

**RESISTANCE AGAINST EXPLOITATION OF NATURE IN  
KIM STANLEY ROBINSON'S *THE MINISTRY FOR THE  
FUTURE* AN ECOFEMINIST ANALYSIS**

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
IBRAHIM MALANG**

**2025**

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**THESIS**

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In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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**DEPARTMENT OF ENGLISH LITERATURE**

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**UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
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**2025**

### STATEMENT OF AUTHORSHIP

I state that thesis entitled **"Resistance Against Exploitation of Nature in Kim Stanley Robinson's The Ministry for The Future an Ecofeminist Analysis"** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, May 19<sup>th</sup>, 2025

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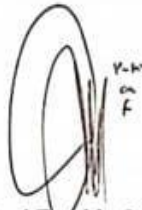
## APPROVAL SHEET

This to certify that Larasati's thesis entitled **Resistance Against Exploitation of Nature in Kim Stanley Robinson's The Ministry for The Future an Ecofeminist Analysis** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

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## **MOTTO**

“There is enough in the world for human needs, but not for human greed.”

Mohandas K. Gandhi

“My heart is at peace knowing that what passes me by will never be my destiny,  
and what is destined for me will never pass me by”

Umar Bin Khattab

## **DEDICATION**

This thesis is dedicated to four people in my life: me (Larasati), my beloved mother (Kasirah), my beloved father (Ali), my beloved sisters (Rumyati, Wuryati and Ratmawati). The entire universe helps me a lot in my journey, but four of them are the highlights.

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being a human being who is always willing to try and not tired of trying. Thank you for deciding not to give up no matter how difficult the process of preparing this thesis is and for completing it as well and as much as possible, this is an achievement that should be celebrated for yourself. Always be happy wherever you are, Laras. Whatever you lack and more, let's celebrate yourself.

Malang, May 19<sup>th</sup>, 2025

The Researcher

Larasati

## ABSTRACT

**Larasati** (2025) Resistance Against Exploitation of Nature in Kim Stanley Robinson's *The Ministry for The Future* an Ecofeminist Analysis. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Asni Furaida, M.A.

**Keywords:** *Ecofeminism, Exploitation of Nature, Vandana Shiva*

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Ecofeminism links the exploitation of nature with the oppression of women, seeing both as the result of patriarchal and capitalist systems that emphasize domination, control, and exploitation. The purpose of this study is to examine the forms of exploitation of nature and resistance to such exploitation in the novel *The Ministry for the Future* by Kim Stanley Robinson. This research uses the feminism approach as an analytical framework and applies Vandana Shiva's theory of ecofeminism. In this study, the researcher analyses data taken from a novel entitled *The Ministry for the Future*. The novel consists of words, sentences, conversations, and relevant statements in the form of dialog and actions performed by the main character Mary Murphy in the novel. The results show that the exploitation of nature in the novel is depicted through various forms such as the burning of fossil fuels, global climate inequality, weak international legal system, and market dominance over environmental policies. The main character, Mary Murphy, is portrayed as doing various forms of resistance ranging from diplomacy, legal advocacy, to collaboration with scientists and local communities. Mary's actions reflect the principles of ecofeminism, especially in terms of women's empowerment and protection of nature.

## الملخص

لارساتي (2025) يثيد يلحت: ليلقتسما ةرازو" نوسنبور ي لئاتس ميك باتك في ةعيبطلا ل لاغتسا ةمواقم ةعماج، ةيناسذلا مولعلا ةيلك، يزليجنلا بدلأا مسق. سويرولاكب ةحورطاً. "يوسنذ ريتسجام، ادير في نسأ: فرشما. بجللام ميهارب ل كلام انلاوم يرجينذ ملسا

الكلمات المفتاحية: النسوية الإيكولوجية، استغلال الطبيعة، فاندانا شيفا

تربط النسوية الإيكولوجية بين استغلال الطبيعة وقمع المرأة، وترى أن كليهما نتيجة للأنظمة الأبوية والرأسمالية التي تؤكد على الهيمنة والسيطرة والاستغلال. الغرض من هذه الدراسة هو دراسة أشكال استغلال الطبيعة ومقاومة هذا الاستغلال في رواية "وزارة من أجل المستقبل" لكيم ستانلي روبنسون. يستخدم هذا البحث منهج النسوية كإطار تحليلي ويطبق نظرية النسوية البيئية فاندانا شيفا. في هذه الدراسة، تقوم الباحثة بتحليل البيانات المأخوذة من رواية "وزارة من أجل المستقبل". وتتكون الرواية من الكلمات والجمل والمحدثات والعبارات ذات الصلة في شكل حوارات وأفعال تقوم بها الشخصية الرئيسية ماري مورفي في الرواية. وتظهر النتائج أن استغلال الطبيعة في الرواية يصور استغلال الطبيعة من خلال أشكال مختلفة مثل حرق الوقود الأحفوري، وعدم المساواة المناخية العالمية، وضعف النظام القانوني الدولي، وهيمنة السوق على السياسات البيئية. تُصوّر الشخصية الرئيسية، ماري مورفي، على أنها تقوم بأشكال مختلفة من المقاومة تتراوح بين الدبلوماسية والدعوة القانونية والتعاون مع العلماء والمجتمعات المحلية. تعكس أفعال ماري مبادئ النسوية البيئية، خاصة فيما يتعلق بتمكين المرأة وحماية الطبيعة.

## ABSTRAK

**Larasati** (2025) *Perlawanan Terhadap Eksploitasi Alam dalam Novel the Ministry for The Future Karya Kim Stanley Robinson: Analisis Ekofeminis*. Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Asni Furaida, M.A.

**Kata kunci:** *Ekofeminisme, Eksploitasi Alam, Vandana Shiva*

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Ekofeminisme menghubungkan eksploitasi alam dengan penindasan terhadap perempuan, melihat keduanya sebagai hasil dari sistem patriarki dan kapitalisme yang menekankan dominasi, kontrol, dan eksploitasi. Tujuan penelitian ini untuk mengkaji bentuk eksploitasi alam dan perlawanan terhadap eksploitasi tersebut dalam novel *The Ministry for the Future* karya Kim Stanley Robinson. Penelitian ini menggunakan feminism approach sebagai kerangka analitis dan menerapkan teori ecofeminism oleh Vandana Shiva. Dalam penelitian ini peneliti menganalisis data yang diambil dari novel berjudul *The Ministry for the Future*. Novel ini terdiri dari kata-kata, kalimat, percakapan, dan pernyataan yang relevan dalam bentuk dialog dan tindakan yang dilakukan oleh karakter utama Mary Murphy dalam novel tersebut. Hasil penelitian menunjukkan bahwa eksploitasi alam dalam novel digambarkan melalui berbagai bentuk seperti pembakaran bahan bakar fosil, ketimpangan iklim global, lemahnya sistem hukum internasional, dan dominasi pasar atas kebijakan lingkungan. Tokoh utama, Mary Murphy, digambarkan melakukan berbagai bentuk perlawanan mulai dari diplomasi, advokasi hukum, hingga kolaborasi dengan ilmuwan dan komunitas lokal. Tindakan Mary mencerminkan prinsip-prinsip ekofeminisme, terutama dalam hal pemberdayaan perempuan dan perlindungan terhadap alam.

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## **CHAPTER I**

### **INTRODUCTION**

In this chapter of the study, the researcher starts with the introduction. This chapter discussed five points. The first point is the background of the study, research question, significance of the study, scope and limitations, and the definition of key terms.

#### **A. Background of The Study**

Women and nature have an important role in preserving the environment. Both have a commitment to the environment and awareness of each other. However, women and nature are often treated patriarchally by society (Mondal & Majumder, 2019). Patriarchy is a social system that holds control, not only oppressing women but also leading to behavioural patterns that damage the environment. The view that considers nature as an object to be exploited without limits, is in line with the view that belittles the role of women in society.

Case studies from around the world show how extractive industry projects or environmental change often have the greatest impact on women (Wageni, 2024). Phenomena such as global warming, pollution, and ecosystem destruction have significant impacts on individuals and communities. This is especially true in rural communities that depend on natural resources. Their economic dependence on natural resources makes them vulnerable to adverse environmental changes. Women are often at the forefront of these impacts. In Vandana Shiva's perspective,

environmental destruction often goes hand in hand with the marginalization of women, especially in agrarian and rural communities.

In addition, there are many examples of everyday events in real life related to patriarchy and capitalism. Both are interconnected to exploit natural resources and women simultaneously. By relying on this understanding, we can face the global environmental crisis. Karen Warren said that the oppression of women and the exploitation of nature come from a hierarchical domination structure. She argues that if we want to achieve environmental sustainability, we must build a power relationship between species, humans and nature (Warren, 1990).

In fact, ecofeminism is a framework of thought that combines the principles of feminism with ecological awareness, offering a perspective that strengthens understanding of the complex relationship between human oppression of nature and oppression of women. This theory responds critically to the paradigm that separates environmental issues from gender issues. By voicing a deep understanding of the impacts that affect environmental sustainability and gender equality (Wageni, 2024). In this case, the discussion leads to the female character in the novel *The Ministry for The Future*. In this novel, the woman as the main character fights for human and natural rights. Ecofeminism specializes in the problems experienced by women and nature.

Kim Stanley Robinson is one of the most prolific and prominent science fiction writers in the field. He has written several award-winning and best-selling novels. One of his most famous works is the Mars Trilogy, consisting of *Red Mars*

(1992), *Green Mars* (1993), and *Blue Mars* (1996). The Mars trilogy has received widespread recognition and has won many awards, including the Hugo Award and the Nebula Award. Even the Atlantic calls Robinson's work "the gold standard of realistic and highly literary science fiction writing". Robinson's works focus on the themes of the natural environment, space exploration, ecology and scientific development.

In addition to the Mars trilogy, there are several other important works by Robinson such as *Red Moon* (2018), *2312* (2012), and *The Ministry for the Future* (2020). Robinson's work that will be discussed here is a novel entitled *The Ministry for the Future* which was published in 2020. *The Ministry for the Future* is a science fiction novel that was first published on October 6, 2020 by Orbit Books. This novel focuses on talking about climate change which is considered a threat that can endanger the safety and welfare of the future. The main character in this novel is Mary Murphy who tries to convince the central bank about the threat to currency and market stability caused by the impacts of climate change.

In fact, ecofeminism is a theory that emphasizes the relationship between the oppression of women and the exploitation of nature. The basic concept of this theory centres on the idea that patriarchal structures not only oppress women but also exploit nature in the same way. This theory is considered too idealistic or oversimplifies the relationship between gender and the environment, but it also offers advantages in understanding environmental problems from a social perspective. Therefore, there must be an identification of structural and systematic

barriers to climate change. As well as placing women's voices and representation at the heart of the impacts of climate change (Wageni, 2024).

Some literary studies relevant to this topic include the following; *Resistance to the Patriarchal Power over Nature and Women in the Novel Tanjung Kemarau by Royyan Julian* by Abdul Azis and Wiyatmi (2023) examines how female characters in this novel fight against patriarchal forces that damage the environment, such as mangrove exploitation and marine pollution. Shows the role of women in preserving the environment, protecting forests from exploitation, and protecting marine life. *Ecofeminisme dalam Film Nona Kedi yang Tak Pernah melihat Keajaiban* by Farobi Fatjhurridho and Suma Riella Rusdianti (2022) reveals that the film illustrates the imbalance of power between capitalism and the military regime that oppresses women and nature.

*Kritik Satra Ekofeminisme dalam Novel Bekisar Merah Karya Ahmad Tohari* by Muhammad Aditya Wisnu Wardan and Chafit Ulya (2023) Explains the relationship between nature and women in nature conservation, women's pleasure in observing the surrounding natural ecosystem, the role of women in maintaining family food security through the environment, and the image of women who live side by side with nature. *Woman Main Character Response to Nature Exploitation in Annihilation (2018)* by Farhan Alibasjah (2022) reveals that Lena as the main character represents the principle of natural ecofeminism, namely protecting the environment through a sense of connection with nature, as well as socialist ecofeminism, namely efforts to fight forces that damage the environment for personal gain or capitalism. *Eco-feminism: Women and Nature* by Dr. Bijay Kumar

Sarkar (2019) Highlights the relationship between ecology and feminism, or what is known as ecofeminism. This study found that ecofeminism sees the relationship between the oppression of women and the exploitation of nature.

*Vandana Shiva's "Who Really Feeds the World": An Eco-feminist Perspective* by Suparna Sinha (2021) Explores Vandana Shiva's ecofeminist perspective, particularly in relation to women's agriculture and food systems. The study finds that women play a significant role in maintaining the sustainability of nature and food systems through agroecological farming, which is more environmentally friendly than corporate and monoculture farming. *Chipko: Relasionalitas Perempuan "Liyan" dalam Etika Ekofeminisme Berdasarkan Pemikiran Komparatif Vandana Shiva dan Armada Riyanto* by Alfredo Kevin (2023) shows the close relationship between women and nature, where women play an important role in environmental conservation through an empathetic approach and socio-ecological awareness that challenges patriarchal dominance.

*Theoretical Study on Ecofeminism and Gender Politics* by Mrinalini Kacker (2021) Ecofeminism, as defined by Diamond and Orenstein, is considered an "ancient wisdom" that focuses on the link between androcentrism and ecological degradation. *Ecofeminism and Environmentalism in India: A Critique* by Dr Niraj Kumar Singh (2023) It is argued that since the beginning of time humans have been dependent on nature, but over-exploitation and uncontrolled use of technology have caused suffering for both. Ecofeminism attributes this oppression to patriarchal ideology, but Bina Aggarwal's critique emphasizes material factors such as economics and politics. *Emergence of Eco-Feminism in India: A Survey of*

*Literature* by Arvind Swaroop and Dr. V.M. Ravi Kumar (2020) Ecofeminism seeks to explore and document the role of women in shaping human engagement with ecological processes. Ecofeminism seeks to explore and document the role of women in shaping human engagement with ecological processes.

The similarities in this study and previous studies are that both want to reveal the issue of ecofeminism in the context of literature in the novel. While the difference is about the focus and context of the discussion and the object of study for the study. Based on the explanation above, the researcher focuses this study on the forms of exploitation of nature and resistance carried out by the main character in the novel *The Ministry for The Future* by Kim Stanley Robinson based on the perspective of ecofeminism.

In conclusion, the novel *The Ministry for The Future* by Kim Stanley Robinson has many strong and important ecofeminism elements. Through the character of women as strong main characters, Stanley shows how important the role is for nature conservation. This novel is one of the novels that successfully unites women and nature to live sustainably. So, the researcher feels very interested in researching the novel. The researcher focuses on analysing the forms of exploitation of nature and the actions taken by the main character against it. This study uses an ecofeminism approach to discuss the complex relationship between humans and nature.

The purpose of this study is to analyse the forms of exploitation of nature and the forms of resistance of Mary Murphy as the main character in the novel *The*

*Ministry for the Future* by Kim Stanley Robinson based on Vandana Shiva's thoughts. This study focuses on the forms of exploitation of nature depicted in the novel that contribute to the ecological crisis and environmental exploitation. In addition, this study also aims to explore the role of women and gender justice through Vandana Shiva's ecofeminist perspective, with the aim of understanding how female characters in the novel act as agents of change in achieving ecological and social justice. Overall, this study aims to provide an in-depth understanding of how the themes of environmental exploitation and resistance to environmental destruction are represented in the novel, as well as their relevance in the context of ecofeminist theory.

### **B. Problem of the Study**

Related to the topic chosen about ecofeminism Vandana Shiva in *The Ministry for The Future* by Kim Stanley Robinson the researcher formulates the research question:

1. What are the forms of exploitation of nature depicted in the novel *The Ministry for the Future* by Kim Stanley Robinson?
2. What form of resistance does the character Mary Murphy against the exploitation of nature in the novel *The Ministry for the Future* by Kim Stanley Robinson?

### **C. Significance of the Study**

The researcher expects this research to provide theoretical and practical benefits. Theoretically, this research functions as a form of contribution to the field

of literature, especially in the use of ecofeminism theory. Then practically, this research can be a reference for further researchers related to *The Ministry for the Future* by Kim Stanley Robinson.

#### **D. Scope and Limitation**

This study does not discuss all the problems in the novel, but is limited to the form of exploitation of nature depicted in the novel *The Ministry for the Future* by Kim Stanley Robinson and the form of resistance from Mary Murphy in fighting against this exploitation. Because this study focuses on ecofeminism, discussions that are not related to this theory are not included. The researcher is very aware that this study has certain data deficiencies and cannot reveal in detail about each element in the novel. Therefore, further research will be needed to provide further discussion regarding the novel *The Ministry for the Future*.

#### **E. Definition of Key Terms**

In this study, several keywords emerged, to avoid misunderstanding one term with another this study defines each term.

1. Ecofeminism: A movement that links the exploitation of nature to the oppression of women, especially as a response to capitalist and patriarchal systems that exploit natural resources and marginalize women's roles (Shiva, 1989).

2. Exploitation of nature: Exploitation of nature is related to the oppression of indigenous peoples and women who live close to nature (Shiva, 1989).



3. Resistance against exploitation of nature: The struggle against the global economic system based on the domination and exploitation of natural resources (Shiva, 2005).

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In this chapter, the researcher discusses two things. In the first point, the researcher uses the theory of feminist literary criticism to help analyse the object of research. In the second point, the researcher explains Vandana Shiva's views on ecofeminism and exploitation of nature. This is used to answer the formulation of the problem in the previous chapter. The analysis focuses on the form of exploitation of nature and the efforts of resistance depicted by the main character Mary Murphy, so the theory of feminist approach was chosen.

#### **A. Feminist Literary Criticism**

Feminist literary criticism is a literary analysis approach that focuses on how literary works reflect, reinforce, or challenge views about gender, particularly concerning women. This form of criticism emerged as part of the broader feminist movement, aiming to evaluate and interpret literary texts from the perspective of gender equality and women's experiences.

Feminism is a liberation movement that must not stand alone, but also be part of a larger struggle to eliminate all forms of domination. This means that although feminism focuses on the elimination of patriarchy and sexism, this struggle cannot be separated from the struggle against other forms of oppression, such as racism, homophobia, and other social injustices. These oppressions, including patriarchy, have the same ideological basis, and as long as these systems continue to exist, patriarchy cannot be completely eradicated. Bell Hooks' approach

suggests that sexism is just one form of oppression, alongside other forms such as racism and homophobia, which also require great effort to eradicate. However, the main goal of feminism is to end sexism and to challenge the view that women are subject to sexist oppression, and to show that this is an injustice that needs to be addressed (Hooks, 1989).

The feminism approach in literary studies discusses the analysis and understanding of literary works from a feminist perspective, which focuses on issues of gender, inequality, and the representation of women in the text. This approach examines how women are portrayed in literature, their roles in narratives, and how patriarchal structures influence the production, distribution, and reception of literature. According to Elaine Showalter, the feminist approach aims to explore the voices and experiences of women who are often ignored or misunderstood by the male-dominated literary tradition (Showalter E., *A Literature of Their Own: British Women Novelists from Bronte to Lessing*, 1977).

In Betty Friedan's view, women are forced by societal norms to limit themselves to the traditional roles of housewives and mothers, often to the exclusion of their education and career aspirations. Friedan criticized this perception, known as the feminine mystique, as a narrow view that places women in a world centred on their bodies, their beauty, and their attractiveness to men, and their role in bearing children and raising families. According to Friedan, this view diminishes women's meaning and potential, forcing them to serve only their husbands, children, and households, rather than pursuing equal rights and opportunities outside the domestic sphere. By challenging this feminine mystique, Friedan aimed

to encourage women to fight for equal rights in all aspects of life, including education and careers (Friedan, 1963).

Elaine Showalter is an American literary critic who played a significant role in establishing feminist literature in American academia. One of her major contributions was the development of the concept of gynocritics, an approach to literary criticism that focuses on the feminine perspective, in contrast to traditional literary approaches dominated by patriarchal views. In her book *A Literature of Their Own*, Showalter analyses the history of women's writing and divides its development into three important stages. The first stage is the Feminine Stage (1840-1889), in which women writers imitated the male-dominated mainstream literary tradition, following existing patriarchal standards and norms.

The second stage is the Feminist Stage (1890-1920), when women writers began to protest the dominant traditional standards and reject the social values that limited their rights. The third stage is the Women's Stage (1920s-1960s), in which women writers began to seek their own identity and voice, free from patriarchal influence, and write from an autonomous perspective. Showalter's important contribution lies in her rediscovery of historically forgotten women writers and her analysis of their works in the social, cultural, and political context of her time.

The feminist mission she advocates is to end all forms of exploitation and injustice against women. Feminists have a moral responsibility to fight tyranny and oppression. While feminist struggles may involve resistance to religious or economic institutions that support exploitation, the goal is not to oppose religion or

economics itself, but to eliminate all forms of oppression and injustice. Feminists fight for social, political, and economic equality for women so that they have the same rights as men (Showalter E., 1977).

Mary Wollstonecraft's influence on more than two hundred years of feminist inquiry cannot be overstated, eloquently anticipating the concerns of second-wave feminism. Central to Wollstonecraft's work is an attack on the authority of Edmund Burke, John Milton, and Jean Jacques Rousseau, "fellow authors of fictional femininity, and enemies of patriarchy allied against female emancipation," in which Wollstonecraft exposes Burke's sentimental "aesthetic of beauty," Rousseau's construction of an objectified ideal woman, and Milton's flawed misogynistic construction of Eve. In her detailed reading of these texts, Wollstonecraft shows herself adept at applying what has come to be called feminist criticism. This, however, is not the limit of her achievements.

Most notably, in *A Vindication of the Rights of Woman*, Wollstonecraft argues that well-educated women will make good wives and mothers and ultimately make positive contributions to the nation. Wollstonecraft argued that women should receive an education appropriate to their position in society and then redefined that position, stating that women were important to the nation because they educated their children and because they could be "companions" to their husbands, not just wives. Rather than viewing women as ornaments for society or property that could be bought and sold in marriage, Wollstonecraft argued that they were human beings who were entitled to the same basic rights as men.

Meanwhile, Karen Warren put forward the concept of the logic of domination whose patriarchal view gives men the authority to have power over women. Not only that, men also treat nature as an object that has no intrinsic value. This results in nature and women being the targets of the same domination (Warren K., 2000). Both experience intersectional oppression (oppression occurs based on gender, race, class and species). According to Gaard, ecofeminism must look at the various forms of oppression as a whole. The goal is to understand how power and domination affect women and nature simultaneously (Gaard, 1993). Women have an important role in the sustainability of life. They can bring about changes in the relationship between humans and nature itself. In a very good way, namely respecting and preserving it rather than controlling it (Ruether, 1992).

In the last four decades, ecofeminism has experienced a diversity of interests and a better theoretical framework. This is an answer to the challenges of various debates that arise with innovative proposals and fertile analyses that cannot be done by perspectives that do not have a view of gender inequality. From the approach of various races, classes and genders, theories related to the subject, ethics and political philosophy have been increased by patterns of thought that can represent the voice of women. According to techno-science, modern rationality has given us a high degree of well-being. However, at this time we find that rationality has caused unprecedented destruction. This has resulted in the destruction of the order of life that is our foundation, and poses a threat to our survival (Riechmann, 2016).

Ecofeminism has developed because it is based on feminist theory. This theory was formed and developed not only based on ecofeminist works, but also

based on theoretical results from various feminisms such as cultural feminism, radical feminism and socialist feminism over the last 15 years. Basically, ecofeminism theory is indeed a derivative form of cultural feminism, radical feminism and socialist feminism.

Cultural feminism first appeared in the late 1970s, which was the result of a combination of socialist feminism and liberal feminism. Cultural feminism asserts that social gender is designed by social culture, in other words, social gender is a creation of society and symbols. This theory is the first theory to pay attention to environmental pollution. They launched a political movement with the aim of stopping industrial pollution, with the aim of raising public awareness of these issues.

Radical feminism was born in the 1960s, which was a reflection of the results of the second wave feminist movement. This theory has had the most influential impact on ecofeminism. It emphasizes the advantages of women's reproductive function, focusing on the culture of relationships, affection and care. Radical feminism is the first feminist theory to use the concept of patriarchy to explain women's problems, and the concept of patriarchy is determined to be the most important analytical tool in ecofeminism.

Socialist feminism began in the 1970s and was continued by radical feminist thought and Marxist ideology. This theory has a major impact on ecofeminism in terms of its economic analysis approach. Ecofeminism focuses more on cultural analysis and ignores economic analysis. Socialist feminism has given harsh

criticism to this, with the aim that ecofeminism pays more attention to economic analysis. From this it can be concluded that ecofeminism is the result of the development of feminism in the ecological dimension (Ling, 2014).

### **B. Ecofeminist Theory by Vandana Shiva**

Vandana Shiva herself is an intellectual who was born on November 5<sup>th</sup>, 1952 in Uttaranchal, India. In addition to being an intellectual, she is also active as an environmental activist and writes about India's anti-globalization. Vandana Shiva once attended an event called the Chipko Movement which was held in the 1970s. This event emphasized that the relationship between women and the environment is caused by their daily activities. Vandana Shiva has published *Staying Alive: Women, Ecology and Survival in India* (1988), which describes the increasingly global nature of ecofeminism during the 1980s. She links the "death of the feminine principle" and "maldevelopment", this is a term used to describe the entry of intensive western agriculture into the "Third World". With this Vandana Shiva has expressed her concern for the earth (Prasad & Mina, 2015).

Shiva has a vision to see the world and change the world based on the principle of gender equality. She suggests a worldview: the earth is sacred, human life is based on nature and considers all life as something valuable. Vandana observes the relationship between global militarism and environmental destruction. Ecofeminist perception is a perception that is rooted in everyday life, and rejects militarism and environmental destruction. This perception discusses the deepening of human values in the community environment (Kokane, 2019). Ecofeminism as a liberation movement must fight all forms of exploitation (Beevi, 2018).



Ecofeminism in Vandana Shiva's view is a resistance to the patriarchal and capitalist system that exploits nature and women. According to Shiva, women have an important role in preserving ecosystems and sustainable life, especially in agrarian societies. She also argues that a feminist approach to the environment can appreciate the diversity and balance of nature. While the patriarchal model tends to control and dominate natural resources (Shiva, 1989). It aims to expand the scope of strategies and worldviews with the intention of liberating and healing domination that has a relationship with a more orderly understanding of its aetiology and enforcement (Ruether, 2012).

Ecofeminism has a critical nature when criticizing the current system. Alicia chose to use this adjective as a reference to the commitment to achieving the promises of freedom, equality and solidarity regarding relations with the new millennium. She also said that a principle and equality are accompanied by things related to oppression and exploitation. It is inevitable that criticism of prejudice and the idea of equality can give rise to an emancipation movement that cannot end. This will give rise to various demands for women (Puleo, 2017).

Ecofeminism is a close and parallel relationship between theory and practice, according to Vandana Shiva ecofeminism emphasizes the unique values and strengths of every living thing. She said that all living things have the same rights. Like, snails that have the same right to life as the community's need for water, and so do other creatures that may live side by side with Skylab. Vandana Shiva also said that ecofeminism is a movement that identifies itself as a woman who has an important role in these critical times. Ecofeminism is also the only political

framework that can explain the historical relationship between domestic violence, work alienation, child abuse, climate change, land and water grabbing, and others (Mies & Shiva, 2014).

Vandana Shiva also said that ecofeminism theory is a form of environmental education that is based on efforts to raise awareness with real events that are happening now. At this time the natural environment continues to run by following the principle of femininity which then if masculinity controls nature, it can result in the destruction of nature and oppression that will be felt by women. Therefore, the way to solve the problem of gender relations and protecting the environment must be done with friendly femininity. By women carrying out their roles as mothers, caregivers, and people who can protect their families and the environment (Mies & Shiva, 2014).

### **1. Exploitation of Nature**

Exploitation of nature occurs as a form of development paradigm that reduces nature so that its resources are only exploited and often ignores sustainability and existing ecosystems. Shiva explains that this process is formed because of the patriarchal and capitalist approach that sees nature and women as objects that can be exploited unilaterally for profit alone. There are several impacts of exploitation, such as groundwater depletion, environmental damage, and land clearing caused by activities that only prioritize capital accumulation without regard to environmental sustainability. This process not only damages natural resources but also weakens the role of women in preserving the ecosystem. So that there will be social and ecological inequality that will be felt by women (Shiva, 1988).

Environmental damage has an important role in threatening survival. Humans are making the earth die which will damage forests, soil, water and air. They carry out large-scale deforestation to create livestock, plantations, mining projects and so on. Shiva said that every year the earth loses 12 million hectares of forest. If this level of destruction continues, then by 2050 the earth will lose its entire tropical forest. This will also cause a loss of biodiversity.

About 50 percent of living things consisting of about 5 million species live in tropical forests. If deforestation occurs, it will disrupt their life cycle and there will be a rapid extinction of living things. So over time nature will lose the biodiversity of animals and plants in the forest. Forests have an important role in storing water sources for humans. If forests are destroyed, there will be drought because the forest can no longer hold water. On the other hand, the land will also be damaged because it is used unwisely by humans. The longer it is used irregularly, the land will be infertile. This will have a direct impact on humans because the land cannot be planted and there will be hunger and malnutrition due to the lack of staple foods (Shiva, 1988).

With the damage that has occurred to forests, water and soil, living things will lose their sources of life support. This damage is a form of human selfishness under the pretext of development and progress. However, it actually threatens the survival of life itself. Violence against nature is associated with violence against women who depend on nature to support themselves, their families and the rest of society. Nature is no longer a living and nurturing “Mother Earth”, but rather a woman subject to the thoughts of men who want to conquer her. Humans have

transformed nature from something sacred into an inanimate object that can be controlled. Nature is exploited arbitrarily for the needs of ever-growing capitalism. When nature is viewed as “mother earth” there is a moral prohibition against destroying it. This can be imagined as if we were hurting a mother (Shiva, 1988).

The destruction of nature can be seen directly in today's life. The exploitation of mineral resources that occurs on a large scale on the island of Kalimantan. The resources that are exploited are coal, oil and gas which have negative effects on the environment. One negative example is air pollution caused by gas emissions from coal mining waste. The effects are directly related to humans because fine particles can cause chronic lung disorders, bronchitis and pneumonia. The spread of air pollution does not only occur at the mining location, but also spreads to the surrounding areas. Not only that, mining also causes damage to the tropical forests of Kalimantan which are unique and valuable to the community. There is damage to wild habitats as explained by Shiva in the book *staying alive: women, ecology, and development*.

Exploitation can be seen as a relationship between patriarchy, capitalism, and ecological destruction that directly impacts women. Shiva states that both nature and women are often treated as "resources" to be exploited by the capitalist patriarchal system, which prioritizes economic profit over social and ecological well-being. Here are some forms of exploitation within the framework of ecofeminism according to Shiva:

**a. Control of Nature and Women's Bodies**

Shiva sees that patriarchy exploits not only nature but also women, viewing both as objects to be exploited. In ecofeminism, nature is personified as women who are often considered "resources" for society. This exploitation ignores the intrinsic value and complexity of ecosystems and ignores the role of women as environmental guardians in their communities (Shiva, 1988).

**b. Monoculture and Industrialization of Agriculture**

Shiva is very critical of modern agricultural practices, especially monoculture carried out on a large scale by large agribusiness companies. She believes that this system eliminates biodiversity and destroys traditional farming methods that are often carried out by women. Monoculture, for Shiva, not only erodes the environment, but also destroys the traditional knowledge of women who are often involved in small-scale farming and maintaining seed diversity (Shiva, 1991).

**c. Privatization of Seeds and Traditional Knowledge**

Shiva also highlights the privatization of seeds as a form of exploitation of nature and women's knowledge. Large companies often take local seeds, genetically modify them, and then patent them, so that farmers can no longer save or use their own seeds. This disconnects farmers (often women) from the environment and creates dependence on large companies (Shiva, 1997).

#### **d. Extractive Economy and Ecological Degradation**

Shiva's ecofeminism critiques economies that are based on the extraction of natural resources without considering the balance of the ecosystem. Exploitation such as mining, deforestation, and land conversion destroy habitats, reduce resources that are usually used by local women, and cause long-term damage to communities (Shiva, 2005).

#### **e. The Elimination of Women's Roles in Ecology and Production**

According to Shiva, women have deep knowledge and connections to nature that are often ignored or not recognized in patriarchal systems. This exploitation not only makes women economically vulnerable, but also disconnects them from their ecological identities and roles, depriving them of their right to a healthy environment (Shiva, 1993).

### **2. Resistance of Woman by Vandana Shiva**

Resistance generally refers to the effort or action of opposing, rejecting, or resisting external forces that attempt to control, change, or oppress an individual or group. It can refer to physical, ideological, political, social, or cultural resistance. For example, in science, resistance describes the ability of an object or system to withstand change, such as the resistance of a material to electric current. In social and political contexts, resistance is often associated with movements of resistance to oppression, injustice, or dominant systems. According to James C. Scott in his book *Weapons of the Weak: Everyday Forms of Peasant Resistance*, resistance is often not always in the form of direct resistance or large-scale revolution, but can

also include small, everyday actions carried out quietly by oppressed people as a form of struggle to maintain their dignity and freedom (Scott, 1985).

Resistance in an ecological context, as discussed in the book *Staying Alive: Women, Ecology, and Development* by Vandana Shiva, is a broader concept than just biological resilience or hardiness. Resistance refers to the ability of a system to maintain its balance in the face of external disturbances, whether from nature or human intervention. In this regard, the researcher highlights that resistance is not something that is simply built through technology or genetic manipulation, but a quality that emerges from the natural interaction between species, ecosystems, and other environmental factors working together. This concept of resistance is also closely related to traditional sustainable agricultural practices. According to Shiva, traditional farmers in India have long developed crops that have natural resistance to pests and diseases through rotational and mixed cropping. These methods not only support the biological resistance of plants, but also maintain the stability of the local ecosystem, creating conditions in which plants and pests can coexist in a mutually beneficial balance (Shiva, 1988).

However, reductionist approaches that focus on increasing production by manipulating the genetic traits of plants often ignore the ecological aspects of this resistance. In this case, an overemphasis on the use of pesticides or other chemicals disrupts the natural balance of the ecosystem, which in turn reduces the natural resistance of plants to pests. Shiva highlights that these chemical strategies often only result in an endless cycle in which plants become more vulnerable and

dependent on external inputs, rather than strengthening the plant's natural resilience (Shiva, 1988).

Shiva further states that the concept of resistance should not only be understood in a narrow scientific framework, but rather as part of the traditional knowledge heritage held by indigenous peoples and small farmers. For example, women in rural India play a vital role in maintaining traditional farming methods that support ecological sustainability, such as organic fertilization and the preservation of local seed varieties that are more resistant to changing environmental conditions. In this context, resistance is an expression of the mutually supportive and sustainable relationship between humans and nature (Shiva, 1988).

Thus, resistance is not just the ability to survive direct threats, but also a form of resistance to development models that are considered exploitative and destructive. This concept reflects how traditional communities, especially women, take an active role in preserving biodiversity and ecology as a form of resistance to the dominance of technology and excessive commercialization of agriculture. In Shiva's view, resistance is a symbol of sustainability and survival that can only be achieved through respect for the ecological balance that underlies life (Shiva, 1988).

Vandana Shiva, an environmental activist and intellectual from India, offers forms of resistance in ecofeminism that oppose the exploitation of nature and women. Ecofeminism in her view links the oppression of women and



environmental exploitation with the system of patriarchal domination and capitalism. The forms of resistance carried out by Shiva are as follows:

**a. Empowering Women through Sustainable Agriculture**

Vandana Shiva emphasizes the importance of empowering women in agriculture, especially in developing countries. She encourages sustainable organic farming practices and involves women in maintaining biodiversity to counteract the monoculture farming model that damages the ecosystem (Shiva, 1998).

**b. Rejecting Exploitative Technology**

Shiva opposes the application of modern technology that is solely oriented towards profit, such as the use of hazardous chemicals in agriculture and genetic engineering that harms small farmers. She highlights the importance of seed sovereignty and rejects patents held by large companies on local seeds (Shiva, 1991).

**c. Greening Movement and Local Resource Management**

One of the concrete resistance movements pioneered is the Chipko Movement, where women in India hug trees to prevent deforestation. This is a symbol of resistance against the exploitation of natural resources and proves the importance of community-based resource management (Shiva, 2005).

**d. Ecological and Social Justice Advocacy**

Shiva links ecological justice to social justice, demanding the rights of women and local communities to defend their environment. This includes fighting

multinational corporations that exploit natural resources without considering the social and ecological impacts (Shiva & Mies, 1993).

**e. Return to Traditional Knowledge**

Shiva believes that traditional knowledge, especially that held by rural women, is key to protecting biodiversity and creating ecological balance. She advocates for the appreciation and use of traditional practices as a way to counter capitalist exploitation that ignores local diversity (Shiva, 1997).

### **CHAPTER III**

#### **RESEARCH METHOD**

This chapter presents a discussion of the methods used in this study. This chapter also discusses the research design, data sources, data collection, and data analysis. Thus, readers can understand the process of this research.

##### **A. Research Design**

This study uses a feminist literary criticism as an analytical framework. So, literary criticism is an implementation of literary theory in the process of studying literary works. The application of literary criticism includes interpreting, analysing, and evaluating literary works (Wellek & Warren, 1985). In addition, this study uses the Ecofeminism theory by Vandana Shiva. By using Vandana Shiva's theory, researchers can examine the forms of exploitation and resistance efforts carried out by Mary Murphy in the novel *The Ministry for the Future*.

##### **B. Data Sources**

In this study, the researcher analyses data taken from a novel entitled *The Ministry for the Future* by Kim Stanley. This novel was published on October 6<sup>th</sup>, 2020 by Orbit Books and this novel has 106 chapters with 576 pages. This novel was published in the United States with the first version in printed. This novel consists of words, phrases, and sentences that are relevant to answer the research question of this study.

### **C. Data Collection**

In the data collection process, the researcher applied various methods. First, to understand the storyline of the book, the researcher read the work *The Ministry for the Future* by Kim Stanley Robinson. After that, the researcher studied the narrative of the novel, especially the parts that were relevant to the research questions. The researcher then identified and analysed information related to the research topic, such as statements, dialogues, and narratives. Then, the researcher used ecofeminism theory to group and identify data to answer the research questions in this study.

### **D. Data Analysis**

After the data was collected, the researcher began the process of classifying relevant data. To interpret the data, the researcher applied Vandana Shiva's Ecofeminism theory. Furthermore, the researcher analysed the forms of exploitation of nature in the novel and the forms of resistance carried out by Mary Murphy. Finally, the researcher drew conclusions based on the data and analysis that had been carried out.

## **CHAPTER IV**

### **FINDING AND DISCUSSION**

This chapter presents the results of data analysis to find answers to research problems about the form of exploitation of nature and the form of resistance of Mary Murphy as the main female character. Researchers analyse literary works in the form of a novel entitled *The Ministry for the Future* (2020) using Vandana Shiva's ecofeminism theory. This chapter is divided into two parts. The first part explains what forms of exploitation of nature exist in the novel *The Ministry for the Future* by Kim Stanley Robinson. The second part discusses Mary Murphy's resistance.

#### **A. Forms of Nature Exploitation Depicted in The Novel**

The novel *The Ministry for the Future* depicts nature exploitation as a major problem that systematically and thoroughly occurs. In addition to direct actions such as burning fossil fuels, this exploitation occurs through political, legal, and economic systems that increase environmental damage. Most people believe that developed countries such as the United States, Europe and China are responsible for the carbon emissions that are causing the climate crisis. However, as the extreme heatwave that killed millions of people in conditions of poverty shows, developing countries like India are the most affected.

The unfulfilled climate responsibility of exploitation is also a concern. Although their contribution to pollution is very small, developing countries should also be responsible for environmental restoration. This shows injustice as the

weakest have to suffer. In the novel, the character Chandra expresses her anger at the international community because many rich countries have failed to fulfil the promise of the Paris Agreement. This shows that the current global system continues to exploit the weak by the strong.

The novel depicts an international legal system that is weak in dealing with environmental crimes. Because current laws tend to protect their profits, many large corporations and countries that destroy nature cannot be fairly prosecuted. *The Ministry for the Future*, where Mary and her team work, find global legal channels unreliable. Ultimately, they are trying to increase the focus to the national level to help legal cases that have a greater chance of success. This shows how unjust legal systems often support the exploitation of nature.

Other types of exploitation using geoengineering technology are also described in the book. An example is India's unilateral action to cool the earth by spraying particles into the atmosphere. Although the aim is to save the environment, this action is dangerous because it is done without international approval and can worsen the weather in other regions. This shows that, without considering justice and the impact on others, unilateral action on climate can also be a form of exploitation.

Later in the novel, the domination of the market over the state is discussed. The market is depicted very clearly in the conversation between Mary and Dick. As the global market focuses on profit, many environmental policies are not implemented. This shows that the capitalist economic system that ignores the rights

of local communities and the environment is also responsible for the exploitation of nature.

The discussion in the novel also shows how often local communities, especially women and small farmers, are neglected. Running environmentally friendly farms receive no support or compensation, even though they help look after the land. Mary even questions why her efforts are not paid. This shows that the current system favours large corporations over communities that truly protect the environment.

### **1. Control of Nature and Women's Bodies**

Vandana Shiva states that the patriarchal system not only oppresses women but also exploits nature. Often, in the perspective of ecofeminism, nature is seen as the same as women, simply as a resource that can be utilized. This view ignores the fact that nature has its own value and that women play an important role in protecting the environment, especially in local communities.

#### **Datum 1**

*“It was Europe and America and China who caused this heat wave, not us. I know we have burned a lot of coal in the last few decades, but it’s nothing compared to the West. And yet we signed the Agreement to do our part. Which we have done”.*  
(p.29)

The data above was delivered by a friend of Mary's named Chandra. While the quote shows that nature is often treated as an object that can be exploited unilaterally by large countries. In this case, these countries are the main perpetrators of environmental destruction through burning a lot of carbon. This shows that the form of domination over nature is similar to patriarchal domination over women's

bodies. Nature is considered a resource that can be taken unilaterally without considering its sustainability.

Developing countries, although their contribution to pollution is much smaller, are still held accountable for the consequences of climate change. This is similar to how women, especially those living in rural areas, are often the most affected by the destruction of nature even though they are not the main perpetrators. They are oppressed by people with power.

The quote above is in line with Shiva's (1988) opinion, which states that women in rural areas depend on nature for their needs. So, when nature is damaged, they are the ones who will suffer the most. This is just like patriarchy that takes advantage of women's bodies and labour without thinking about the impact that will be experienced by them.

## **Datum 2**

*Then came a hall devoted to discussing the mistreatment of women, individually and collectively, often in the same countries that rated lowest in all the other categories of well-being and political representation and functionality. That was no coincidence, of course. The status of women was not just an indicator, but fundamental to the success of any culture. But many of the old forms of patriarchy were not dead, and so among the worst of the outstanding wicked problems were patriarchy and misogyny. Mary sighed as she looked in at that hall, where of course there were lots of women, and fewer men by proportion than elsewhere. (p.452)*

The quote above shows that nature and women's bodies are considered objects that can be exploited by the patriarchal and capitalist systems. This explains that women are often victimized by patriarchy, both personally and as a group in society. This signifies how gender injustice often occurs in countries with high levels of poverty and high levels of exploitation of nature. In Shiva's ecofeminism



(1988) women in developing countries are more vulnerable to the destruction of nature because of their dependence on natural resources for their daily needs. Exploitation of nature and oppression of women have the same roots, namely the patriarchal system that controls them.

The phrase “old forms of patriarchy were not dead” explains that although times have changed, the practice of domination over women continues. This is similar to how nature continues to be exploited by capitalism. The power of patriarchy that oppresses women is also in line with how global capitalism works in exploiting nature on a large scale. They also destroy ecosystems and marginalize women's communities whose lives are highly dependent on nature.

In Shiva's view, women have a very close relationship with nature, especially in rural communities in developing countries. They are often the managers of natural resources such as water, food, and traditional medicines. When nature is destroyed by economic practices, women are the most affected group. Women often do not have access to decisions related to the environment, even though they are the guardians of nature in local communities (Shiva, 1988).

## **2. Monoculture and The Industrialization of Agriculture**

Vandana Shiva is a strong critic of modern agriculture that uses monoculture, which means growing one type of crop in large quantities. She says that this method destroys biodiversity and eliminates conventional farming methods usually practiced by women. Monoculture not only damages the environment, but also reduces local women's knowledge of seeds and farming.

### Datum 3

*And there are good models to study and use, Indian models. Kerala has been big in this regard as a high-functioning state for almost a century now, devolving power to the local, and the state government alternating in a scheduled way between Left and Congress leadership. Much has been taken from Kerala and applied nationally. Then also Sikkim and Bengal have been developing an organic regenerative agriculture that, at the same time it provides more food than before, also sequesters more carbon in the soil, and this too has been taken up across the country. Indian agriculture moving into its post-green revolution is also a giant step toward independent subtropical knowledge production, achieved in collaboration with Indonesian and African and South American permaculturists, and its importance going forward cannot be over-emphasized. (p.129)*

The data above shows that agricultural practices not only produce more food resources. They also increase the carbon sequestration capacity of the soil. This suggests an approach that focuses on ecosystem sustainability and local self-reliance. This is in line with Shiva's idea of the importance of maintaining biodiversity and local knowledge.

This is not only a form of resistance to agrarian capitalism dominated by large corporations. But also, a form of respect for women's knowledge in sustainable farming practices. The regenerative agriculture model not only restores biodiversity, but also empowers local communities and women as custodians of agrarian knowledge. This is a step towards food sovereignty and independence free from the shackles of large corporations.

Shiva emphasized that women are often the custodians of traditional knowledge in agricultural practices, especially in terms of seed preservation and sustainable soil management (Shiva, 1991). Monoculture itself, according to Shiva, is considered to threaten biodiversity and damage local ecosystems. It also

marginalizes traditional agricultural practices that are mostly carried out by women in rural areas.

#### **Datum 4**

*Then the continuing poisoning of the biosphere by pollution, pesticides, plastics, and other wastes and residues of civilization was growing in people's perceptions as the CO<sub>2</sub> problem began to look like it might be receding. The biosphere was robust, sure; but taking in and processing poison was something that any living thing could only do up to a point, after which it was simply poisoned, and in trouble. (p.452)*

The quote above shows that the practice of monoculture and industrialization of agriculture is a form of violence against nature that destroys biodiversity and disrupts local ecosystems. They damage the soil by using harmful drugs. This harms smallholder farmers, especially women, because women have local knowledge about managing crops in a diverse and sustainable way. When monocropping takes over, then this traditional practice will be destroyed. This forces farmers to rely on chemical drugs such as pesticides.

The use of chemicals such as pesticides, plastics and others contributes to the poisoning of the biosphere. This is in line with Shiva's (1991) view that modern agribusiness practices utilize hazardous chemicals to maximize agricultural production. The use of hazardous chemicals can pollute soil and water, kill natural insects, and disrupt the surrounding ecosystem. This results in the loss of important organisms such as bees and earthworms that help fertilize the soil naturally.

The quote “The biosphere was robust, sure; but taking in and processing poison was something that any living thing could only do up to a point” emphasizes that nature's resistance to pollution has its limits. Shiva states that the practice of

monoculture is unsustainable because it takes more from nature than it can recover. The biosphere will eventually reach its saturation point where the damage caused is irreparable.

Shiva in her study states that women in rural communities have a major role in maintaining biodiversity through traditional farming practices. As monocultures and pesticide use increase, women lose control over local seeds and natural resources that they have managed for generations. Women lose traditional farming techniques based on natural soil regeneration and crop rotation. Women who previously guarded local seeds and nurtured various crops lose this role.

### **3. Extractive Economy and Ecological Degradation**

Vandana Shiva criticizes an economy that focuses solely on the appropriation of natural resources, such as mining and logging, without considering the consequences. According to her, these methods damage the environment and reduce important resources that women in rural areas commonly use. As a result, local communities suffer lasting damage.

#### **Datum 5**

Future ministries create divisions that aim to tackle various aspects of the country's problems. However, this cannot slow down the damage done by burning carbon. Things are not getting better but more damage is being done. This threatens to lead to a mass extinction event. The researcher found a quote that shows the consequences of burning carbon.

*“Having lost the battle. But look, the violence of carbon burning kills many more people than any punishment for capital crimes ever would. So really your morality is just a kind of surrender.” (p.106)*

The data shows the damage caused by burning carbon, which not only exacerbates the climate crisis. It also has a direct impact on human health, resulting in death. This happens because burning carbon continues to cause air pollution and climate disasters. So that it causes various diseases caused by air pollution. As a result, humans are stricken with many diseases that lead to death.

Environmental destruction due to carbon burning can cause damage to nature. Because nature will lose the balance of the ecosystem if it is continuously destroyed. This illustrates the form of human selfishness in utilizing nature without thinking about the damage that will be caused by this.

The data above is in line with the opinion of Shiva (2005) who argues that the global economy is willing to sacrifice the balance of the ecosystem for the sake of satisfaction alone. This can cause harm to humans, especially women. When nature is destroyed, women will lose their source of life, while large industries take advantage. For Shiva, fighting for women's rights also means fighting for the right of nature to remain sustainable.

### **Datum 6**

*“And yet still they burned carbon. They drove cars, ate meat, flew in jets, did all the things that had caused the heat wave and would cause the next one. Profits still were added up in a way that led to shareholder dividends. And so on.” (p.225)*

The above quote reflects the greed of humans in utilizing nature. When they already feel the impact of their surrender. However, humans continue to carry out

activities that make the situation worse. Those who have power over other humans are increasingly arbitrary in utilizing nature. Even though the effects of their behaviour make the most vulnerable groups killed. In the end, these groups will feel the consequences of something they did not do.

People who have more power will harm those under them. As in this quote “Profits still were added up in a way that led to shareholder dividends” reflects how the damage only benefits a few parties (the shareholders). They do not think about the small groups that will bear the consequences of their behaviour. The small group will feel the pain while the powerful group will enjoy the profits taken from the small group.

This is in line with Shiva's (2005) opinion that the capitalist economy places profit above the balance of the ecosystem and the sustainability of nature. She also said that the damage to nature caused by the industrial economy will be borne by small communities, especially women. While the big profits will be felt by rich countries and large companies. This adds to the social burden on women's communities whose lives depend on the preservation of nature. They will have difficulty in finding their daily needs as a result of irresponsible people.

#### **4. The Elimination of Women's Role in Ecology and Production**

Vandana Shiva states that although women have strong knowledge and relationships with nature, they are often ignored by the patriarchal system. As a result, women are deprived of an important role in protecting the environment,

making them more economically vulnerable and lacking the right to a healthy environment.

### **Datum 7**

*Dalits now involved, women always half of every panchayat, an old Indian law now applied for real. Now there are farm tenure rights, full ownership of one's work, its surplus value. Women and all castes equal, Hindu and Muslim, Sikh and Jain and Christian, all together in New India. (p.142)*

The above quote highlights the social transformation in India, where women are now actively involved in the local government structure, the panchayat. This shows the involvement of women in leadership positions. This is something that was previously ignored or dominated by men. But then women are given the space to be involved in decision-making. This is different from the patriarchal pattern that has been dominant in rural India. where women are rarely allowed to hold political power or manage land independently.

According to Shiva, the marginalization of women in ecological decision-making is a form of deprivation of a healthy and sustainable environment (Shiva, 1993). The quote “full ownership of one's work, its surplus value” describes the economic independence women gain through full access to agricultural produce and land ownership. This is a form of rejection of capitalist structures that often exclude women. This is in line with Shiva's view that women's involvement in the ecosystem is a form of ecological democracy. Where all communities, regardless of gender or caste, have the right to preserve nature. This is important because women are often the ones most affected by environmental damage.

Based on the analysis, the first research question “What are the forms of exploitation of nature depicted in the novel *The Ministry for The Future* by Kim Stanley Robinson” is control of nature and women bodies, monoculture and the industrialization of agriculture, extractive economy and ecological degradation, the elimination of women’s role in ecology and production. Based on shiva theory there are five, but in this novel only four depicted. The ones that are not there are privatization of seeds and traditional knowledge.

## **B. Mary Murphy's Form of Resistance Against the Exploitation of Nature**

The following are some of the forms of resistance carried out by the main female character named Mary Murphy.

### **1. Women's Empowerment Through Sustainable Agriculture**

One of Mary's coworkers reports on advances in carbon capture technology, which is now more efficient and cheaper. Elena adds that, while new test kits make measuring carbon in the soil easier and cheaper, it still takes a lot of people to verify results. Mary then highlighted the fact that farmers who switch to greener farming still do not receive compensation for their work. She suggested that carbon coins be used to pay for them.

#### **Datum 8**

*“Mary: Anyone paying farmers for losses incurred in transition to new ag methods?”*

*Elena: No. No payers found.*

*Mary: But this is perfect for carbon coins! Why shouldn't they be getting carbon coins?” (p.341)*



The dialogue illustrates that Mary is thinking about compensation for farmers who switch to environmentally friendly farming methods. Because this transition often requires high costs, changes in farming techniques, and the risk of uncertain yields. This is one form of Mary's resistance to exploitation of nature. This can be seen from Mary's question asking whether there is a party that pays farmers for the losses they experience when switching to new, more environmentally friendly farming methods. Then Elena answered that no party paid the compensation. So Mary suggested that farmers should be compensated in the form of carbon coins. This is an economic incentive for their contribution in sequestering carbon and maintaining environmental sustainability.

The data above is one form of real solution to ease the heavy economic burden. Often women in rural areas face difficult economic burdens as they try to maintain traditional farming practices amidst the dominance of large corporations. This can also solve the problem for farmers, they don't have to be afraid of losing income when transitioning to new methods.

This is in line with Vandana Shiva's opinion that women have the right to control their own seeds (Shiva,1998). They can also maintain traditional farming methods that are more environmentally friendly. The quote above also reflects Vandana Shiva's ecofeminism theory that women and local farmers need to get economic support to continue sustainable agricultural practices. This not only empowers farmers financially, but also protects the ecosystem from damage.

## 2. Reject Exploitative Technology

### Datum 9

*Mary said, So if you combined this thing with carbon taxes, you would get taxed if you burn carbon, but paid if you sequester carbon. (p.175)*

*If we don't fund a rapid carbon drawdown, if we don't take the immense amount of capital that flows around the world looking for the highest rate of return and redirect it into decarbonizing work, civilization could crash. (p.187)*

In these two quotes Mary discusses a new idea called carbon coins. Currently, people and companies get money for burning fossil fuels such as oil and coal that cause climate damage. But in this carbon coin system, people who reduce the use of carbon emissions will get paid. Mary indirectly encourages this system so that the world economy is no longer controlled by companies that damage the environment but in favour of environmental savers. This is the same as Shiva's opinion that natural resources should not be controlled by companies just for profit. He fights for a system that is fair to the little people and nature (Shiva, 1991).

By doing the carbon coin system, Mary has taken real action in saving the environment. She realizes that it is not enough to make regulations or agreements, as long as the economic system still pays for destructive actions. This will make people continue to do activities that destroy nature.

## 3. Ecological and Social Justice Advocacy

### Datum 10

*Following the great Indian heat wave, the emergency meeting of the Paris Agreement signatories was fraught indeed. The Indian delegation arrived in force, and their leader Chandra Mukajee was excoriating in her denunciation of the international community and its almost complete failure to adhere to the terms of the agreement that every nation on Earth had signed. (p.33)*

The quote depicts the anger of the Indian delegation led by Chandra Mukajee against the failure of the international community. It aimed to fulfil the commitments of the Paris agreement after the extreme heat wave that hit India. This event sparked great anger because the heat wave resulted in the deaths of millions of people, especially from among the poor who live in the most vulnerable areas.

On the issue of women, small communities are often the main victims of natural destruction caused by the exploitation of natural resources by developed countries and large corporations. This is like the failure to fulfil international agreements, namely the Paris Agreement, which shows structural injustice. This causes developing countries to bear the brunt of climate change, while developed countries continue industrial practices that destroy nature.

This is in line with Shiva's opinion that people in developing countries, especially women, are small farmers who rely on traditional farming practices (Shiva & Mies, 1993). They are forced to face an ecological crisis that was not caused by them. In this case, the failure of developed countries to cut carbon emissions is an indirect form of exploitation of the poor in developing countries. Furthermore, the inability of developed countries to keep their promises in the Paris Agreement exposes the climate injustice felt by developing countries. Vandana Shiva believes that change will only happen if local communities, especially women, are empowered to protect their environment. This can be a form of resistance to the patriarchal system and capitalism that exploits nature irresponsibly.

### **Datum 11**

*So Mary worked. She read reports, she took meetings, she talked to people all over the world about projects, she wrote legislative proposals for stronger national laws governing legal standing for those future people and creatures and things without standing. Every day was full. In the evenings she often went out with Badim and others of the team. They would usually walk down to the Niederdorf, and either cross a bridge and eat at the Zeughauskeller, or stay on their side in the dark alleys around the Grossmünster, and gather around the long table at the back of the Casa Bar. (p.96)*

The quote illustrates how Mary is actively working on writing legislative proposals. This is to strengthen the legal position for future generations, living creatures and other natural elements that do not have a voice in the current legal system. This aligns with Shiva's view that sustainability cannot be achieved without thinking about the long-term impacts on future communities. Mary through her legal proposal is trying to create a legal foundation to prevent unbridled exploitation by large Corporations. This step is a manifestation of the ecological justice advocacy that Shiva strives for, where legal regulations become a shield to protect ecosystems from destruction.

Mary in this quote reflects the spirit of Vandana Shiva's ecofeminism in fighting for ecological justice through legal channels. Her efforts to provide legal standing for nature are a tangible form of ecological justice advocacy. She seeks to break the dominance of extractive capitalism and patriarchy in natural resource management. Through strong legislation, ecosystem damage can be prevented and future generations will have a healthy environment.

### **Datum 12**

*“Mary: And we want the state to win.  
Dick: States make laws, laws run the system. So yes, state is the crucial actor.*

*But we can't just banish market. Not now. It's too big, it's the way of the world. We just have to force it to invest in the things we want."* (p.96)

The dialog above explains Mary and Dick's discussion about the role of the state and the market in controlling the direction of economic and ecological development. Mary wants the state to have full power to regulate and win policies that fight for the environment. Meanwhile, Dick realizes that the market cannot be ignored because it has become a big part of the global economic system. Therefore, the market needs to be forced to invest in sustainable projects.

The state should be the main point that regulates and enforces laws to protect the environment and society. This is in line with Shiva's view that the government should be in control of environmental regulations. Instead of leaving it to big markets that only think about profit.

The dialog above also shows that Mary sees an important role for the state to make policies that force the market to act in accordance with ecological interests. She wants to use the power of the state to restrain market dominance and direct investment towards sustainability. The conversation between Mary and Dick also reflects Shiva's view that the state should play a central role in protecting ecological and social rights. While the market remains, its role should be regulated by the state so that investments are directed towards projects that sustain nature and empower local communities. This is a tangible form of Shiva's ecological and social justice advocacy.

### Datum 13

*“Mary sighed. “A lot of our work these days goes to trying to point out the problems created by the currently existing legal regime, and recommending corrections.”*

*“But it isn’t working.”*

*She shrugged unhappily, looking away. “It’s a process.” He shook his head. “If you were serious, you’d have a black wing, doing things outside the law to accelerate the changes.”*

*“If it was a black wing, then I wouldn’t tell you about it.” (p.106)*

Mary Murphy openly stated that much of the ministry's future work relates to identifying existing legal systems. Especially in dealing with the climate crisis and the exploitation of nature. But her flat “it's a process” response reflects frustration with the slow pace of change in formal legal frameworks. This is in line with Shiva's opinion on the global legal and economic system that often favours large corporations and not local communities and the environment. She also highlights the importance of direct resistance by local communities. Such resistance movements may not comply with state laws, but are morally legitimate in defending ecological and social justice.

The dialogue above opens up the possibility that Mary supports or at least knows about extra-legal efforts to accelerate change. The words “if it was a black wing, then I wouldn't tell you about it” are a form of deliberate ambiguity that hints at her indirect involvement. The data above shows that Mary Murphy, although formally working in international institutions and aware of the actions of groups that are outside the law. However, she indirectly provides opportunities for radical actions as a form of resistance to the exploitation of nature. So, it can be said that she supports these unlawful actions even though indirectly.

## Datum 14

*Mary replied to Tatiana's memo with an instruction: Pick the ten best national cases from our point of view. Do what you can to help them.*

*The inadequacy of this, the futility of it, made her shudder. Hoping to counter this desperate feeling, she convened her nat cat group. Natural catastrophes: it was possibly a contradiction in terms, maybe the group should be called anthropogenic catastrophes, but anyway, them. Also the infrastructure and ecology groups. She needed to get away from legal abstractions. (p.245)*

The data describes Mary receiving a report from Tatiana, her coworker, who is frustrated with the international legal system. They are both trying to use legal channels to punish those who have damaged the environment or committed climate crimes. However, they realized that international law is very weak. In fact, it often cannot be used to prosecute countries or large companies that have caused damage to nature.

In the data above, Mary is trying to shift the focus of the law from the global to the national level. She did so in the hope that she would get greater legal results. By taking legal action that is smaller in scale, but more tangible and likely to succeed. The quote reflects Mary's efforts in seeking ecological justice through the law. Although she had to go through national legal channels because international law did not help in her action.

## Datum 15

*"Mary pulled her phone from her pocket, tapped the screen for Chandra. Head of India's delegation to the Paris Agreement, she was well known to Mary. It would be late in Delhi, but this was when they usually talked.*

*When she answered, Mary said, "Chandra, it's Mary, can you talk for a minute?"*

*"For a minute, yes," Chandra said. "It's very busy here."*

*"I'm sure. What's this about your air force doing a Pinatubo?"*

*"Or a double Pinatubo, yes. This is what our academy of sciences is recommending, and the prime minister has ordered it."*

*"But the Agreement," Mary said, sitting down on her chair and focusing on her colleague's voice. "You know what it says. No atmospheric interventions without consultation and agreement."*

*"We are breaking the Agreement," Chandra said flatly." (P.29)*

In the data above Mary directly contacted Chandra (head of the Indian delegation to the Paris Agreement). She aims to ask about the actions of the Indian state which will carry out geoengineering unilaterally. Geoengineering itself is a project similar to the eruption of Mount Pinatubo in 1991. It is spraying particles into the atmosphere with the aim of reflecting sunlight and cooling the earth by artificial means.

It's a huge, high-risk endeavour because it may only cool one region, but it will have a severe impact because it will exacerbate extreme weather in other regions. Also, they did this without any international agreement and other countries were not informed or involved. Mary took steps as head of the ministry for the future by reprimanding and reminding Chandra. That the actions that will be taken unilaterally can be very dangerous and unfair to other regions.

#### **4. Return to Traditional Knowledge**

##### **Datum 16**

*The inadequacy of this, the futility of it, made her shudder. Hoping to counter this desperate feeling, she convened her nat cat group. Natural catastrophes: it was possibly a contradiction in terms, maybe the group should be called anthropogenic catastrophes, but anyway, them. Also the infrastructure and ecology groups. She needed to get away from legal abstractions.*

*They spoke enthusiastically of carbon-negative agriculture, clean energy, fleets of sailing ships, fleets of airships, carbon-based materials created from CO<sub>2</sub> sucked out of the air and replacing concrete; thus direct air capture of CO<sub>2</sub>, a necessary component of the drawdown effort, would provide most construction materials going forward. Cheap clean desalination, clean water, 3-D printed houses, 3-D printed toilets and sewage, universal education, vastly expanded medical schools and medical facilities. Landscape restoration, habitat corridors, ag/habitat combinations. (p.245)*



The data describes Mary who was discussing with a group of scientists about real solutions that are environmentally friendly. The discussion shows that Mary does not only work at the policy or legal level, but also actively builds networks of cooperation with the scientific community and activists. With the aim of creating real solutions in the field. This is similar to Shiva's opinion that solutions must be found together with people who work directly on the ground. And not just through complicated and slow rules.

The data above can make us realize that formal law is not enough to overcome environmental problems. It can be redirected by working with scientists and activists. By listening to ideas for solutions based on nature, community and sustainability, perhaps working with them will get better solutions to deal with the damage caused by exploitation of nature.

Based on the analysis, the second research question “What form of resistance does the character Mary Murphy to fight against the exploitation of nature in the novel *The Ministry for the Future* by Kim Stanley Robinson?” is women’s empowerment through sustainable agriculture, reject exploitative technology, ecological and social justice advocacy, return to traditional knowledge. Based on shiva theory there are five, but in this novel only four depicted. The ones that are not there are greening movement and local resource management.

## CHAPTER V

### CONCLUSION AND SUGGESTION

This final chapter contains two parts that will be presented. The first part explains the conclusion of the problem formulation in the research and analysis based on the data, namely the novel *The Ministry for the Future* by Kim Stanley Robinson. Then the second part is a suggestion for future researchers who will use the same research object as this study.

#### A. Conclusion

After analysing the novel, *The Ministry for the Future* by Kim Stanley Robinson using Vandana Shiva's ecofeminism theory, it is found that the exploitation of nature in the novel occurs in various forms, ranging from the burning of fossil fuels, geoengineering practices carried out unilaterally, to the inequality of the global legal and economic systems. This exploitation is reinforced by a system of capitalism and patriarchy that prioritizes profit without considering environmental sustainability and social justice. Developed countries, which are the main perpetrators of natural destruction, impose the impact on developing countries, which are more vulnerable, especially the poor and women.

The main character Mary Murphy represents the resistance to such exploitation. Mary fights through various channels: diplomacy, law, moral advocacy, collaboration with scientists and activists, and the development of alternative economic systems such as “carbon coins.” She also fights for compensation for farmers and local communities that practice environmentally

friendly practices. Mary shows that resistance to the destruction of nature can not only be done through formal policies, but also through real work with grassroots communities. Mary's efforts are in line with the principles of Vandana Shiva's ecofeminism, which prioritizes the protection of nature and the empowerment of women as agents of change.

### **B. Suggestions**

In this case, the researcher suggests analysing ecofeminism through characters in other literary works using Vandana Shiva's theory. In this way, the researcher also suggests readers to read this novel because it has a source of inspiration to realize the importance of women's involvement in the struggle against climate crisis and maintaining environmental sustainability. The researcher hopes that this research can help readers in understanding this novel. The researcher hopes that this research can be useful for further research, especially regarding the conflicts that arise in this novel.

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## **CURRICULUM VITAE**



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