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**TAMING THE UNTAMED: AN ECOFEMINIST ANALYSIS OF
WILD ANIMALS' DOMESTICATION IN TANIA JAMES' "WHAT
TO DO WITH HENRY"**



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Abstract

The present research seeks to highlight the oppression of women and non-human wild animals in the context of Global South. By using the theory of ecofeminism as a framework, emphasis is placed on the issue of domestication of wild animals and its subsequent consequences upon them. The renowned ecofeminist, Val Plumwood highlights the Western dualistic mode of thinking whereby women of color and non-human animals belong to the same sidelined category. On account of such exploitation, women and animals are pushed to the periphery. Additionally, the study investigates the double marginalization of black women and wild animals. This interconnected oppression of women of color and non-human wild animals is spotlighted in the short fiction titled "What to do with Henry" written by the Indian-American author Tania James (James, 2012, p 4-21). By drawing upon the notions of ethics of captivity given by Lori Gruen and Stephen R. Ross's concepts regarding captive animals, the research aims to explore the impacts of domestication upon a wild chimpanzee in the aforementioned short fiction. Domesticating non-human wild animals involves keeping them in captivity with the agenda of subduing their wild instincts. This leads to severe impacts on such animals as they are forced to live under human influence. Simultaneously, these wild animals go through the ordeal of maternal deprivation and change in their bio-behavioral profile which makes them unable to be rehabilitated in the wild. Thus, the current study comprehensively explores the ways that further the exploitation of wild animals on account of their domestication.

Keywords: Domestication, wild animals, captivity, women of color

Introduction

Background of the Study

Humans have coexisted with non-human animals for a long time, either through domestication or as their wild neighbors. The interaction with domesticated animals is often seen as mutually beneficial, with humans benefiting from animal products and the animals receiving food and protection. On the other hand, interaction with non-human wild animals is usually unsolicited or due to hunting or poaching, often resulting in conflicts and casualties, with more harm done to the animals (Anderson and Jooste, 2014, p. 1-8). Global North, which consists predominantly of wealthy nations, have taken various legal steps to mitigate the human-wildlife conflicts. However, in the Global South, such issues still remain widespread. At the same time, Global North has always seen nations of the Global South as domains of humans' as well as nature's exploitation. As a consequence, the context of the Third World is characterized by socioeconomic and political unrest on account of which not only humans but also non-human populations are pushed to the periphery.

Moreover, among humans, women of color are doubly marginalized as multiple factors including gender, race, class and ethnicity intersect to further their marginalization. The developmental projects brought to the Global South as result of neoliberalism have significantly impacted women of color in various ways. Likewise, the wild animals in particular are oppressed due to poaching, resource exploitation, and human encroachment. In the current age, there is a growing trend of taking animals from Global South regions to be kept as

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companions in Western nations. This trend coincides with a rise in reliance on non-human animals for companionship in the Western societies. Similarly, commodification and marginalization of animals for the purpose of food and research has received substantial critical attention recently. On the contrary, the issue of wild animals treated as domestic pets is relatively unexplored. Domestication is the gradual adaptation of an organism to living conditions that are determined by some form of human intervention (Lameed, 2017, p. 4). Domestication should not be conflated with taming as the latter is the conditioned behavioral modification of an individual. On the other hand, domestication is permanent genetic modification of a bred lineage that leads to, among other things, a heritable predisposition towards human association (Lameed, 2017, p. 4). Academic fields like Animal Studies and Ecofeminism provide suitable conceptual frameworks for researchers to highlight the impacts of this unprecedented human-wild-animal contact and consider their oppressive repercussions on animals. Furthermore, ecofeminism offers a valuable framework for examining the fused oppression of women and natural world.

Tania James is an Indian American author who published the short story “What to Do with Henry” in her collection titled *Aerogrammes: and Other Stories* (2012). The story “What to do with Henry” revolves around an American woman named Pearl Groves and the chimpanzee named Henry that she adopts. Pearl Groves finds herself in an unusual domestic situation. Her husband, Mr. Groves, has an illegitimate child, Neneh, with an African woman. Mr. Groves, initially opposes having children with Pearl Groves and accepts a job in Africa as a herpetologist. As Mrs. Groves goes to Africa to adopt Neneh, she also sees a young boy selling a baby chimpanzee at a market and decides to buy it. She names him Henry, takes him to America and raises him as if he were her own child. However, as Henry grows older, keeping him at home becomes increasingly challenging, leading to complaints from neighbors and intervention from animal control authorities. Ultimately, Henry is taken away from Pearl and placed in a zoo. The story concludes with Henry torn between two worlds, struggling to adapt to his new environment and the company of his own kind.

Statement of the Problem

In the contemporary age, women of color find themselves pushed to the periphery on account of unprecedented reasons. Similarly, non-human animals are domesticated and commodified in various manners for the benefit of human beings. They are often exploited for many purposes such as food, research, labor and even for ornamental value. While there has been extensive research on the mistreatment of animals for the aforementioned purposes, the agency of wild animals has not received adequate attention. Similarly, the intersection of women and non-human wild animals’ oppression remains a relatively under-explored area of study. Therefore, the current study seeks to explore how wild animals are oppressed due to being removed from their natural habitats and how this subjugation is interconnected with the experiences of women of color.

Research Questions

1. How does ecofeminism act as a strategy to critique the commodification of women of color and non-human wild animals in the Global South?
2. How does the author document the impacts of domestication upon the wild animals?

Research Objectives

1. To highlight how ecofeminism acts as a strategy to critique the commodification of women of color and non-human wild animals in the Global South.
2. To explore how the author documents the impacts of domestication on wild animals.

Significance of the Study

The present research sheds light on how the Global South is capitalized by Western people for their benefit. It addresses the contentious issue of exploiting non-human wild animals through domestication by employing

insights from ecofeminist theory. In addition to that, the research peeks into how women of color are abused by men from Global North. The study further delves into the detrimental impacts of the domestication practice on both society and the animals themselves. Moreover, the research underscores the potential harm posed to society and neighboring communities by the domestication of wild animals due to their wild instincts. Furthermore, this research is beneficial as it examines the adverse effects of domestication on wild animals and how it strips them of their survival behavior.

Delimitations

This study delimits itself to the exploration of the increasingly pervasive issue of domestication of wild animals and their consequent exploitation as depicted in Tania James's short story "What to Do with Henry." The research employs an ecofeminist lens to examine the subjugation of both wild animals and women of color. Specifically, the study aims to highlight how domestication, often perceived as an act of compassion, actually leads to the exploitation and suffering of wild animals. Additionally, the study seeks to shed light on the taming of non-human wild animals in the North American context.

2. LITERATURE REVIEW

Ecofeminism is a cross-disciplinary critical theory that avows that issues of women and animals are interrelated because of their shared objectification in a patriarchal society. The importance of literature in discussing global crises such as climate change is well-documented. Iqbal, Khan, and Abdullah (2024) provide a comprehensive ecocritical analysis of Omar El Akkad's *American War*, illustrating how fiction can engage readers with environmental issues through imaginative storytelling. In recent years, the capitalist ventures of the Global North have led to the destruction of the natural environment. At the same time, women of color and non-human animals are commodified and used by Western individuals for their purposes. This exploitation is not only limited to domestic animals but wild

animals are also increasingly removed from their environment. The domestication of wild animals aimed at keeping them as pets directs significant detrimental effects on their behavior. These oppressive forces and their subsequent impacts are reviewed in the following sections. The literature review is divided into two subsections. The first section focuses on the major concepts related to women's and animals' oppression in the context of the Global South. Following that, the serious impacts of domestication upon wild animals are spotlighted. The second part examines the available literature relevant to the concerned topic highlighting the dual exploitation of women and non-human wild animals in a West-centric binary system.

2.1 Smashing the chains of domination: Woman, Wildlife and Nature

The term ecofeminism was first stamped out in 1974 by the French author, environmentalist, and labor-right activist Françoise d'Eaubonne (Hottell, 2022, p. 283). According to d'Eaubonne, the Western systems of thought perpetuate oppressive conceptual frameworks based upon male-centered hierarchies and dualistic modes of thinking, thereby providing supremacy to men. These binaries including men/women, white/black, culture/nature, West/East, strong/weak, soul/body, and mind/emotion are set forth which create an unsuited order in society imposing a superior/inferior relationship (Val Plumwood 1993, p. 42-43). The norms within the Western society are shaped by such a dualistic mode of thinking.

Additionally, while the former in each category is more influential, the latter is regarded as inferior. As Pelin Kümbet notes, in this system, the former asserts control over the latter; therefore, the latter is discriminated against and underestimated wrongly (Kümbet, 2012, p. 172). Consequently, white people hold a superior position as compared to people of color. Similarly, the West is considered superior, rational, civilized, refined, and philanthropic while the East is stereotyped as uncivilized, barbaric and rude. Therefore, since culture, intelligence, and power are considered superior features, they are associated with men. On the other hand, nature, emotions, and weakness are categorized as inferior properties, therefore, they are assigned to women.

This shared compartmentalization of women and nature creates an analogous relation between their experiences of subjugation. The ecofeminist Val Plumwood argues, “dualism is the process by which disparate concepts (for example, masculine and feminine gender identities) are formed by domination, subjection and constructed as oppositional and exclusive” (1993, p. 31-32). Similarly, Rosemary Ruether notes that this dualistic mode of thinking intends to “naturalise domination” (1975, p.189). To put it differently, this hierarchization is an attempt to justify the oppression of both categories.

In the same vein, the hierarchical orders that generalize dual concepts facilitate men to be the primary sex while regarding women as the second sex (Beauvoir 2011, p.26-402). Thus, ecofeminists advocate for the freedom of both women and nature, including non-human animals, from Western supremacy and hierarchical ordering. Another prominent ecofeminist Carol J. Adams (2015) describes the inertness and domination of women and animals in her book titled *The Sexual Politics of Meat* with instances from the current issues including vivisection and animal industrial complex. The author maintains that cultural supremacy objectifies women and

animals and refers to them as things, and that the rape of women and the slaughter of animals for consumption are examples of their degradation (p.73-74). Adams further criticizes the capitalism-based modern animal industrial complex which exploits non-human animals for their capacities of breeding, milk, dairy and eggs production on a massive scale (p. 197). According to David Nibert, the animal industrial complex is “a massive network that includes grain producers, ranching operations, slaughterhouse and packaging firms, fast food and chain restaurants, and the state” (2011, p.197). It encompasses the subjugation of non-human animals on an industrial level in the contemporary age of late capitalism whereby animals are bred and raised in a factory-like environment to produce meat, dairy and eggs. Adams focuses on the similarities between the brutality towards animals and violence against women. Moreover, animals are sentient beings who have “feelings”, “needs”, “capacities to love” and “suffer” (Adams and Gruen, 2014, p. 20). Thus, ecofeminism advocates for the liberation of women and non-human animals from late capitalist patriarchal notions.

As mentioned earlier, the human-centered worldview rooted in the dualistic mode of thinking, justifies the exploitation of non-human animals as well as women. In this process of hierarchical ordering, women of color are marginalized not only on the basis of their race but also gender, with both constituting major forces of oppression. Patricia Collins, a black feminist, was the first to pioneer the application of intersectionality to include other factors such as “social class, sexuality, ethnicity, nationality, age, and other forms of identity that shape Black women’s experiences” (Butler, 2022, p.4). This oppression is unique compared to Black men and White women as both hold privileges related to their gender and race, respectively (Beal, 2008, p. 166-176). This reveals how Western binary mode of thinking results in the marginalization of women of color stemming from multiple elements.

2.2 Understanding Domestication and its Impacts

The peripheralization of women and animals is rooted within dualistic order as argued by Plumwood. This also enables culture to overpower non-human animals, an idea known as anthropocentrism. Anthropocentrism is a human-centric notion according to which other beings hold value only in their ability to serve humans, or in their instrumental value³ (Goralnik and Nelson, 2012, p. 145). This man-centered belief sidelines not only the domesticated but also the wild animals through domestication and illegal trade. According to De Mello, domestication is an exercise of nurturing animals in non-natural habitats and captivity, carefully breeding them for human purposes, and regulating their food supply, reproduction, and other aspects of life, thus making them dependent on humans for survival (2021, p.102-116). Accordingly, keeping wild animals in a zoo is also a form of domestication, even if it promises them shelter and food. Thus, domestication is an approach whereby animals find themselves othered in a human-controlled environment.

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In addition to that, Price (1984) indexes five unique features of the domestication process. Firstly, it involves synthetic selection, either intentional or unintentional. Secondly, humans assert dominance over the natural exercise of animal breeding. Thirdly, administrative practices lead to changes in the animals' bio-behavioral profile. Additionally, food is allocated to them and

lastly, the animals' perceptual mechanisms may change because of the confined environment. The first two facets show that artificial breeding largely supersedes natural selection at zoos as the powerful selective force whereas the last three facets amount to minimize the potency of survival-of-the-fittest (p. 1-32). Thus, domestication is a process whereby human control makes lasting changes upon captive wild animals.

Furthermore, humans use domesticated animals for various purposes, such as guarding, carrying loads, providing labor, comradeship and as a source of food and profit. Nevertheless, some writers claim that animal subjugation is a form of violation because it disrupts animal populations and their environment. According to David Nibert (2013), domestication helps out humans pave the way for humanities involved in invasion, suppression, termination, intimidation, gendered subjugation, starvation, and sexual abuse (p.17). Subsequently, domestication not only exploits non-human animals but poses detrimental threats to nature as well. For instance, domestication results in the spread of zoonotic diseases which are infections of animals that are naturally transmissible to humans (Goldsmid, 2005, p.59). Thus, these animals are the sources and carriers of parasitic diseases (Diamond, 1997, p.83-108). Likewise, wild animals turn out to be potential sources of several ailments when humans are in close contact with them as established by the most current Covid-19 pandemic.

An important outcome of domestication is the change in behavior of animals. Research conducted by Scott and Fuller (1965) shows that the non-quantitative aspects of domestic dogs are defiant to modification while the non-qualitative features tend to modify. Additionally, Zeuner (1963) states that domestication also leads to changes in mental well-being of the species as well as their physiology. However, every species' route to change varies in accordance with their physical appearance. For instance, during their time in captivity the body size of some of the species grows, such as horse and rabbit while among others, it remains the same or declines, such as seen in sheep (Price 1984, p. 1-32). In other words, the established notion regarding the process of change as uniform in animals is of limited scope.

Moreover, domestication has serious impacts on the mating process of captive animals as captivity denies them reproductive autonomy. Therefore, critics such as McArdle (2015) argue that it is unethical to breed animals in such a way that results in harming them (p.25). Additionally, DeBlieu (1991) notes that after a few years of breeding the endangered black-footed ferret in captivity in the United States, the kit released into the wild did not exhibit any signs of being fearful towards predators like hawks (p.158). DeBlieu claims that it is because of the captivity that they never learned to make calls to other kits when a predator was imminent. Thus, as McArdle (2015) asserts that "if you don't use it, you lose it" rule applies to survival instincts (p.20). Gary L. Francione and Tom Regan are among the most renowned scholars who advocate for animal rights. Francione in his book, *Animals as Persons: Essays on the Abolition of Animal Exploitation* (2008) asserts that the problem with captive breeding is not "how we use animals, but that we use them" (p.10). Furthermore, Regan, in his book *The Case for Animal Rights* argues that animals deserve rights because of their inherent value. The writer further proposes that animals are beings who experience everything just like humans. Therefore, they have inherent value which should be protected (Regan 1983, p.54). Hence, domestication of non-human animals is a growing concern among speciesists and animal rights advocates.

2.3 From Thriving to Threatened: Chimpanzees Future in Loss

Chimpanzees owned as personal pets in America are born and bred in captivity. They are sold as infants to

first time buyers (for approximately \$35,000–\$60,000) who “have always dreamed of having a pet chimp” (Ross et al. 2011, p. 197-208). For this reason, chimpanzees are separated from their mothers right after birth so that they could be “hand-reared” in order to be sold to interested customers. However, as growth among chimpanzees is fast compared to humans, therefore, it becomes increasingly difficult to control the infant with human rearing techniques (Ross, 2014, p. 69-70). Thus, the chimpanzee, who is initially treated as a child, is eventually given the status of pet by the owners. Ross argues that media plays a major role in presenting baby chimpanzees as “cute and cuddly” to attract the interest of individuals fascinated by owning exotic pets (Ross et al. 2011, p. 197-208).

Ross further contends that nowadays, the chimpanzee family is considered an imperiled species because of their trafficking in black market and their use as pets. However, people do not consider them so because of their wide use as actor chimpanzees in anthropomorphic settings such as the workplace and human localities. In this way, the human owners impose their dominance over chimpanzees whether pet or as actors to amuse the public. Consequently, it is easier to re-acclimate the actor chimpanzees to society because they have set up interactions with humans. On the other hand, the chimpanzees who are pets and those who have undergone bullying at the hands of their masters have difficulties adapting to the environment under human influence (p.71).

As mentioned above, chimpanzees are considered as endangered species because they face a large number of threats including human encroachment of their natural habitat. Some other threats include widespread diseases from humans such as HIV observed in chimpanzees (Stephan R, Ross, p.66). Additionally, they are taken alive from their wild homes or killed in trophy hunting. Another major threat to chimpanzee populations is the prevalent pet trade. Gruen (2011) claims that albeit it is legally prohibited to trade the live animals, the practice of doing so for “export” and “entertainment industry” contributes to their endangered state much as it did Milla and her mother (p. 164). Thus, human activities pose a significant risk to chimpanzees resulting in a decline in their populations

2.4 Instincts Over Obedience: The Untamed Soul of Wildlife

Wild animals exhibit varying degrees of difficulties while living in captivity. For instance, Gruen reports that elephants, marine mammals, and many birds simply cannot survive as captive animals, while others suffer from “stress”, “injuries”, “human-contracted disease”, and “boredom” (Gruen, 2011 p. 134). Therefore, the feralization process of captive animals, which is their ability to return back to their wild self, is slower compared to those animals that live in close proximity to humans but do not live under their influence (Daniel 1989, p. 86). Even if

some animals pull through the captivity, and live for longer period of time, they tend to show maladaptive behaviors, referred to as “stereotypies”, such as “pacing”, “hair-plucking”, “head-rolling”, and “rocking” (Gruen 2011, p. 137). This shows that captivity restricts the natural behavior of non-human wild animals.

2.5 An Analysis of Women Subordination and Animals Exploitation in Salwa Bakr’s Selected Short Stories

Nahed Essam Issa (2023) in his article titled “Providing the Voiceless with Voice: Cultural Dualisms, Objectification, Oppression, and Resistance in Three Selected Short Stories” explores the subdued role of the female protagonist and exploitation of animals. The stories analyzed by the author are titled “Thirty-one Beautiful Green Trees”, “Such a Beautiful Voice”, and “The Monkey Trainer” written by Salwa Bakr. By employing an ecofeminist lens, the researcher examines the role of patriarchy in establishing “social disharmony” as a result of inter-related oppression of both animals and women. Additionally, Issa majorly investigates the dualistic ordering originating from the first world in two short stories namely “Thirty-One Beautiful Trees” and “The Monkey Trainer” highlighting the marginalized place of women and animals. Issa

asserts that in order to empower women in male centered society, Bakr foregrounds the female protagonist by giving her agency. Similarly, Mootauq, a monkey is provided with a voice to resist against dualistic norms. Consequently, Issa claims that Bakr's writing is one way to emancipate women and liberate non-human animals.

2.6 An Exploration of Submissive Role of Women and Non-Human Animals in Anita Desai's novel Cry, The Peacock

Gurpreet Kaur (2018) in his article titled "The Women and the Animal in Anita Desai's novel Cry, the Peacock" investigates the submissive role of women and non-human creatures by applying the lens of material postcolonial ecofeminism. The researcher draws attention to some of the issues arising from the gendered perspective of male fiction while at the same time focusing on the stereotypical trends that categorizes women and animals as inferior. In the novel, as women and animals occupy the same position in an inferior category, therefore, they console each other. The idea that women and animals face exploitation at the hands of White individuals is center to the researcher's perspective, raising a major argument of othering women and animals in oriental localities. As a result, Kaur denies the inter-connectedness of women and animals as natural, asserting that it is constructed by patriarchal monopoly.

2.7 Call for Indistinguishable Society: A Comprehensive Study of Anita Nair's Selected Novels

Dr. C. Chellappan in the article titled "A Study on the Core Tenets of Ecofeminism in the Selected Novels of Anita Nair" explores the interrelation of gender oppression and environmental deterioration highlighting the requirement for a comprehensive and integrated approach towards environmental justice. The researcher uses the core tenets of ecofeminism to highlight the aforementioned issue in Anita Nair's three novels namely Ladies Coupe (2001), Mistress (2005), and Lessons in Forgetting (2010). Chellappan advocates for eco-friendly and impartial relationships between humans and the nature by drawing connections between "gender", "power" and "nature"

2.8 An Investigation of Women-Nature connection in Uzma Aslam Khan's novel Thinner Than Skin

Faiza Shafique et. al (2024) in their article titled "Women Instrumentalization and Environmental Deterioration: A Study of Ecofeminism in Uzma Aslam Khan's novel Thinner than Skin" underline the connection between women's oppression and ecological disaster. The authors document out how earth is commodified by society in the aforementioned novel. By drawing attention to the subjugation and exploitation of women, the paper criticizes certain societal norms that contribute to their oppression. Furthermore, the misuse of environmental resources for human purposes and its impact on ecology is underscored through the ecofeminist lens. Particularly, the researchers emphasize the connection between environmental destruction and its relation to suppressed voices that is enhanced by human-centric institutions prioritizing men's monopoly over natural settings.

2.9 Dualistic Hierarchies as Demanding: An Examination of Martha Sandwall Bergstrom's Kulla-Gulla Series

Kelly Hubben (2017) in her article, named "Animals and the Unspoken: Intertwined Lives in Martha Sandwall Bergstrom's Kulla-Gulla Series" focuses on the aspects of human-animal relationship. By borrowing concepts from ecofeminism and Animal Studies, the researcher portrays the construction of gender and nature as challenging. The paper highlights how Bergstrom criticizes anthropocentric worldview depicted in the above series, and argues for a more comprehensive approach. The ideal biocentric society in the

series diminishes the human-animal boundaries by giving their agency, indicating the need for a more equitable and just society. In the fictional universe of *Kulla Gulla* where there is strict adherence to the societal norms, some of the characters including non-human animals disrupt these norms with their intersected characteristics. Thus, their demeanor demonstrates what human characters cannot do with their actions which undermines the already constructed dualistic ordering.

2.10 The Observation of Anthropocentric Language in Degrading Animals in Barbara Kingsolver's *Prodigal Summer*

Sajad Ahmad and Huma Yaqub (2023) in their article titled "Animal Derogation and Anthropocentric Language: An Ecofeminist Reading of Barbara Kingsolver's *Prodigal Summer*" investigate the role of language in degrading animals. The researchers emphasize upon the human-centric use of language in abusing the wildlife in the aforementioned novel. By utilizing certain characters from the novel and their use of language, the authors illustrate how they degrade each other through association with certain animals and Aves. As a result, the paper demonstrates the vital function that language plays in devaluing non-human creatures.

To conclude, the theory of ecofeminism features certain kinds of oppression faced by women and animals because of the hierarchical structure established by the West. Simultaneously, it advocates for the liberation of women of color and non-human animals from the exploitation of the former. The section further shows that there is considerable amount of work done on animals' mistreatment, and killing for hunting. However, the problems of wild animals' domestication and the issues associated with it remain unexplored. Moreover, the overlapping oppression of black women and non-human wild animals is another uninvestigated area. The present research sets out to fill these gaps by taking insights from ecofeminist theory to view the domestication of non-human wild animals and its subsequent impacts on them. Furthermore, the research seeks to explore the intersecting marginalization of women of color and non-human wild animals.

METHODOLOGY

The present research is qualitative in nature, which focuses on the close textual analysis of the short story titled "What to Do with Henry" written by Indian-American author Tania James. This method is selected by researchers to facilitate an active involvement with the narrative, thereby enabling a comprehensive understanding of the ecofeminist themes. presented within the aforementioned text.

3.1 Data Collection

The primary data for this study is the text of the short story "What to Do with Henry" written by Indian-American author Tania James. Secondary data includes scholarly articles, books, and essays on ecofeminism, Animal studies, and literary criticism relevant to James's work.

3.2 Data Analysis

The data analysis involves close textual reading of the short fiction titled "What to Do with Henry". The major themes related to women-animal oppression and wild animals' exploitation is examined and spotlighted in the text. Moreover, the process implies critical analysis of the narrative's portrayal of the relationship between humans and non-human wild animals, with a particular focus on the domestication of the chimpanzee named Henry and its subsequent impacts on him.

3.3 Theoretical Framework

Ecofeminism serves as the main theoretical lens for the current study. This framework is relevant particularly for analyzing the oppression of women of color and non-human wild animals in literature, as it explores the

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power dynamics and ethical considerations involved. In addition to that, ecofeminism also presents a critique of wild animals' domestication for companionship and its adverse effects upon them. Thus, in order to get a comprehensive grasp of the abovementioned notions the research will employ different concepts given by major ecofeminists.

Firstly, to critique the Western dualistic thinking, the research will utilize Val Plumwood's concept of dualism. Plumwood shows how the dualistic mode of thinking in Western thought is the hierarchical ranking of certain qualities and concepts.

Secondly, to show how the oppression of nature is interconnected with the oppression of women of color and how both are understood as inferior, the research will take insights from Patricia Collin's concept of binary thinking. Collin explains that Blacks have been construed as inferior, and their inferiority is attributed either to biological causes or cultural differences. Thus, locating the source of cultural difference in flawed gender relations provides a powerful foundation for U.S. racism

Thirdly, to address the change in bio-behavioral profile of Henry as a result of his domestication, the research will take Stephen R. Ross's concept of captive chimpanzees. Ross claims that chimpanzees raised in social isolation suffer significant developmental detriments such as rocking, self-sucking and eye-poking.

Lastly, to highlight the detrimental effects of domestication upon non-human wild animals especially chimpanzees and their endangered status in Africa, the research will employ Lori Gruen's concept from the author's book titled *Ethics and Animals: An Introduction* (2011).

DISCUSSION AND ANALYSIS

Women and non-human animals in the context of Global South are increasingly marginalized by the West on account of dualistic thinking. According to this hierarchical ordering, women as the "second sex" and animals as inferior creatures serve their White Masters who could use and dispose of them in accordance with their will. Thus, they face various kinds of oppression at the hands of Western Masters because of the notion that both hold no intrinsic value. Since women are classified as emotional, weak, irrational and parallel to non-human wild animals, therefore, they are denied their inherent status as sentient beings. Simultaneously, wild animals are tamed, used as pets, killed and domesticated to benefit the West which is a potential threat to the existence of the former. This leads to impacts on the animals as their natural setting is disrupted in the captive environment. Captivity strips off the wild instincts from animals ultimately, leading to the changes in their bio-behavioral profile. The present chapter highlights the oppressive forces emanating from Western intellectual traditions which position non-human animals and women of color as secondary. To examine these ideas, ecofeminism and the concepts related to it are used as the main theoretical framework.

4.1 Neglected Voices: Women and Wildlife in System of Oppression

By drawing majorly upon the ecofeminist Val Plumwood's concepts of dualism, thingification, othering and instrumental value, the first subsection aims to analyze the inter-related oppression of women and non-human wild animals in the short story titled "What to do with Henry" written by the Indian-American author Tania James. In addition to that, Kimberle Crenshaw's concept of intersectionality is used to analyze the fused oppressions of the African woman, named Isatu in the narrative. Furthermore, this subdivision follows a thematic analysis of the aforementioned story with related textual instances to highlight the commodification of women and non-human animals in Oriental societies by White individuals.

To begin with, the interconnected oppression of women and non-human wild animals is highlighted by ecofeminist theory owing it to Western dualistic mode of thinking whereby women and non-human animals are commodified at the hands of White men in Third world societies. Thus, dualism tends to categorize East, women, nature, body, animals and emotions as

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inferior, while West, men, culture, and mind are considered superior. This categorization as Rosemary Radford Ruether notes aims to “naturalise domination” (1975, p. 189). Similarly in the short story “What to do with Henry”, the oppression of an African woman named Isatu and a wild chimpanzee named Henry is interrelated. Isatu’s exploitation at the hands of Mr. Groves, a white man is the result of his belief in his own superiority and her inferiority as she belongs to Sierra Leone, a third world African country. Likewise, Henry the chimpanzee is exploited by Ms. Pearl Groves, a White woman, when she adopts and takes him to America thereby stripping him off his wild instincts as the narrator remarks that they had “ruined him” in an attempt to rescue him. This suggests that Western world exploits the non-human wild animals in the same manner in which they exploit Third World women leaving behind a “vacuum” between the two categories (Durkheim 1915:39).

In addition to the hierarchical mode of thinking, women are also thingified by white individuals. For Val Plumwood (1993), thingification of women refers to their abuse in such a way that they are used as one would treat ordinary things or objects bought or received as gifts. Likewise, Isatu and Henry, the chimpanzee are thingified in the story. Isatu, the African woman is thingified because she is stripped off her humanity by Mr. Groves and her value lies only in her labor. He dehumanizes her by having an extra-marital affair with her which results in the birth of their child Neneh, whom he abandons later. Subsequently, Isatu lives only for her daughter while working hard for her survival as is obvious from the following words of the NGO worker:

Isatu had taken any number of jobs to support her child, selling cassava by the road and dyeing gara fabrics. The NGO worker would kept saying the word “suffer” over and over (James, 2012, p. 8). This suggests that for the White people, women do not hold any value except in terms of their labor or usefulness to the White man who reduces them to mere things or objects. In the same vein, Henry is thingified when Saffa takes him to Nguebu Market to sell him to the Peace Corps as he has no other means of earning because of his underprivileged socioeconomic position. According to the narrator, members of the Peace Corps would scour the market for “souvenirs” including animals. They were also willing to buy baby chimpanzees at exorbitant prices to be kept as pets. Hence, this shows that Henry is perceived as an object by White people which they could keep for their companionship.

Furthermore, one of the main purposes of dualism is to categorize women as other and to deny their actual identity. This is because the Master or the White man is threatened by their agency and recognition. Thus, in this process of categorization, the peripheral category is not only termed as inferior but are also radically excluded. As Plumwood puts it, they are not only separated but “hyper-separated” (1993). Similarly, in the story, Mr. Groves denies to accept Isatu and her child Neneh as his responsibility albeit he uses the former for his own lust. Moreover, Mr. Groves would “change the subject” whenever his wife Pearl would talk about bringing his child Neneh to America. This othering of Neneh as a black African child is further evident from the instance when Mr. Groves refers to her as “the girl” instead of acknowledging her as his daughter. As Plumwood 1993 p.51 asserts that the master defines himself by exclusion. Thus, Mr. Groves’ disregard for Neneh as well as Isatu is only because of the fear that it would

challenge his dominance as he considers himself the absolute. On the other hand, accepting Neneh would demand him to consider himself as her father. In the same manner, Henry finds himself further pushed to the periphery when he is treated as other, inferior and below human by Neneh whom he considers his sister. This is evident from the instance when Neneh’s classmate Jurgen Roberts’ refers to Henry as her brother. Later on, she thinks to herself that Henry is not her “brother”, rather he is her “pet”. This suggests that Neneh considers Henry, a wild chimpanzee only as a pet who could entertain her. Thus, she disregards Henry’s individuality as a non-human wild animal.

Additionally, the hierarchical ordering of dualism pursues that the inferior other category holds significance

solely because of their instrumental value to the superior category. Thus, it is clear that those occupying the margins are forced to set aside their interests in favor of the Master or center, and are realized as instruments, as means to the latter's ends (Plumwood, 1993). Plumwood further posits that the identity of the underside is constructed instrumentally, and the canons of virtue for a good wife, a good colonized, or a good worker are written in terms of usefulness to the center (53). Similarly, in the story under consideration, Isatu and Henry's value lie in their usefulness to the Master that is Mr. Groves. For him, Isatu is merely a cleaning woman and an object who could satisfy his sexual lust rather than be regarded as mother of his child. His neglect subsequently leads to her death. In the same manner, Henry is treated as a sub-human being. He holds significance to the zoo curator only because they need an alpha male in their zoo to proceed the breeding of chimpanzees as is obvious from the following words:

The zoo curator was eager to adopt Henry, as the zoo had no adult male chimpanzees and, thus, no way of breeding (James, 2012, P. 12). This emphasizes upon the idea of Henry's instrumental value as his demand is rooted within his ability to impregnate the female chimpanzees and expand their number.

Due to Western dualistic mode of thinking, non-human animals and some women find themselves sidelined by more than one oppressive force. To put it differently, the intersection of multiple oppressive forces could also subject women and non-human animals to further marginalization. For instance, women are not only exploited on the basis of their race but also gender, class, ethnicity etc. According to Crenshaw, (1989) intersectionality is the collective oppression that Black women face as a result of their race and gender simultaneously. Similarly, in the story, Isatu and her daughter Neneh's oppression is the outcome of their gender as well as race. Their oppression at the hands of Mr. Groves, a white man is obvious as she suffers the ordeal of finding food and clothing for herself. As according to the narrator,

“Even just for buy half back and feeding and clothing, she suffered a lot (James, 2012, P. 8).” This unfortunate death of Isatu because of Malaria shows Mr. Groves's lack of her acknowledgement and care as he considers her only a black cleaning woman who can satisfy his sexual lust. Similarly, Henry, being a non-human wild animal, faces multiple oppression at Ms. Pearl's home and then at the zoo. As an animal, Henry faces marginalization in Africa due to anthropocentric norms. However, finding himself as a wild animal in a human-controlled

environment exacerbates his suffering. He finds his legs quivering when he is taken to the zoo. Consequently, his wild nature furthers his already marginalized position as an animal in captivity. To sum up, ecofeminism claims that animals and women face exploitation because of the West-centric dualistic mode of thinking. This exploitation is caused by white individuals as they consider themselves superior to women, people of color and non-human animals in the hierarchical ordering. More specifically, white men occupy the topmost position of the hierarchy. Similarly, Mr. Groves treatment of Isatu and Neneh represents how he regards women as objects which justifies white man's belief that the latter should serve his purpose. On account of their shared marginal position, both women and non-human animals are thingified, pushed to periphery and viewed as others by white individuals.

4.2 From Wilderness to Enclosure: Free Spirit in Captivity

The second subsection focuses on the impacts of domesticating non-human wild animals and its subsequent consequences upon them. By borrowing Stephen R. Ross's concept of captivity and Lori Gruen's concept of “Ethics and Animals”, the analysis will highlight some of the drastic changes of keeping wild animals as pets in captivity. From this perspective, the thematic analysis of domesticating Henry, a wild chimpanzee by Ms. Pearl Groves, a white American woman and its severe impacts are foregrounded.

One of the striking impacts of domesticating wild animals is their inability to revert back to their natural behavior. According to Colleen McArdle (2015), animals lose certain survival instincts as “they don't have the

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opportunity to learn” because of their time in captivity (p. 19). This process by which individual domestic animals become desocialized from humans, or never become socialized, and consequently behave as untamed or wild, non-domestic animals is called feralization. As the natural environment is significantly different from a captive environment, the behavior of wild animals undergoes drastic changes when they are raised in a non-natural environment. Therefore, wild animals are unable to survive in the wild once they have lived in captivity. As Price (1984) puts it, animals maintaining some contact with humans will become feral at a slower rate than populations completely isolated from human influence. Similarly, in the short story, a chimpanzee named Henry is domesticated by Ms. Pearl Groves a white American woman, as is evident from the following words of the story

He adopts well to their lives, eating at the dinner table and watching television in earnest, especially if a nature documentary appeared on PBS (James, 2012, P. 9).

This shows that being raised as a domesticated animal alongside humans, Henry is also expected to behave like humans. However, the impacts of this non-natural environment on him is evident later in the story when Henry is unable to live with his wild conspecifics when adopted by the zoo curator. This is obvious from the following words of the story,

“Upon first hearing the shrieks of his new family, Henry scrambled up to the roof of the cafeteria, his mouth stretched into a fear grin, all teeth and pink gums (James, 2012, P. 12).

This shows Henry’s inability to socialize with his wild counterparts because as Gruen puts he has seen no life other than human (2014).

Moreover, another major impact of non-human wild animals’ domestication is the change in their dietary adaptations. In the wild, animals spend considerable time searching and consuming food which enhances their locomotive abilities. On the contrary, those animals that are raised in captive environment depend on humans for food which largely reduces their time and energy spent on locating food relative to their wild counterparts (Newberry, 1995). Similarly, in the short story, Henry, a captive-raised animal, needs to survive on human foods, as is clear from the words of the narrator

He was fed with a fried egg sandwich and a dole fruit cup (James, 2012, P. 10).

This shows that domestication has greatly altered the food choices of Henry, a non-human wild animal. As a result, when Henry is adopted by the Willow Park Zoo in Florida, he eats nothing for long time, as is shown in the short story

He ate nothing owing to his preference for omelets and sausage over the zoo’s food pellets (James, 2012, P. 12-13).

This suggests that Henry who is used to human foods is forced to eat the zoo food which is not his natural food either. Lynch et al. (1987) contend that animals acquire the ability to select their foods from their natural surroundings. With limited food opportunities in the domestic environment however, this ability is restricted. Thus, humans’ attempt to modify the eating habits of wild animals shows their anthropocentric tendency.

In addition to the changes in dietary adaptations, another significant effect of domestication on non-human wild animals is the change in their social behavior. Animals in natural environment socialize more, interacting with different species as well as individuals of their own kind for various purposes, such as territorial competition or competition for resources. On the other hand, captive animals are often forced to live under population densities which they would normally not tolerate in nature (Hediger, 1964; Dawkins, 1980). Likewise, when Ms. Pearl keeps Henry at her home, she gradually imposes her living manners on him ultimately, modifying his behavior to become more like humans. As Gruen (2014) puts it, when humans bring non-human animals into their homes, the non-human animals are forced to conform to their rituals and practices (p.155). In a similar manner, Henry, the wild animal begins to behave like a brother for Neneh, as is

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obvious from the following words of the story

He would always wait for her on the foyer stairs (James, 2012, P. 11).

This reflects the imposition of human behavior upon Henry due to which he also develops attraction for blonde women, an atypical behavior for a non-human wild animal. Price (1999) asserts that social isolation can cause stress, impaired health and the development of atypical behaviors (p.251-252). Likewise, certain drastic changes are seen in Henry's social behavior. As the narrator remarks,

Henry's attraction for Blondes rendered him completely uninterested in females of his own kind (James, 2012, P. 14). Thus, Henry completely loses interest in interacting with the species of his own kind preferring his interaction with blonde women tourists over his wild female conspecifics.

Furthermore, additional impacts of domestication upon wild animals include change of aggressive to passive behavior which emanates from the stress and boredom in the captive environment. In the wild, animals learn different kinds of survival strategies to protect themselves and fight against other animals. Consequently, those animals who grow in a natural environment are self-assertive and aggressive compared to those raised in a captive environment. As Stephen R. Ross clearly puts it, captive chimpanzees lead lives that differ substantially from those of their wild counterparts. In the same way, Henry's naturally active behavior is altered and he subsequently becomes weaker and submissive because of his monotonous routine at Pearl's home. Scientists attribute this loss of animals' innate fear to the fact that they are raised in captivity and never introduced to predators or their wild counterparts (DeBlieu 158). In the same manner, when Henry is provided with the environment to live with other chimpanzees in the zoo, he is unable to fight against their rivalry in order to save himself. For instance,

When the female chimpanzee Nana bites at his feet and draws blood, his only reaction is vomiting rather than fighting back (James, 2012, P. 12).

This represents the serious effects of the captive environment on Henry who becomes frailer and incapable of fighting against Nana, a female chimpanzee when enclosed in the zoo.

Captive breeding depression is another major side effect of domesticating wild animals, which makes them unable to mate because of the prolonged captivity. In a captive environment, the owner decides the time of reproduction as well as mating pairs, which denies animals their reproductive autonomy (McArdle 26). Similarly,

Henry refuses to mate with any female chimp, even when she offered herself in times of estrus (James, 2012, p. 14).

This highlights a crucial change in his mating instincts as is obvious from the following words of the story

He kept himself at a distance, scrutinizing his nails or searching the competing for females against other males such as Max whom Britta called the new Alpha Male. Thus, Henry's refusal to interact with the female chimpanzees is rooted within his continuous captivity.

As domesticating wild animals involves taking them from their wild habitat and keeping them in enclosed surroundings, therefore, it seriously impacts their mental wellbeing because of the confined space. In the natural environment, wild animals have autonomy to move freely without any restrictions or limitations of enclosures. On the contrary, in captivity, animals are confined to specific spaces which significantly leads to "boredom" and "stress" resulting in their abnormal behavior (Gruen 2014). In the same manner, when Henry is adopted initially by Ms. Pearl, she limits him to her home and treats him like her child. As long as Henry is an infant,

He adapts well to her home eating at the dinner table and watching television shows (James, 2012, p. 9).

This suggests that he has ultimately, internalized the rules of his domestic environment. However, as the growth process of chimpanzees is faster than humans, therefore, the ailing Ms. Pearl realizes that it becomes

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increasingly difficult for her to look after a great ape like Henry. Consequently, she gives permission to the willow park zoo in Florida to adopt Henry, where he is further restricted to the specific area of the cage. This is obvious from his description as he now looks more darker and rangier than the baby chimpanzee Max when Neneh visited the zoo after years. This spacious confinement of Henry as a result of his captivity highlights his distressed position.

Moreover, domesticated animals are taken from their mothers shortly after their birth to alter their behavior. By doing so, the young ones are deprived from their mothers and are thus stripped of their wild instincts. This deprivation that captive animals suffer, works as a catalyst to hike up their unnatural behavior. As Freeman (2011) notes, captive raised chimpanzees begin to behave unconventionally and around other conspecifics at some point in their life, which is the direct manifestation of their maternal deprivation. Pusey (1983) asserts that infant animals in the wild, stay almost constantly with their mothers for upwards of five years. In a similar fashion, Henry, who is sold to Ms. Pearl, has undergone maternal separation as he is a fragile infant whose mother is killed by Saffa's uncle. As a result of this deprivation and lack, Henry has lost most of his wild instincts which usually a mother teaches to the child in a wild environment. Therefore, all his conduct in the zoo including his affections for blonde, his fright from other female chimpanzees and his urge for non-natural food is the primary manifestation of his abnormal behavior owing to his maternal deprivation.

In recent years, trafficking of wild animals and their body parts has become a lucrative trade for many individuals who bring such animals from the wild to the interested affluent buyers. Legal steps are taken by various countries to control such activities. However, those individuals who are involved in animal smuggling get away through loopholes existing in the laws. These gaps in the law end up marginalizing non-human animals, often leading to their death and bringing many to the brink of extinction. In order to be kept as pets, wild animals are usually taken as infants from their mothers. This process ensures that their wild behavior and predatory instincts are subdued and controlled. For this purpose, their mothers are killed and the infants are taken, who are worth \$35,000–\$60,000 in black market (Lori Gruen, 2014). In the same vein, Saffa knows exactly what to do with a baby chimpanzee whose mother is killed in a trap by his uncle. When Saffa finds him hanging from a tree, his "head is smaller than a mango." He sells him to a white American woman, Ms. Pearl Groves, for thirty-five dollars who illegally exports him to America as is obvious from the following words of the story.

She ignore the thought that her little coconut could be a hazard to anyone (Jmaes, 2012, p. 9). This shows that Ms. Pearl Groves takes Henry to America before the ban imposed on account of their pathogenic nature. Consequently, she gets away with the transportation of a wild chimpanzee from Africa to the West.

To sum up, the domestication of wild animals is harmful as it puts at stake the equilibrium of nature and the population of concerned species. Henry, a wild chimpanzee is adopted by the white American woman Ms. Pearl who dictates his behavior at her home. As a result, Henry, who becomes used to the human environment, begins to behave abnormally when he is left with other wild chimpanzees at the zoo. Moreover, his boredom in the zoo substantiates the mental suffering of wild animals in captivity. Lastly, his refusal to eat zoo food and interact with his wild conspecifics shows the severe repercussions of keeping wild animals as pets in confined space.

Conclusion

The present research seeks to analyze the dual oppression of women of color and non-human wild animals in the story named "What to Do with Henry" written by Tania James. The study engages with theoretical insights given by ecofeminist theory which claims that White individuals exploit both women and non-human wild animals for their needs. The research shows that this oppression is supplemented by the idea that both

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belong to the same marginalized category, a concept highlighted by Val Plumwood. In a similar manner, White people disregard the inherent value of both categories. Thus, James's portrayal of Isatu as a woman of color and her oppression at the hands of Mr. Groves, a white American man shows the West-centered notion of women as inferior beings. Moreover, Mr. Groves's subjection of Isatu to abuse and neglect exemplifies the influence of Western dualistic norms upon the Global South. The study further illustrates how Isatu is left alone to struggle for her survival which is augmented by her color, class, and gender and her ordeal ends with her death. This elucidates how White men, epitomized by Mr. Groves use black women like Isatu for their needs. Moreover, when it comes to providing them protection and support, they are left astray by White men. This is corroborated in the story by the unconcerned attitude of Mr. Groves towards Isatu and their illegitimate child named Neneh as he refuses to accept the latter as his daughter or provide them both any financial support.

Furthermore, the study provides a comprehensive account of the ways in which Henry, the wild chimpanzee goes through oppression on account of his animality. Initially, he is uprooted from his home in Africa and brought to an American home by Mr. Groves's wife named Pearl Groves. He is domesticated by Ms. Pearl as a companion animal which alters his mode of behavior. As Henry grows into adolescence, Ms. Pearl realizes that she is unable to look after the animal. This leads her to give her consensus to Willow Park Zoo to adopt Henry. Thus, Henry is displaced for the second time as he is forced to spend his life within the confinements of a zoo. The research further demonstrates the hardships that Henry faces at the zoo. It is in the zoo that Henry's distress begins to escalate as he is unable to survive with his conspecifics due to captivity. His natural behavior is suppressed due to various factors stemming from human control and the limited space. Moreover, as he is taken from his wild habitat at a very young age, he is unaware of coping with the disrupted social structures in the zoo. Therefore, he fails to compete with other chimpanzees in the zoo when they attack him. In addition to that, he suffers from boredom and psychological distress. Another significant issue that is illustrated by the study is the adverse impact on the chimpanzee's mating behavior as he loses the aggression associated with male chimpanzees. The study further reveals how all the aforementioned factors contribute to the obstruction of his natural behavior patterns ultimately stripping him of his animal nature. At the same time, the study foregrounds the detrimental consequences of domestication upon non-human wild animals.

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