresh air and brown lovely land-living. Due to civil war and destruction, many men and women are forced to stay in the declined state in the city, combating their way with viciousness to stay alive. Metropolises are enwrapped in disordered and random state amid the groups of people. No one around either guides or bothers to attend anyone.

"Can't stop, Mrs. Madigan_ I hanen't a minute!" (p. 28).

It could not be oversighted that some citizens lead them the wrong way. Generally, it was robust and threatening for them to endure.

Jerry, "Let me kiss your hand, your little, tiny, white hand!" (p.22).

They feel serenity and satisfaction in the amity of the accepted backdrops. They seem not only enjoying this natural beauty. Maybe the purpose behind their birth was the security of mother earth. As creatures, they sincerely and with loyalty contribute towards the care of nature and atmosphere. Thus, the tough struggle is established with their worth for their families and outside in the patriarchal society. So, fulfilling household responsibilities in the middle of trouble, is centered around for the safety of nature.

Boyle, "Didn't they prevent the people in '47" from seizin the corn, an' they starvin'; didn't they down Parnell...We don't forget, we don't forget them things, Joxer. If they've taken every-thing else from us, Joxer, they've left us our memory..."

Joxer, "For mem'ry's the only friend that grief can call its own, that grief . . .can call...its own" (p. 26).

The activism and being safeguard and protector of environment expounded the time when the societies were colonized the men often started to destroy life, relocation, or migration activities, though women began to progress their bonds with nature through their leading roles as earners for existence of a family.

Boyle, "Father Farrell's beginnin to take a great intherest in Captain Boyle; because of what Johnny did for his country, says he to me wan day It's a curious way to reward Johnny be makin his poor oul' father work. But, that's what the clergy want, Joxerork, work, work for me an' you; havin' us mulin from mornin till night," (p. 26).

Henceforth, the nature has to be understood along with milieu and women are vigorous, then inactivemediators for the preservation of life. They utilize chemicals to ease themselves, but they don't use because they admire earth, milieu and matters of nature, even more than men could do.

Boyle, "Them was days, Joxer, them was days. Nothin was too hot or too heavy for me then. Sailin' from the Gulf o' Mexico to the Antanartic Ocean. I seen things, I seen things, Joxer, that no mortal man should speak about...an' the wins blowin' fierce an the waves lashin", (p. 27).

An opinion is essentially appealing to Ecofeminism as Murphy comments that the people are portion of nature as they form and are formed by it' and the slightest harmful way for humans to get to the natural environment is by settling in and creating a part of a precise, geologically, traditionally and ethnically situated place (Murphy, 1995, p. 50-51). One of the ecofeminist Ruether (1975) opined that women have no liberation and no answer to the ecological disaster within a society whose relationships is of power. They would yoke the needs of the women's program with ecological movement to forecast an essential reforming of the elementary socioeconomic affairs and the fundamental ideals of the society.

Boyle, "To-day, Joxer, there's goin' to be issued a proclamation be me, establishin' an independent Republic, an Juno'll have to take an oath of allegiance"

Joxer, "Be firm, be firm. Captain; the first few minutes'll be the worst: if you gently touch a nettle it'll sting you for your pains; grasp it like a lad of mettle, an as soft as silk remains!" (p. 28).

Juno plays an important role in the construction and she is satisfied and contented with her work and destiny. So, as the Western environmentalists talk of the company of nature, the link that is established consider rebirth and nourishment, whereas Juno's effort and link with nature is not only boost, but required a productive and ground-breaking work for their existence. Thus, her work is honest and for their survival.

Boyle, "She has her rightshere's no one denyin' it, but haven't I me rights too?"

Joxer, "Of course you have he sacred rights o' man!" (p. 28).

The fact is that they wholeheartedly devoted to receive benefit from land. Juno faced many adversities and she knew the value of land, as without land, there was no hope of survival. That is when she pondered about Mary's marriage, she considered that Bentham was a suitable match as he owned some piece of land. She would never wish her daughter to be entrapped in problems that she had faced in her miserable life.

Mrs. Boyle, "Oh, God bless us, looka the way everything's thrun about!" (p.29).

In Warren's (2000) own words, "the boundary conditions specify that an ecofeminist ethic must be anti-sexist, anti-racist, anti-classist, anti-naturist, and opposed to any 'ism' that presupposes or advances a logic of domination" (p. 99) and, "the basic starting point of ecofeminist philosophy is that the dominations of women, other human Others, and nonhuman nature are interconnected, are wrong, and ought to be eliminated" (p. 155). Juno, as a Mother is a central point of her explanation and the work is also of the same type as Juno exhibited her ties with care for nature, more like a mother. She further says,

"that man o' mine always makes a littler o' th' place, a littler o' th' place"

When all of a sudden she hears Johnny,

"Ma, will you come in here an' take da away ou' o' this or he'll dhrive me mad" (p. 30).

The failure which affected the women and their families was due to the projects that have exhausted the resource and means bases and rested their productive activities, e.g., survival agriculture, food

manufacturing. This is intensified by the fact that women factually had minimum input into these selections and strategies (World's Women, 1970-1990, p. 75).

Bentham, "Juno! What an interesting name, It reminds one of Homer's glorious story of ancient gods and heroes"

Boyle, "Yes, doesn't it? You see, Juno was born and christened in June; I met her in June; we were married in June, and Johnny was born in June, so when day I says to her, " You should have been called Juno, and the name stuck to her ever since" (p. 31).

Warren (1996) stresses on the fact that the morally laden ideas through which we comprehend ourselves and reality are truly at the core of the dreadful ecological and societal confusions we presently face. The environment is not granted value in our societies. It is continuously under abused and degradation, though it nurtures us. Similarly, women are not granted reverence, relatively they are ill-treated and no matter how hard they struggled for the subsistence of their family and for the desires of their husbands. All their labors are regarded worthless and they are subjugated and dishonored as the objects of subsequent position.

V. CONCLUSION

The undertaken study depicted Juno's deep distress for land, milieu and for the communal in general. Casey made a subtle relationship with nature as one could never untie the bond with nature regardless of great hardships that one is challenged with. The data analysis depicted that Juno tried hard to survive, but she was always regarded the Other by even the idlest man in the drama. But she sustained to serve. Thus, every stage of life is confronted with various hardships, like the one that Juno had to face, but her troubles are expected to end with help from nature (Gul, R., Khan, S. S., Mazhar, S., & Tahir, T. 2020).

Thus, it could be concluded that ecofeminist attitude to create worth for both women and nature would be considered and valued some day and both these entities would be granted value equally and as independent living beings. Warren (2000) opines that issues like rights over land and water, forests and poisonous throwing away garbage, females, the deprived, and associates of other subjugated groups suffer grief irrationally from ecological damage. And even when the troubled are not its dreadful victims, ecological malfunction created a masculinist, colonial, and entrepreneurial standards and actions. Similarly, Juno's efforts seemed to be dominating over all her disasters that she faced throughout the drama. Nature ran its course, and the authority of nature drifted Juno to care of mothering herself and the power of birth of her daughter. Casey depicted a factual portrait of life, where Juno and Mary are not portrayed as solitary characters, rather they represented the whole community, where women despite of their hard labor are undervalued and subjugated as objects with minimum standards and morals. Warren's (1996) assertion added to the finding that in order to understand the masked influences and powers that molded forms of injustice and injury is to point toward the methods for moral obligation and expansion. About the empirical women-other human Others-nature interconnections, Warren presented the concept that the empirical women-other human Others-nature interconnections are explored in this drama. These empirical reflections presented subsequent discussions of a variety of ecofeminist values and the precise variability of ecofeminist philosophy has been successfully defended.

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