



RESEARCH PAPER

Frankenstein: Eco-Cultural and Feminine-Self

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ABSTRACT

The basic objective of the current research is to analyze the Eco-cultural and feminine self in Mary Shelley's *Frankenstein* (1818). The novel is significant to highlight the gender construction through scientific salvation and technological penetration to challenge the male dominancy on female hood as submissive, passive and possessable creature. The novel speculates over the drastic effects of declining the value of reproduction naturally by creating a monster. The Separate Sphere Theory is applied to the text which would help the literary students to understand the interconnectedness of women and nature. The research is qualitative in approach to get the desired results to show women's suppression, humiliation and decentralization through opening the channels of cyborgs in the contemporary world.

KEYWORDS Cultural Ecofeminism, Cyber Ecofeminism, Frankenstein, Patriarchal Society

Introduction

The study is based on social, cultural, political and personal circumstances that occasioned the writing of the text *Frankenstein*. Carolyn Martin Shaw in *Muponde* stated that, "when women write they not only create their own stories but by the act of writing they gain authority over their lives" (Sylvia 50). In this perspective the female writers celebrate their liberty and power of self-expression in male dominant society and Mary Shelley is one of them. The contribution of Mary Shelley mirrors the complexities, circumstances, struggles and experiences of women of Victorian age. She is reshaping the context of academic and societal discourse and challenging notions of governance. *Frankenstein or Modern Prometheus* is written by Mary Shelly to show unorthodox scientific experiment. Under the influence of spirit of age, literary circle and religious controversies, she composed it. Victorian age was supreme to all ages for pragmatism, commercialism and utilitarianism. The spirit of the age was hypocritic and double standard; despite of queen Victoria as a female ruler women were not allowed to get education on equal terms of man, to own property, to cast their votes, to take divorce and to own their children. The gender difference is very common in the Victorian age termed as Separate Sphere Theory. Due to rise in commercialism being a girl means to contribute to economic factor of family. Paul Broca a scientist discovered that the average female brain is 140 gm less than the weight of man. Society took this reason as a ground for inferiority of whole womanhood. Women were treated indifferently as emotional being rather than judgmental and rational. The purpose of female education was to inculcate practical skills with moral values to be good dutiful wives rather than civilized individuals. By 1840, 60% women were illiterate in 1880 education act was passed. Barbra Bodichon led Blue Stocking Movement in 1850 as anti-traditional and anti-cultural approach to reform, recovery and relief whole the womanhood. Mary Wollstonecraft was a centre of attention for writing *A Vindication of Rights of Women* (1792) for other female writers like Macualy Graham and Emily Davies. Mary Shelley is the daughter of Mary Woolstone Craft and William Godwin being as the daughter of two

influential and intellectual parents she never had a formal education. She was self-made and self-educated lady. She was the avid reader of Shakespeare, Milton, Moore, Keats, Gibbon, Homer and P. B. Shelley. The word Frankenstein is modelled after Franke Castle in Germany where Alchemist, Conrad Dippel experimented on human bodies in 1816. The subtitle of the novel *Modern Prometheus* is taken from Aeschylus, work, *Prometheus Bound*. Almost all major Victorian authors experienced major crisis of Doubt and Faith like J.S. Mill, Thomas Carlyle, Ruskin, Hardy, Marx and George Eliot.

Period witnessed rise of Polemicist who openly challenged organized religion and theology like Richard Carlyle, George Holyoake, Bradlaugh and George Baille. The spirit of Atheism is clearly seen in the novel by personification of Cyborg as Monster which hurled a challenge to God and Nature as a hybrid nature of man possessed culture and nature. Mary Shelley viewed technophilia to highlight abject destruction of nature. Although much of the Victorian Literature is written by male writers, and the theories used to analyze literature have largely been patriarchally created and elaborated. The ecofeminist approach in connection with environment and women tended to help womanhood to understand self-positioning and re-positioning. The current study focusses to reverse the trends of patriarchal culture by appreciating female literary text creation especially Frankenstein.

Literature Review

The research is an attempt to inquire in the fields of Cultural Ecofeminism and Cyber Ecofeminism participated on grass root level on Ecological Feminist notion of the self. The research is divided into two aspects; first, literature review serves to identify multiple facets of patriarchal western culture responsible for humiliation, exploitation of nature and woman hood. Secondly, From an Ecological perspective the notion of the Cyborg is taken into consideration. It is evident that today environmental crisis is the outcome of increasingly industrial development with negativity and defectiveness. Modern man became the victim of cybernetic revolt, scientific speculation and modern mechanization. Ecofeminist Vandana Shiva (1989) refers to the term Eco-apartheid which means separation of nature and man. It also refers to the apartheid created between man as Predator and nature as female prey, denial to their rights and dragging to the point of oppression. However, both nature and female are caregivers, compassionate and vital as pabulum to life. Capitalism and Industrialization have not benefited women and led to a fissure between Nature (woman) and culture.

Anthropocentrism is seen as another name given to self in the western culture that is comprised of rationalist and hierarchical inner layers. Ecological feminism address anthropocentrism in a different view. Ecofeminist theorist Ynestra King in her work, *Healing the Wounds* (1989) asserted that, "the domination and subordination of nature and women are interconnected to each other" (p.200). It is argued by ecofeminist critics Karen J. Warren and Val Plumwood; anthropocentrism is a process of dualism by which homo sapiens are separated by environment. From feminist perspective dualism and essentialism often denotes to biologism of womanhood therefore fixed. Sex is a matter of biology, while gender is a matter of socialization acquired rather than natural. Simon de Beauvoir (1949) stated, in *The Second Sex*, "women are not born but made" (P.148). Simon's existentialism and Marxist historical materialism are the primary facts upon which Gender Theory is based that highlighted that the will of woman is essential part to change social power relations in accord with biological essentialism. Feminist thinker Gross in *Feminist Challenges* (1986) argued for a movement beyond phallogentrism, "Sexism is a manifest phenomenon easily illustrated for it ranges from the open expression of hostility a and suspicion about women cybernetic patriarchy on the other

hand" (P.50). It can be analyzed that sexism is an act of discrimination in patriarchy to the point of Phallogentrism. It is a discursive form of women's oppression by which women can be identified with feminity whether in terms of identity and distinction. It became the ground reason for binary opposition of male dominance and female suppression. French Continental strand of feminism challenged dominant cultural values of patriarchy and argued for a shift from equality to autonomy. Female autonomy claims for social, political, economic and intellectual self-determination. The new feminist materialist thinkers like Benjamin, Flax, Spivak, Hardaway and Harding incorporated the meaning of biocultural diversity in ecological thinking. They showed the effects that how culture affects our biological capacities and limits.

The paper discusses two streams of ecofeminist thinking namely Cultural ecofeminism and Cyber ecofeminism that supports review of literature... In Cultural Ecofeminism natural, spiritual, and social ecofeminist views are integrated to highlight connectedness of women's bodies to nature. That is the reason both viewed as representative of Cultural ecofeminism. According to Socialist ecofeminism, women share with nature spiritual identification of reproduction, nurture and sustenance. The notion of the self for both nature and woman are endorsed by culture and social environment.

Adams are Cultural ecofeminist that gave rise to Cultural Ecofeminism. Liberal feminism and Radical feminism are two waves of feminism that gave rise to Cultural ecofeminism. Liberal feminism has its origin in 1800's and reached to zenith in 1960. It's a theory that had its focus on equality between man and woman by actions and choices argue that society holds a wrong view that women are less capable than men intellectually and physically. Judith Sargent Murray, Frances Wright are included in first wave of Liberal feminism. The second wave included Elizabeth Cady Stanton who was very influential for Seneca Falls Convention and founder of NWSA (National Woman suffrage Association). Betty Friedan, Gloria Steinem, Simon de Beauvoir in 1960's draw parallel between race discrimination and sex discrimination. Groups like the National women's Political Caucus, and women's equity action League were founded by them. The third wave of liberal feminism included J. S. Mill, Rebecca Walker, Susant B. Anthony and Harriet Tubman. Radical feminism calls for rearrangement and reestablishment of society in which male Supremacy is reordered in social and economic context. This takes into consideration the sexual objectification of women challenging the concept of gender roles. The Radical feminism reached to peak with the second wave in 1960. Shulamith Firestone, Kathie Sarachild, Carol Hanisch, Judith Brown are primary players of second wave of Radical Feminism. Ti Grace Atkinson 1969 stated that, "first dichotomous division is said to have been Grounds of sex male and female it was because half the human race bears the burden of reproductive process and because man the national animal had a wit to take advantage of that thereby modifying these individuals from the human to the functional animal" (Marincowitz 150)

Radical feminism argues that because of patriarchal culture marginalization is internalized in society for woman hood. They believe man (as a class) used social system methods to control women. Women's Liberation Movement, Equal Rights movement and NOW (National Organization for Women) was started under influence of Radical feminism. The Prominent Radical Feminist Shulamith Firestone (1970) argues that there is an urgent need to replace the biological basis of woman's oppression with artificial technological process. The Cultural ecofeminism shares with Radical feminism and Liberal feminism that patriarchy is the root of all forms of women oppression. The word culture drives the attribute to subvert misogynistic culture of patriarchy.

In Cyber Ecofeminism, intersectionality of fear of othering is discussed by putting light on women as emotional, unable, ignorant and uncritical while man as mental, judgmental, intellectual and spiritual. Another aspect of Patriarchal hierarchy taken into compass is the fear of male mortality that caused humiliation of women and nature as reminder of vulnerability and ultimate death. In this context the female self is detached and placed in direct opposition to the alienated male self from nature and womanhood. Donna Harway Cyber Ecofeminist in her book *Simians, Cyborg, and Women* (1991) signifies the transgression of boundaries among human-machine, human-animal, culture-nature and men-women dualism. It is written in the vision of *A Cyborg Manifesto* (1985) that, "cybernetic organism, a hybrid of machine and organism, is a creature of social reality as well as a creature of fiction... likewise the father is an entity that is neither purely cultural not purely natural" (P.115)

Cyber is characterized by technological advancement that has a remarkable impact on the western culture. Harway pointed out that technological advancements have originated basic boundary breach. First between humans and machines, secondly humans and animals and thirdly between the physical and non-physical. The research is Concerned about the breakdown of distinction between humans and machines, like creation of Frankenstein, Robocop's and Terminators or machines that display human qualities breach the distinction between organism and machine. We all in advanced technologies are become cyborgs, daily use of interaction with computerized technology can hardly imagine living without. Harway again asserted that cultural feminist affirms the pleasure of connection of humans and other living creatures like transplantation of Babbon heart into babies. Bestiality has a new status in this cycle of exchange (P.175). To distinguish the self from the other, western culture has created the other as radically different from the self. Cyber emerges as a multifaceted and fragmented entity animal, machine above all human that keeps barriers in between culture and nature. Cyber politics insist on rejoicing in the illegitimate fusions of animal and machine... subverting the structure of desire... language and gender... reproduction of Western identity (P.112). Therefore, the danger to which the Cyborg lurks should be pinned down. Cyborg is born in male patriarchal culture to devalue female. What about all the ignorance of women, all the exclusions and failures of knowledge and skill? (P. 180). In this way Cyborg is the male drive for dominance, governance and to control to imagine the human in a posthuman landscape. Harway in *Science, Technology and Socialist Feminism* (1992) stated, "the Enlightenment figures...masterful subjectivity, the bearers of rights, holders of property in the self, legitimate sons with the access to language and the power to represent clarity, the masters of the theory, the founders of the state and fathers of families, bombs and scientific theories...s love him in the death of the subject critiques" (P. 65).

Harway executed Sojourner's Truth that Patriarchal cultural ecofeminists locate the connection of domination of men over women and nature from psychological, epistemological and philosophical factors. According to cultural ecofeminist Dodson Grey (1981) hierarchical dualism is associated in terms of masculine to feminine, mind to body and spirit to flesh. Dodson is supported by Gray, Griffin, Daly, Collard and Shiva.

Mary Daly (1984) stated in *Pure Lust: Elemental Feminist Philosophy*, the polluting poisoning contaminating evil of man's rule of phellocracy is responsible for rapism, racism, gynocide, genocide and ultimately biocide (P.176) Gray asserted in *Green Paradise Lost* (1981) that, "hierarchical dualism is the cause of Patriarchal myth that rationalize and justify a society that puts women down and men up... embedded in view of reality and attitudes... namely sex, women, mother and death. psychology of fear and the other"(P.91). It is argued by ecofeminists Susan Griffin and Yenestra King that the

negation of the Other is a deeper impulse of fear turning both women and nature into objectification to be controlled. This is a defense mechanism of denial of one's dependence on the realm of what is generally considered as necessity.

Griffin said in her book *Women and Nature* (2016), "they forget that they are born of women... were dependent on women in their early helpless years... allows first for objectification and then for domination" (P.278). She identifies it as a split culture that turns into rage. Griffin also pointed the fear shows connectedness to advancements of technology as an escapist way to the natural cycles and finally death. Nancy Julia Chodorow in her *The Reproduction of Mothering* (1978) cited that, "to win domination is psychosexual orientation that shapes masculine identity. First both sexes experience a primary identification with the mother. The girl child discovers... primary identification with figure of mother and modelling herself after female mother. The boy child... identity with the mother is inappropriate... made himself as a father figure and there started identity crisis and internal separation from Mother... by denigrating and devaluing feminine self in the outside world" (P. 250). So, in this way Identity is reinforced and affirmed by the system. Charlene Spretnak speculated in *States of Grace* (1991), "the elemental power of the female threatens the security of the male self" (P.212).

The theme of male disconnectedness or fear is therefore an establishment of autonomous, rational and independent masculine self. Ecofeminist Shiva, Griffin and Spretnak expressed that the scientific technologies are hostile to both women and nature. German ecofeminists King and Plumwood supported Carolyn Merchant for her work *Death of Nature* (1983) in which she viewed the world in mechanistic terms. Descartes was the founder of mechanistic philosophy of dualism of mind, consciousness and free will. In his work *Mechanism in Catholic Encyclopedia* (1913) stated, "mechanism goes beyond these appearances... the theory opposed to this biological mechanism is no longer dynamism but vitalism or neo vitalism which maintains that vital activities cannot be explained and never will be explained by laws which govern life less matter" (Broderick 590)

Evelyn Fox Keller was one of the foremost ecofeminist critics who pointed out in *Reflections on Gender and Science* (1985) that, "Gendered and instrumental character of Western science with Metaphor of penetration" (Keller 79). Eckersley, Dobson and Adorno referred the mastery of science as instrumental rationality with catastrophic result in the form of natural destruction and degradation. The hierarchical scientific realism in patriarchal culture destabilized the relation between self and others both gave rise to dualism and anthropocentrism. The research explores the feminine relationships as source of ethical norms and salvation towards others in Patriarchal society. In *Frankenstein* Mary Shelley paid homage to the untiring efforts of her mother Mary Wollestencraft for her work *A Vindication of the Rights of Women*; therefore, she presented in *Frankenstein* the burning question of social construction of gender that places the masculine power over the feminine in Patriarchal culture in Victorian age. The society which formulated the background of novel is founded on strictly separate division of gender role. In the world of *Frankenstein* males belong to public work outside the home like scientist Victor, public servant Allphones Frankenstein, merchants father Frankenstein and Clerval, explorers like Walton and crew. Females are related to domestic chores and private affairs as unpaid labours as housewives, as nurses, as childcare providers, as servants like Caroline, Elizabeth Levinza, Margaret Saville and Justine Moritz. Mary Jacobus in her essay *Is There a Woman in this Text* (1944) challenged the law of the father ecriture feminine. Within the circle of household women are treated as pets that symbolizes the degradation of womanhood as inferior being capable to tame, handle and control, "I loved to tend on her, as I should on a favorite animal" (p.03)

Elizabeth cannot travel with Victor to get education on equal terms and feels inferiority that she does not possess same opportunities to enlarge her experience and exposure. She becomes a puppet in hands of Victor whenever he wants to ignore her, he goes to Geneva and whenever he wishes for order, tranquility, love and peace in life he persuaded his frantic desire of marriage with her which ended in Fiasco. The second female character Caroline Beaufort symbolizes patriarchal ideal of female self-sacrifice. She dies during nursing of Elizabeth in Scarlet fever epidemics. She saves Elizabeth on risk of her own life. she is a devoted and dedicated lady to her father and also to her husband in days of poverty as well as in wealth. The third female character is Justine Moritz who is executed for the murder of William Frankenstein. She was innocent but accused to be guilty therefore punished undeservedly. Elizabeth was convinced that Justine was not an agent for William's death but unable to save her. Elizabeth says, "how I hate shews and mockeries! when one creature is murdered, another is immediately deprived of life in a slow torturing manner... then the executioners, their hands reeking with the blood of Innocence...believe that they have done a great deed. They call this Retribution. hateful name!" (P. 45).

Ellen Moers in *Literary Women* (1976) originated the term female Gothic a genre written by female writers centering on a female perspective to convey dedicated virtuous heroines and their downfall as persecuted victims. The Romantic and Gothic traditions were the original tone of novel which made a man to a superman to break super human limitations to be a defiant character to challenge the rules of society and infringe upon the realm of God. Moers was the first feminine critic to identify the pathetic story of novel is self-exposure of Shelley's tragic experiences as a young girl, as unwed mother of five still born babies one after other. For Moers novel is a "birth myth that reveals...drama of guilt, dread... retribution... birth trauma of the after birth rather than birth. Abnormal or monstress manifestation of the child parent tie to transform... patricide into a Phantasmagoria of the nursery" (P. 121). Shelley was baffled by grimmest appearance of life to her in phase of her mother's death at the time of her birth. She witnessed her half-sister Fanny Imlay committed suicide 1816 and Harriet Westbrook the first wife of P. B. Shelley committed suicide. Thus, the novel is inter-mixed with pain of loss. Sandra Gilbert in *Madwoman in the Attic* coined a term Bibliogenesis to capture the fantasy of Mary Shelley for sex and reading her books functioned as surrogate parents to marry in absence of mother therefore she brought Literariness of her femaleness (P.111). The novel becomes a platform to show segregation between Intellectual capacity of male and emotional power of female. Mary Shelley highlighted the points that this separation caused masculine power to be separated from love, empathy, compassion and affection of feminine influence. In case of Victor, he experimented on creature for two years apart from home lived in isolation and resulted in downfall of own self and his discovery. To attain self-fame and self-aggrandizement he becomes less human and more Monstrous. He tortured living creatures, neglected loved ones and haunted symmetries and Charnel houses which reflects the unnatural aspect of his endeavor marked by sickness of body, mind and soul. The ecofeminist philosophical ethics focused on moral emotions connected to rational intelligence by psychologist, neuroscientist, and neurosurgeons. For instance, Daniel Goleman in his work *Emotional Intelligence* (1995), researched emotional intelligence is compulsory element for intellect. The research provides scientific evidence that those who lives in isolation the amygdala got damaged (the part of the brain). The Amygdala hijacked possessed three signs, strong emotional reaction, sudden onset, post-realization for inappropriateness for the work done. Frankenstein possessed all three signs. Victor rejected Monster due to horrible outlook and showed strong emotional reaction, secondly, he disowned Monster and did not reveal to anyone that Monster is his creation and thirdly, in post-realizationally phase he realized that

Monster is a danger to humanity. Therefore, isolated people simply engaged in bad ethical reasoning like Victor Frankenstein. In this respect Mary Shelley presented women as agents of salvation, temperance and kindness towards humanity. Isolation manifest in the novel at two levels Microcosm and macrocosm. In macrocosm the set-up is in a sailing ship to the north pole the most isolated part on the earth. In microcosm Victor Frankenstein is isolated from the rest of society, from his emotions and from his balanced thoughts. In disorder state he imparted life to a monster in secrecy thereby Monster is also isolated from society, from companionship and sympathy because he is only one of its kind. At the time of birth the creature is as innocent as new born child and entirely benevolent and defenseless as a human infant having blurred vision with confusion of senses and capacity of Wonder. Creature being as inexperienced yet incapable of interpreting the world with its meanings, significances and perceptions rejected by Victor Frankenstein who is horror struck. Frankenstein neither give it paternal love and nor takes the responsibility for nurturing not even named it which caused lack of Identity or Identity Crisis. The words recurred for creature in the text are Monster, creature, Wretch, Demon, Devil, Fiend, Vile insect, Wretched devil and Abhorred Monster. At the time of his birth creature is met with disgust and horror although he is harmless but his outward appearance made him outcast of the society yet he has no fault of his own. Mary Shelley poses many questions on the part of creator and creature. who is truly human, inhuman and humanity as whole? it reveals the bitter fact that the creator is concealing a monstrousness because Frankenstein ignored his own invention. The creature being dejected, disappointed and disillusioned by the humanity weeps out in fear and pain. The creature wants to join human society and learns everything from scratch paradise Lost, Sorrows of Werter and Plutarch life. He learns to master language to inspire cottagers who seems like God, blessed and humble. the creature being as innocent doesn't know the way of the world wants to reveal the gentleness of is soul to them. However, it is the trait of human society they reject those who are not from them in other words who have no normalcy and are different. Although creature has beauty of soul but again rejected and beaten up by Felix mercilessly. Another human is behaving monstrously for the charge of respect, love and affection creature showed towards them. He has been abhorred and rejected by those people whom he trusted best therefore, in return he only hates mankind. Mary Shelley speculates over masculine power of competition, chauvinism and injustice that prevailed in Victorian age. She portrayed De Lacey family to under link the plot of social structure based on hierarchical gender discrimination. The family is banished from native France by the maneuver of Turkish merchants. She showed signs of alignment between injustice of Justine execution and treatment of De Lacey family. She throws her light of insight into political inequality, injustice, inhuman behavior of Victorian age to the alternative ideology of social justice, equality and mutual affection represented by De Lacey family. In De Lacey family she gives an ideal of nuclear family structure based on mutual respect and sharing work on equal terms in an atmosphere of rational companionship. Safie is the daughter of Turkish Merchant family fled Switzerland due to oppression of Islam and demoralizing behavior of his father. She is taught to read and write French symbolizes empowerment of womanhood. Mary Shelley gives minor appearance of Safie reflects her own predicament. Mary Wollstonecraft and Mary Shelley are self-educated and self-supported ladies. Despite of influential works and lifelong Intellectual capacity they did not acclaim for respect and honor in male dominated society. The doctrine of the separate sphere therapy she encoded by experimenting her own self. The reflection of separation can be seen in response of Victor to create a mate for Monster an Eve to comfort and embrace him. Awakened by the sense of conscience to do justice with creature he promised to create a female being. He proceeds to create a female in a cottage of Orkney Island of Scotland and again get terrified by the thoughts of, "I was now about from another being...she

might become ten thousand times more malignant than her mate...delight for its own sake, in murder and wretchedness...thinking and reasoning animal...she might quit him and he be again alone, exasperated by the fresh provocation of being deserted by one of its own species" (P.156). He stopped his work on female creature for having thought of sexually liberated female who will be able to begot progeny bring disaster to humanity. In reality Mary Shelley is nudging the spectator to see reality beneath lines the psychology of men towards women. She exposes the reasons of fear to create a female self in many ways. Firstly, Victor is nervous to create an independent female will. Secondly, he is reluctant by the thought of desire and opinion she will have. Thirdly he is unwilling to create it for the desired and opinions make her uncontrollable, unmanageable, ungovernable and finally defiant. He showed signs of rejection at the sight of female mastery over her own integrity to determine own existence. Victor being a selfish and egotist reluctant to create it. She might refuse to obey with the social contract for which she is made. He images her ten thousand times more evil than male creature therefore feels terrified by the vision of gigantic strength of female who can rape the male easily she might choose. Victor was repelled by the thought of female sexuality asserted a male control over female body mutilated the she-creature that tantamount a violent rape. All female in novel is presented as living sexless life. William Veeder (1940) in *Mary Shelley and Frankenstein* asserted that, "destroying natural instinct of reproduction female line of action destroying itself" (P. 99). In this sense Victor coincides everywhere in rape of nature at every level haunted by female sexuality of continued greater significance to the origin of life by fundamental feature of reproduction. Victor used technology of science to subjugate, to manipulate and to show sovereignty over womanhood. The stabbing of Elizabeth on wedding night symbolizes the potent desire to tarnish female reproductive power. At this point Victor and his creature became aligned to one another. The nature reminds him about her sublimity and power as to generate species is beyond the limits of human control and comprehension. His agony is original sin to be master of nature and to unlock its secret. In a general view, the apple is eaten and the Satan conspires to drive them away from all hope and Eden. The Apple shows the fruit of knowledge that is forbidden to Adam and Eve similarly with misery befell upon him for scientific curiosity and desire to defy God. The desire to invent has been necessitated by the desire for power, glory and to rule the world. Victor used his thirst of knowledge as a weapon of subjugation to empower himself. He becomes mad with not only the desire of discovery but to become omnipotent and omni scene. He believes he should attempt to defy death therefore his destiny appeared in phase of punishment for disrespect of natural law. In the *Proper Lady and the Woman* (1984) Mary Poovey asserted that Victor in all his frenzied emotions assumes that, "he can violate nature but nature appeared fatal to him, to his relations and to his invention" (P.198). Nature became all powerful entity to resist and revenge, during research nature threatens Frankenstein and appeared as chance and destiny when his whole experiment dashed his expectations, "nothing can alter my destiny: listen to my history and you will perceive how irrevocably it is determined" (P. 13). Throughout novel nature denied mental and physical comfort to him, "my cheek had grown pale with study and my person had become emaciated with confinement... lost also sensation but for this one pursuit" (P. 25).

When he completed his experimentation successfully Victor Frankenstein has a fit of nervous fever that cramped him for many months. He was continuously tormented by period of melancholic desire, restlessness, disorder, disillusioned, disappointed and hallucination of upcoming tragedy in life, "I felt the bitterness of disappointment: dreams that had been my food and please rest for so long space, were now become a hell to me, and the change was so Rapid, the overthrow so complete!" (P. 28). Second time when he again became agent of blasphemy against nature by creating a female mate nature

punishes him, "every thought that was devoted to it was an extreme anguish, and every word that I spoke in illusion to it caused my lips to quiver and my heart to palpitate, my spirits became unequal, I grew restless and nervous" (P.40).

His obsession with destroying his creature expressed his fatigue and suffering. that is why he dies at the age of 25 by chasing his desirous glory of destruction. To a larger extent nature hindered Frankenstein from creating a normal being therefore he produced creature artificially and gives a new encloser to Bio-capitalism. The different accidents of life are not so changeable as the feelings of human nature, "I had worked hard for nearly two years for the sole purpose of infusing life into an inanimate body" (P. 27). Nature tracked him with same intensity of electrifying Fury of thunder, lightning and rain with which Victor bolted intensity in creature. The bitter agony ends in pursuit of monster in Arctic region of north pole situated in magnetograph of Aurora Borealis. In the traditions of Aboriginal Australians that Aurora is commonly associated with a spirit world creating fire and called Land of the Dead. The atmospheric effect in the novel is a result of Gothic inspiration that manifest the power of nature to punish those who trans pass to nature's boundaries. Nature appeared as Tour de force destroying his expectations hopes, dream ruthlessly. Smashing his brother William, his soulmate Clerval, his royal servant Justine, his grief-stricken father and his beloved Elizabeth. And finally eliminates him from the time frame of life. Before infringing into nature's domain, he feels tranquility and serenity of nature with Clerval, "when happy inanimate nature had the power of bestowing on me the most delightful sensations" (P.60). Mary Shelley showed that nature means power to sustenance and nurture to those who cultivate it. only Ernest Frankenstein was a person in the novel for survived with sympathy and vivid imagination for nature. Nature is generous to human world if the bond between nature and human is not broken. Devon Hodges 1984 in her essay *Frankenstein and the Feminine Subversion* of the novel noticed, "indefinite space, shifts in narrative voice, reversal of the roles of male authors by dubbing her own voice in male narratives to challenge the authority of the cultural order by making it feel the pressure of presence rather than absence or lack" (P.164).

Material and Methods

The study primarily uses qualitative research methodology. There will be no field work but literary analysis of contemporary authors will be central nerve of the study. For instance, journals, study books from different disciplines, internet, media sources and publications will also be referenced extensively to build argument and gather informed ideas. Theoretically current study acknowledges the pioneering work of western ecofeminist and critics. To this context study adopts the theories of cultural ecofeminism and Cyber ecofeminism because these theories enable to examine the inter connected ways of oppression as represented in the selected work of study. Thus, understanding the ecofeminist concerns in selected novel *Frankenstein* contributes to an understanding of the exploitation and domination of male psyche over others.

Result and Discussion

Although it is clear that the Cyborg has half-human and half-machine entity. The Cyborg with all its faculties is not an alternative option of feminist self. Mary Shelley conveyed a detrimental threat towards intervention of technology in nature. The technology with all its transformative potential could mitigate human sustainability. Social Scientist William Steffen in *Planetary Boundaries* asserted that, "human race have surpassed planetary boundaries and the Blue Planet has entered a new geological epoch of Anthropocene transformative human influence"(2015). There is a paradigm shift

globally in favour of anthropogenic values however, they are not anthropocentric in nature that is the reason disturbs natural balance and cycle. The Earth Interventions (ESIs) pose serious environmental risk and ethical, social, political, economic challenges. Humans have experimented and extinguished sub-species for their profit and power. In the second revolt of biotechnology ESI humans could genetically modify desired genetic sequence drive copies (GDO) extinguished natural local population by altering most of the offspring to be male or one sex to be infertile. On the large scale the technological advancements could undermine, obstruct and replace female role in society. The research shows that operationalization of Cyborg in societies is an alarming fact towards feminine selves and their survivals.

Conclusion

The novel addresses the great issue of constantly disregarding a majority of women who put the needs of others first. Mary Shelley examines the dichotomy between self-hood and self-sacrifice, enabling woman to become conscious of own self. She wants womanhood to reclaim their energy, creativity and identity. She wants to glorify balance in life in terms of dreams weather related to geographical discoveries on the desire for knowledge. Hence by critically analyzing *Frankenstein* through the lens of Eco-Cultural and Cyber-Ecofeminism it is concluded that mechanical modernization must keep in limit to pinned down the dangers it will cause to human beings and ecological hemispheres. The Precautionary measures should be taken as mentioned in the *Frankenstein* to secure natural environment to which woman is a part.

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