

**RESEARCH PAPER****Ecofeminism and Post-Human Identity in Contemporary Speculative Fiction: A Semiotic Analysis of Female Narratives****Saba Sarwar**

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Corresponding Author: mssabakhan@hotmail.com**ABSTRACT**

The study looks at how ecofeminism and post-human identification interact in contemporary post-human identity and how female narratives reinterpret ideas of the environment and the relationship between humans and non-humans. This research demonstrates that speculative fiction is a perfect setting for the discursive techniques of ecofeminist narratives by using gender, ecology, and technology as the themes of semiotic analysis in a selection of works by female authors. The main emphasis of the essay is on the stories that show how the female protagonists reject anthropocentric anthropomorphism and adopt post-human attitudes that challenge patriarchal conventions and provide a new way of coexisting with nature. Because of the study's link to semiotics principles, the research shows how these stories oppose patriarchal components, promote environmentalism, and open up identity categories. According to this study, modern speculative fiction stimulates ecofeminist concerns alongside socio-environmental ones, encouraging readers to envision utopian posthuman communities based on gender equality and relationships with nonhuman beings. This research elucidates post-humanism, ecofeminism, and literary semiotics by describing how speculative fiction may influence changes in social and ecological reality.

KEYWORDS: Ecofeminism, Posthuman Identity, Speculative Fiction, Semiotic Analysis, Female Narratives**Introduction**

Toward the close of the 20th century, two prominent currents in literary and cultural studies were ecologists and post-humanists. Postmodern epistemological and theoretical presuppositions provide new ways of expressing postmodern social and ecological challenges, including the roles of people, women, and the environment. As the environment and women continue to be violated, ecofeminism studies both oppressions (Søndergaard, 2023). This theory attributes oppression as being closely related, where civilization subordinates both nature and the feminine gender. Post-humanism thereby negates other possibilities of human possibilities and different cultures, which could be technical, environmental, or interaction with other half-semiotic entities in creating a new humanity. These conceptualizations demonstrate how women's narratives have renegotiated the studies of eco-philosophy and ethical philosophies from an analytical standpoint even though women's testimonies have presented subjectivity, authority, and, most importantly, the relationship with nature from a unique perspective.

This analysis aims to assess how prevalent the motifs of ecofeminism and post-human identity are in contemporary women's specular fiction. To advance gender and environmental awareness, this article focuses on how literary principles of story and symbolism subvert patriarchal and anthropocentric frameworks. This research employs semiotic discourse to evaluate how these tales utilize signifiers to deconstruct categories of human/animal, male/female, and nature/technology to build identities and moral obligations. According to this research, themes of ecofeminist and post-humanist

speculative fiction favorably impact the creation of a new paradigm for feminism and environmentalism and represent the socio-environmental discourse of the present.

Post-humanism and ecofeminism share concerns regarding classification, ranking, and the necessity to shift the ethical paradigm away from anthropocentrism (Patnaik, 2021). Ecofeminism was a political movement and point of view that emerged in the second half of the 20th century that connected the exploitation of the environment with the supremacy of women and other marginalized groups. This framework has dismantled the dominant paradigm of male-dominated chauvinism, capitalist power, profit, and control over social justice and the environment (oligarchy; Mortensen, 2021). According to these specialists, these establishments reinforce this division, which favors men over women, the human realm over the natural one, or reason over feelings (Estévez-Saá & Lorenzo-Modia, 2018). By promoting gender equality, environmentalism, diversity or pluralism, and an appreciation of biology or nature, ecofeminism seeks to foster positive perspectives on life.

On the other hand, post-humanism rejects humanist beliefs that make the post-human the primary focus of ontological and moral concerns. It challenges the binary connections between humans and non-humans by examining technology, artificial intelligence, and ecological disasters that threaten the uniformity of the human experience. Jewish thinkers like Rosi Braidotti and Donna Researches support post-humanist ethics, which maintains that individuals form their identities through relationships with things, other people, and animals (Unni, 2024). He chose a cyborg symbol as his subject to symbolize the postmodern metaphoric impossibility of the human/machine/nature split in terms of identity and power. Ethical considerations include congregation and merging rather than surveillance and dominion, even if post-humanism removes selfish nepotism and untangles the postindustrial civilizational rule of humanity (Young & Malone, 2023, pp. 1-249).

The interdependence of ecofeminist and post-humanist approaches to speculative fiction allows for reunification and construction of a new identity and moral subjectivity. To provide alternative ontological alternatives, female writers of speculative fiction (Biano, 2023) use elements of post-humanism and socio-political, ecological feminism to critically analyze prevailing cultural epistemologies and social structures. Themes of environmental justice, human-animal connections, and gender issues are frequent in the scenarios these authors construct. In their play, they critically analyze human subjectivity and characterize it using processual, fluid, and porous features.

Semiotics, the study of symptoms or signals, is used to expose epistemology and to establish meaning in the portrayal of speculative fiction. Speculative fiction challenges the discourses of environmental management, technology, and women as postcolonial ecological Otherness via its portrayals of nature, technology, and women. Therefore, the semiotic method enables one to understand the myriad of meanings integrated within speculative fiction that deal with power, ecology, and identity issues. Thus, this study aims to quantify how the tales altered readers' perceptions of people and the natural environment and investigate how the metaphors in these stories support the concepts of ecofeminism and post-humanism.

Literature Review

This literature review on ecofeminism and post-humanism describes the theoretical framework and critical approaches to Speculative Fiction, with particular attention to the study's ecocritical and post-humanistic perspectives. The review and analysis's three primary sections correspond to three primary issues about the studied post-humanist concepts, the fundamentals of ecofeminist theory, and the application of these theories by female speculative fiction authors. This section helps readers better grasp how ecofeminism and post-humanism relate to women's experiences in speculative fiction by building on

previous research on these topics as valuable approaches to studying contemporary literature (Tryggvason et al., 2023).

Since both are governed by patriarchal power, eco-feminism is a socio-political philosophy that aims to connect environmental exploitation to women. Warren and Shiva are two scientists whose theories show how patriarchy contributes to environmental and social degradation and how ecofeminism is becoming more popular. Capitalism and development theories are harmful to women, especially in the third world, according to Shiva's books, especially Lee, Morrison, and Burchill (2024). Shiva symbolizes traditional ecological knowledge and logical clarity for women and Mother Nature. Rather than following the fractal and bifurcated principles of Western patriarchy, the proposed relational ethic, like Warren's ecofeminist ethics, advocates a way of seeing the world in which people live in integrated relationships of empathy and respect with one another and the natural world (Clarke & MacPhie, 2020).

Posthumanism is an extrinsic approach to critique the anthropocentric ontological and epistemological perspectives. It offers a new way of perceiving the separation between human and animal and human and technology depicted in Jonathan Safran Foer's novel *Eating Animals*. Post-humanism and critiques of humanism flatten ethics and ontology by presenting human subjectivity as one in bad faith with non-humanity and the formations of matter and earth. At a time when environmental preservation and technological development are vital, this viewpoint is significant because it questions anthropocentrism, a characteristic of European civilizations (Nguyen & Hoang, 2024).

Theoretical Foundations of Post-humanism

Post-humanist thinkers like Donna Haraway and Rosi Braidotti highlight the need to connect technology and ecological advancements with new identities and ethics. According to Haraway's well-known 1985 book *The Cyborg Manifesto*, technology turns people into post-human beings and erases the distinction between robots, animals, and humans. This also provides a general idea of the cyborg with no duality that may interfere with the efficiency of the 'post-human' and how it requires a different morality that would define how the species relates to technology products. Braidotti elaborates on these points to address this issue in her work, *The Post-human* (2013). By post-humanism, Braidotti outlines that the interaction ethic has to be based on responsibility and adaptability to the existing environment.

The Rise of Post-humanism in Speculative Fiction

Scholars claim that by portraying the post-human identity as fluid, multiplicative, and connected to the non-human realm, post-humanism speculative fiction changes the post-human condition (Estévez-Saá & Lorenzo-Modia, 2018). Hayles explains how artificial intelligence and cybernetics enhance humans and change them from autotelic, autonomous beings in his 1999 book *How We Became Post-human*. "What is Post-humanism?" presents a utopian, anti-humanist, and anti-human exceptionalism perspective on post-human ethics (Unni, 2024). The researcher said that these particular topics appeal to speculative and future themes since it is easier to theorize and philosophize about the different characteristics of actual people and real environments in which post-people feel normal, and every humanist feels like an oddity.

Ecological feminism and post-humanism in speculative fiction

Speculative fiction as a genre is helpful to understanding both ecofeminism and post-humanism because there is a transformative change led by female characters who resist oppressive norms and patriarchy to envision new ways of responding to environmental and social justice (Young & Malone, 2023). This paper examines how

ecofeminist and post-human theories can be used to propose societies that are neither patriarchal nor anthropocentric; it outlines the fictional worlds of female authors by which gender inequality, environmental protection, and mutual inter-speciesism are indispensable for life and happiness.

Female-Centered Narratives and Environmental Justice

Any work of speculative fiction by female writers focusing on female protagonists demanding change and opposing patriarchal political authority should be seen as economic. Researchers include dystopia/future examples such as Octavia Butler and Margaret Atwood writing about gender while Ursula K. Le Guin writes about men's and women's roles. Environmental deterioration and social inequality are shown in (Biano, 2023), where the female heroine must adopt ecological and communal awareness as a direct challenge to patriarchal and nationalist hegemonies. Similarly, the trilogy highlights the negative consequences of environmental manipulation and transgenics about a destroyed planet that resulted from unchecked and disastrous human hubris (Tryggvason et al., 2023).

Ecofeminism and post-human themes: A semiotic study

Semiosis, as used in semiotics, refers to several meaning-making processes that help comprehend how speculative structures generate meaning about post-humanism and ecofeminism. Evidence that post-E Victorian SF questions the prevailing "power" and reforms the subject may be found in a semiotic examination of brands. The main extraterrestrial characters in Le Guin's *The Left Hand of Darkness*, in our opinion, lack clearly defined gender roles, which makes the reader wonder whether the gender notion is really stable (Clark & MacPhie, 2020). Similarly, Butler's declaration of post-humanism, which adds that existence entails change and the reconfiguration of humanism, is based mainly on indicators of transmutation and incorporative processes. University academics would comprehend how they use the tenets of the ecofeminist and post-humanist movements to create new ethical, political, and ecological democracies with symbol and story frameworks (Lee et al., 2024).

Material and Methods

The current study evaluated some of women's post-humanist and ecofeminist literature in recent years using a qualitative research methodology that includes semiotic analysis. This research study has also assessed how certain fictions reinforce or contradict gender, environmental, and technological notions. Because it grounds the theory in postmodern signification, the ecofeminist approach, and posthumanism, there is no question that Existential Criticism offers an appropriate methodological approach to explaining how speculative fictions of denunciative gestures unsettled conventional subject positions and epistemologies towards the environment. The general research design, text selection, and data collection and analysis procedures used in this study are described in the next section.

Research Design

This study uses qualitative research to analyze language and symbols in the speculative literature written between 2020 and 2024 while considering ecofeminist and post-human perspectives. Since the aim of this study is to identify and examine meanings expressed in literature and their connection to current socio-environmental discourses, a qualitative approach will be required. Semiotic analysis is the primary technique for studying gender, identity, and ecological linkages in signs and symbols.

The assumptions of semiotic analysis are based on the semiotic ideas of Charles S. Peirce and Ferdinand de Saussure, who held that icons and indexes produced meaning

(Millner, 2021). Nonetheless, this study tried to use semiotics to interpret the signals found in speculative fiction frameworks and ascertain how they either complimented or opposed post-humanist and ecological feminist viewpoints. It is helpful in such circumstances, especially when the work is hypothetical and heavily symbolic in its creation and effect.

Text Selection

It is crucial to understand this contribution within the thoroughly female-authored single volume of speculative fiction, as many ecocritical narratives are accompanied by the motif of saving the earth at the cost of keeping the souls of women and other ontologically inferior species. For this study of selected literature, two disciplines, ecofeminism, and post-humanism, were chosen to explore identity difficulties beyond anthropocentrism, sexuality, gender operationalism, and environmental ethics. Recent publications are essential because they examine new theoretical frameworks and socio-environmental issues. Based on these standards, authors like N.K. Jemisin, Octavia Butler, and Margaret Atwood are included in the research. Because of these two schools of thought, the writers have produced a multitude of intriguing ethical frameworks and imaginative post-human future worlds.

Information Gathering

The data-gathering strategy used in this research is textual analysis, which finds themes, narratives, and visuals in the selected texts (MacGregor, 2021). What interests me about literary components is how they relate to post-human and ecofeminist themes, such as female domination, relationships with animals, the environment, and the slogans of eco-justice and anti-anthropocentrism. Among the specific elements examined are:

Symbolism: Things that stand for post-humanism or ecofeminism, such as landscapes, cyborgs, and hybrids that are not human.

Character arcs and other narrative features are governed by highly gendered subjectivity, anthropocentrism, and humanism.

Metaphorical language is evaluative and includes aspects of dealing with integrated, integrative, or eco-centric features.

Important symbols for data collecting are cited and recorded with the methodical production of inter-artifact annotations.

Analysis of Data

To understand the process, potential, and force of ecofeminism and posthumanist celebration inside narratives, verbal data analysis employs semiotic analysis in light of signs and symbols. The structure of the analysis is as follows:

Finding Important Metaphors and Symbols

First, the key ecofeminist and post-human themes are used to categorize each book's significant symbols and/or metaphors, whose recurrence in the corpus is highlighted. For instance, while techno-cultural signals (cyborgs, artificial intelligence) are examined in light of post-human subjectivity, natural symbols (forests, seas, and animals) represent a linked biosphere.

Analysis and Thematic Categorization

The above-mentioned metaphors and symbols are further grouped by topic by the post-humanist and ecofeminist frameworks (Butt, 2023). Each subject is analyzed in the

context of the story's symbolic layers and the movement to dismantle oppressive systems that are patriarchal or anthropocentric. Hybridity and identity fluidity: Positive representations of identity that reflect post-humanist ideas of the changing and numerous Self(s) and do not entail a dichotomy between human and non-human. Ecological interconnectivity refers to symbols that suggest a connection between the cosmos and humans using the indicators of justice and connection that the ecofeminist movement asserts. Criticisms of anthropocentrism and patriarchy: One narrative element that could be connected to logomachist adaptations of the dominant male cholera is the way ecofeminists and posthumanists alter this bigger, better situation.

Synthesis and Interpretation

The last step combines the findings to show how each work concurrently negotiates post-human and ecofeminist ideas. Every symbol or metaphor is examined from a semiotic perspective to see if it represents the post-human situation or ecofeminism. The hermeneutical insights generated by thematic analysis define the trajectories of how the specific assembles alternative ethical and environmental futures.

Ethical Consideration

This study does not violate any of the ethical rules governing literary research. This suggests there will be no worries about legality or privacy violations since the study only examines publicly available resources. All sources used in the research are appropriately cited and attributed to provide due credit to the original author and thought.

Results and Discussion

This article explores how the selected works of speculative fiction embody the pertinent concepts of ecofeminism and post-humanism via a semiotic study of symbols. This section explores how female writers address anthropocentrism and sexism in speculative fiction through symbols, metaphors, and narrative patterns while promoting environmental integration, postmodern flexibility, and justice.

Ecofeminist Symbols: Nature as an Opposition Site

An analysis of the many texts shows that nature often symbolizes the fight against environmental degradation and patriarchy. While creative ecosystems and biological specimens illustrate how people contribute to ecological destruction, strong female characters in Margaret Atwood's *MaddAddam* Trilogy stand for ecofeminist values like nurturing, caring for others, and environmental stewardship. These individuals serve as excellent examples of how men's freedom has been misused to oppress women and the environment, demonstrating how ecofeminism connects women's rights with environmental protection. According to Kuznetski and Pellicer-Ortín (2023), transformed landscapes are often shown, exposing the exploitation of both the environment and people while highlighting the value of feminine strength and the tenacity of nature. The environmental disaster is shown by Octavia Butler's *Parable of the Sower*, which highlights the cruelty of racist Western civilizations that sustain the effects of ecological destruction via discrimination and laws that disproportionately affect the impoverished, especially women. Because Adis is a young Black woman who is a living example of resilience, adaptation, and ecofeminist concepts, precisely, interconnectivity and solidarity that provide alternatives for surviving in dangerous situations, Butler's story of her rescue thus conveys an anarchist and ecofeminist message on the degradation of oppressive systems that affect oppressed people and the natural world (Baker & Siddiqui, 2022).

Identity After Death: Multifaceted and Adaptable Individuals

Since identity is performative and flexible, post-human representations like cyborgs, hybrids, and aliens are found in stories that question the boundaries between male and female, human and non-human. The Broken Earth Trilogy by N.K. Jemisin integrates genetically altered humans with the natural environment by manipulating seismic energy. This problem depicts posthumanism, which tends to give humanity hope and help it survive an uncertain world by fusing into a single life. While the cyborg is viewed as a sign of togetherness and the breakdown of the divide, the protagonist is regarded as unstable or complex posthuman who does not follow a singular identity (Vezovnik, 2024).

Similarly, Ursula K. Le Guin's science fiction book *The Left Hand of Darkness* introduces the reader to an alien culture that does not adhere to gender standards, challenging their ideas of gender and identity. Post-humanist conceptions of the self that are flexible in response to shifting conditions demonstrate that identity is fluid. Accordingly, these stories expose anthropocentric ideals and portray selfhood as multifaceted, intricate, and entwined with the nonhuman (Blazan, 2022).

Anthropocentrism and Patriarchy: A Thematic Analysis

According to this concept, female speculative fiction authors parody anthropocentric and patriarchal beliefs via the employment of post-human and ecofeminist symbols. As women are excluded from having children in a collapsing society, socio-political and ecological dominance collide in Atwood's *The Handmaid's Tale*. To support ecofeminism's assertions on patriarchy as oppressive to both women and other animals, the characters in this post- or anti-apocalyptic narrative demystify human social structures from the environment (O'key, 2022). The relationship between reproduction, control, and natural resources demonstrates how oppression caused by a few-favoring power structures is reflected in environmental degradation and gender inequity.

In addition, human organizations that are not wholly anthropocentric are responsible for all of the conflicts and disasters in Butler's stories. Her articles promote a paradigm change favoring human values such as compassion, generosity, and animal care. Butler promotes ecofeminist and post-humanistic viewpoints that support diversity, flexibility, and the stability of the common good by highlighting the multifaceted strength of female personalities (Baccolini & Xausa, 2022).

Symbolism as a Tool for Reimagining Ethical Futures via Semiotic Analysis

According to the semiotic approach, metaphors in speculative fiction serve as both objects and tools of ethical discourse on human interactions with technology and nature, in addition to being narrative strategies (Burnett, 2022). For instance, the use of half-human creature symbols in Jemisin's works illustrates how the biological lines between humans and the environment are not clear-cut but instead remain blurred, provoking readers to consider the ethics of human relationships with the outside world. These symbols eliminate human-nonhuman boundaries to depict how posthumanism appears as a vision that threads all existence into a unified reality (Yuk-wa Law, 2017).

Both writers explore themes of collapse together with regeneration, illustrating how biological cycles operate in dependency and representing their ecofeminist focus on caring for the environment. These stories reveal that the upcoming era depends on people safeguarding their ethical standards, ecological positions, and social and personal sustainability systems. Natural forces function as sacred entities in Ecofeminist philosophy, and Ecofeminist beliefs evolve into these symbols, according to Coolsaet and Deldrève (2024).

Textual Comparative Themes: Accepting Moral Cohabitation and Interdependence

All analyzed texts use the network concept to oppose hierarchical and egoistic mindsets (Gough et al., 2024). Realistic and postmodernist narratives and semiotics show both authors stressing the significance of every living creature while developing an ethical perspective. By focusing on concepts like community, gender transition, environmentalism, or basic survival, researchers want to demonstrate the synthesis of people and nature as an urgent vision for the planet's future (Goswami et al., 2024).

Discussion

This work also demonstrates that contemporary post-cyberpunk by female authors provides vivid examples of the ecofeminist and post-human paradigms: it undermines anthropocentric, macho, and dualistic visions of the self, environment, and technology. The analysis of codes, myths, icons, and narrative types might show more problems, such as the Indigenous, paradoxical, and ambiguous relation between man, nature, and the feminine in the contemporary context. In this section, researchers discuss the findings using ecofeminism and post-humanity principles to demonstrate how the films' narratives hail and replace the existing institutions.

In the light of female characters and nature as the dominant impose of anti-hegemonic struggles, this research establishes that ecofeminist philosophy forms a substantial part of the socialist fantasy worked out by Margaret Atwood and Octavia Butler. *Perronet: The MaddAddam Trilogy* and *The Parable of the Sower* have to each other. Molly: As I mentioned, the two share some similarities, including the relation between social injustice, especially towards women, and the ensuing environmental disaster. The female characters in the movie are called eco-feminine because women assume the role of environmental stewards and search for enduring behavioral patterns that might promote environmentally friendly living conditions (Jabeen, 2019).

These narratives attribute environmental damage to global exploitation and the unequal distribution of power between men and women. For instance, Butler warns readers of the consequences of unbridled environmental exploitation by presenting apocalyptic landscapes, while Atwood depicts genetically altered habitats. The main ecofeminist demands for a far less exploitative and dominating attitude toward interactions with the environment and a knowledge of the mutually beneficial connection between human and nonhuman life are reaffirmed by speculative fiction via these images (Hollister et al., 2021). Ecofeminist specialists like Vandana Shiva share this opinion (Bulbeck, 2019). Therefore, environmentalism in whatever form must coexist with socioeconomic reform (Millán-Acevedo & Gómez-Bruna, 2024).

Therefore, the results of the research show that the modern postfeminist SFT supports ecofeminist and posthuman paradigms while rejecting dualist, anthropocentric, and patriarchal views on identity, nature, and technology. The complex connections between gender, nature, and man are shown in the contemporary, fast-paced world via various patterns in the narratives, symbolic images, and symptom-causing symbols. This part discusses how these characters' actions subvert hegemonic organizations to fulfill ecofeminist and posthumanist goals regarding constructing an ethical, ecological, and inclusive posthuman world (Martín-González, 2018).

Its structure shows how much "speculative fiction" authors like Margaret Atwood and Octavia Butler use ecofeminism, which portrays nature and the female characters they develop as potent liberating forces against a patriarchal oppressive society. Ecofeminism is common among feminine characters, as seen by the many female characters who defend the environment and look for workable solutions to allow their family and the ecosystem to thrive. This implies that women significantly less affluent women in society are social outcasts because they are likened to a failing environment. Like Butler's post-apocalyptic landscapes, Atwood illustrates the potential consequences of continued exploitation via

genetically engineered environments. Speculative fiction continues the appeal of ecofeminists in these representations by encouraging a less destructive kind of contact between the self and the other, between humans and nonhumans. According to ecofeminists like Vandana Shiva, social justice is a crucial component of ecological justice as environmental concerns are a subset of issues about male dominance over women (Martín-González, 2018).

Semiotics clearly state that these signals "coerce" readers to reject long-standing social conventions and adopt new ecological and ethical viewpoints. The symbols are thus essential to a critique of topics like pollution, sexual identity, and the persecution of women. To inspire an ideal reader to strive toward imagining peace within the technologically and ecologically produced world, the concepts of justice, compassion, and lasting friendship are taken from both ecofeminist and post-human components of speculative fiction.

Implications for Post-Human and Ecofeminist Conversations

In terms of theoretical contributions, this research has an essential bearing on the two dominant areas in the thematic focus area, ecofeminism and post-humanity, in regard to diffuse issues as the subject matter contained in speculative fiction. The latter examples indicate how ecofeminist and post-human discursive approaches may suggest less exclusion-based, prescriptive paradigms, which encourage change, plurality, and interconnectivity and undermine patriarchal, anthropocentric attitudes. Using symbols, speculative fiction questions how humans fit into the larger ecosystem and give readers a better understanding of societal issues like genderism, climate change, and technology integration.

It is important to remember that ecofeminism and post-humanism in speculative fiction support and enrich each other, effectively addressing both the human and non-human realms. The subject of feminine ecofeminism may develop into one more receptive to interspecies and post-human justice. Similarly, by observing the types and narratives of speculations, specifics foster reflection and critique on the global imagined conditions and the possibilities of social justice praxis and provide different formulations for action and knowledge production.

Conclusion

This essay shows how women authors of contemporary science fiction approach ecofeminist and post-humanist ideas in a highly deceptive way. Furthermore, it uses excessive metaphors, symbols, and narratives to offer points of view of the hierarchy of values and the cohabitation philosophy, which is significantly different from the current one. This research aims to consider how these stories accommodate gender non-conformity, environmental justice, and flexible identity to promote a better, environmentally friendly future. In their literary dystopian works, Atwood, Butler, Le Guin, and Jemisin demonstrate that the way forward is to work together, celebrate diversity, and fight for equality and justice for people of color and the planet. To encourage readers to think about ethical options that transcend anthropocentric clichés and appreciate all life, speculative fiction changes the world. These poignant stories blend ecofeminist and post-human sensibilities to awaken the heart, promote more sustainable habits and the resulting ecological and social justice, and challenge humanity's place and contract within the biosphere. Because of this, the concepts found in speculative fiction are more applicable to the status of technology and the environment today, teaching readers how to imagine and work toward a future marked by environmental sustainability, equality, and adaptation. This project not only provides research opportunities but also challenges academics to consider how multicultural voices in speculative fiction can engage with theories such as ecofeminism and post-humanism, broaden ethical theories, and motivate practical changes in the face of current global crises.

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