

## Contrasting ecofeminism and Fara-feminism in naturalist literature

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In the review of literary approaches and the creation of attitudinal and writing systems, we are faced with four paradigms. That is, reduction-addition systems, eclectic systems, system-likes, and additive-concrete systems. While presenting this division, Arash Azarpeyk considers the horizontal, pragmatic as well as problematic presentation by this concept to be the reason for it. Therefore, in this article, by examining these four systems, we will state that the approach of ecofeminism is an eclectic approach that always tries to consider women and the earth as oppressed phenomena in patriarchal systems. The critical approach of Fara-feminism, with regard to the additive-concrete system, beyond all limited frameworks of women-oriented and men-oriented, seeks to present the division of different type of subjects from Azarpeyk's point of view and believes that by changing the male subject to a female subject, ecofeminism is trying to categorize all existences -including the earth- in a hierarchical approach and in another field, with a female-oriented view. In naturalistic literature, According to the two fundamental principles of "absence of any dualism" and "absence of any attribution", the principle and foundation of Earth-subjectivity in Oranism is proposed. Earth-subjectivity is a critical approach to all the ideas in which man is known as the identical subject who is always seeking valuation. In this article, which is done in a descriptive and analytical method by using library resources, the naturalistic literature is examined with regard to the approach of the third genus and the presentation of human-centered feminism and human-centered patriarchy ideas.

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## **Contrasting ecofeminism and Fara-feminism in naturalist literature**

### **Introduction**

The anthropocentric worldview and binary thinking of modern and classical traditions have historically subordinated nature and non-human entities to human interests. While modern intellectual movements—notably feminism and ecofeminism—have attempted to challenge patriarchal hegemony and highlight environmental crises, their underlying frameworks often reproduce dualistic hierarchies. This study critically investigates the theoretical divergence between Ecofeminism and Arash Azarpeik's Perafeminism (Post/Trans-Feminism) within the broader context of Pera-Humanism and Natural/Green Literature (Adabiyyāt-e Tabī'ī). The main objective is to elucidate how the doctrine of Earth-Subjectivity (Zamin-Souzhegi / Primacy of the Earth) deconstructs anthropocentric, dualistic, and qualitative/hierarchical structures in literature, offering an inclusive ontological paradigm that transcends both patriarchal humanism and ecofeminist female-centrism.

### **Method**

This research adopts a descriptive-analytical approach grounded in library-based and theoretical textual analysis. Using Azarpeik's meta-structuralist categorization of literary and critical paradigms (reductive-additive, eclectic, scenic, and additive-concrete/Oryanist systems), the article evaluates the conceptual premises of Ecofeminism and Perafeminism. The analytical framework examines textual specimens across contemporary forms—such as the extended ghazal (Ghazal-e Motavval), minimal verse, perash'er, and peradāstān—measuring how narrative voice, imagery, descriptive adjectives, and subject-positions adhere to or depart from genuine ecological and earth-subjective poetics.

### **Results**

The comparative analysis delineates clear conceptual, epistemological, and aesthetic boundaries between ecofeminist discourse and perafeminist natural literature:

- **Critique of Ecofeminism as an Eclectic Model:**

The study classifies conventional feminism as a *reductive-additive system* that replaces male-centered subjectivity with female-centered subjectivity. In turn, Ecofeminism operates as an *eclectic system* combining feminism, naturism, and ecology. However, by establishing a metaphorical equation between “woman” and “nature/earth,” it falls into weak analogical reasoning and a reductionist caricature of postmodern somatic subjectivity. Ultimately, ecofeminism retains an anthropocentric bias by viewing the earth through the prism of female victimhood and female centrality, thereby categorizing nature within an exclusionary hierarchy.

- **Perafeminism and the “Third Gender”:**

In contrast, **Perafeminism** emerges as an *additive-concrete system* rooted in non-dualism and the rejection of superiority/inferiority dichotomies. It introduces the concept of the “**Third Gender**” (**Pera-Woman and Pera-Man**), viewing feminine and masculine dimensions not as adversarial poles, but as complementary human halves. Perafeminism is *female-regarding* (*zanāneh-negar*) rather than *female-centric* (*zanāneh-mehvar*), recognizing the ontological co-presence and shared agency of both sexes alongside all earthly beings.

- **Earth-Subjectivity (Primacy of the Earth):**

Founded on Azarpeik’s 2004 doctrine, earth-subjectivity positions humanity not as the master, center, or privileged steward of the universe, but merely as one of the diverse children of the Earth. It exposes and dismantles **16 types of anthropocentrism** (memory, heart/emotion, reason, tradition, history, psyche, language, experience, body, will, individuality, class, genetics, gender, media/capital, and sign). Through concepts like *radiation language* (*zabān-e tash’asho’i*), it affirms that all beings possess existential agency and communicative resonance, critiquing both pre-modern

traditional pastoralism (*bāghīzāsīōn*) and modern technocratic consumerism (*sīrkāzīzāsīōn*).

- **Poetics of Natural/Green Literature:**

Natural literature rejects evaluative, anthropomorphic, and judgmental aesthetics (such as labeling winter as “shrouded” or spring as “joyful”). A truly earth-centered poem refrains from projecting human moral categories onto nature. The analysis demonstrates how even subtle human-centric adjectives (e.g., calling a worm “greedy” in an otherwise nature-themed ghazal) disrupt the integrity of green literature by imposing human ethical judgment onto natural instincts.

## **Conclusion**

The study concludes that while **Ecofeminism** fails to break free from anthropocentric binary traps—ultimately substituting patriarchal hegemony with a female-centered ontology—**Perafeminism** achieves a radical ontological shift toward **Earth-Subjectivity**. By transcending hierarchical valuation, gender essentialism, and anthropomorphic projections, perafeminist natural literature establishes an authentic coexistence (*ham-būdegī*) with all non-human entities. It offers literary criticism an egalitarian model where human beings exist as non-dominant co-inhabitants of the biosphere, and literature becomes a space for genuine ecological polyphony free from linguistic, ideological, or gendered reductionism.