

Milena Škobo^{1*}
Ana Simić^{2*}

UDC 821.133.1(71)-31.09 Atwood M.
Original Research Paper
Received: 30/04/2025
Accepted: 19/06/2025

BODIES, BORDERS, AND THE ENVIRONMENT: EXPLORING TRANSCORPOREALITY IN MARGARET ATWOOD'S *THE HANDMAID'S TALE* FORTY YEARS ON

ABSTRACT: This paper revisits *The Handmaid's Tale* by Margaret Atwood four decades after its publication, applying Stacy Alaimo's theory of transcorporeality to explore the novel's portrayal of ecological collapse, reproductive control, and authoritarian governance. Transcorporeality, which emphasizes the material interconnection between human bodies and their environments, provides a critical lens through which to examine the blurred boundaries between biology, ecology, and ideology in Atwood's dystopia. The infertility crisis, environmental degradation, and the systemic instrumentalization of women's bodies in Gilead illustrate how the human body becomes a site of political and ecological inscription—shaped, constrained, and regulated by toxic surroundings and sociopolitical systems. Situating the novel within present-day concerns, the paper addresses issues such as declining reproductive health linked to pollution and microplastics, the emergence of ecofascism, and the growing discourse around environmental and bodily autonomy. It further considers the intersection of human and non-human rights, reflecting on the ethical and legal implications of recognizing ecological

^{1*} Assistant Professor, Faculty of Philology, Sinergija University, Bijeljina; mskobo@sinergija.edu.ba (corresponding author)

^{2*} Associate Professor, Faculty of Law and Business Studies Dr Lazar Vrkatić, Union University, Belgrade; ana.sentov@flv.edu.rs ORCID: 0000-0003-0228-3721

agency. Through an ecocritical reading and close textual analysis, this study highlights *The Handmaid's Tale* as not merely a feminist dystopia but as a prescient environmental and political critique that continues to resonate in an era marked by climate crisis and rising authoritarianism. By foregrounding the entanglement of bodies, ecologies, and power, the paper contributes a timely recontextualization of Atwood's work within contemporary global debates.

KEYWORDS: *The Handmaid's Tale*, transcorporeality, environmental degradation, bodily autonomy, ecofascism

1. Introduction: Transcorporeality as a Theoretical Framework

Transcorporeality, as conceptualized by Stacy Alaimo, offers an exciting perspective for examining the fluid and reciprocal relationships between human bodies and their material environments, emphasizing mutual transformation and interconnectedness (Alaimo, 2010, p. 20). This approach reimagines the natural world not merely as a passive backdrop but as an active participant in human existence. Alaimo's assertion that environments are "never merely background" but integral to shaping human identity disrupts traditional notions of bodily and spatial boundaries, highlighting their constant interaction and mutual dependence (2010, p. 122). Despite its valuable insights in environmental studies, the application of transcorporeality to dystopian literature remains limited, particularly within Margaret Atwood's *The Handmaid's Tale*. While Atwood's narrative has been extensively explored through feminist and political lenses, analyzing it through transcorporeality provides a novel opportunity to uncover deeper intersections between ecological crisis, bodily autonomy, and systematic oppression. Building upon the foundational studies by Škobo and Đukić, who previously applied the framework of transcorporeality to J.G. Ballard's depiction of urban disaster and violence (Škobo & Đukić, 2022; 2023; 2024), this analysis seeks to bridge their exploration of bodily vulnerability in post-industrial, ecologically degraded urban landscapes with Atwood's dystopian portrayal of Gilead's eco-political regime. Their research illuminated how Ballard's protagonists experience a collapsing boundary

between body and toxic environment, positioning the urban body as a site of trauma, contamination, and systemic neglect. By extending this perspective to *The Handmaid's Tale*, the current study examines how environmental degradation in Atwood's narrative similarly manifests in and through the human body—particularly female bodies—transforming ecological collapse into a mechanism for authoritarian control.

The selection of *The Handmaid's Tale* is intentional and timely, marking its fortieth anniversary as ecological crises and threats to bodily autonomy remain pressing global issues. Atwood's depiction of Gilead vividly illustrates how environmental catastrophe and gender-based oppression converge, offering a fertile site for transcorporeal analysis. Her narrative critiques the dual commodification of women's bodies and the natural world, revealing how environmental degradation is weaponized to sustain patriarchal authority.

This study draws from foundational ecofeminist theorists such as Plumwood (1993), Birkeland (1993), Warren (1997), and Mies & Shiva (2014), whose work highlights the interconnection of ecological and gender-based oppression. Building on their insights, it incorporates Stacy Alaimo's concept of transcorporeality to emphasize the material agency of environments and their role in shaping embodied experience.

Transcorporeality also enables a broader interrogation of how identity and agency are reconfigured by ecological collapse and political repression. In alignment with Nixon's (2011) assertion that environmental crises often precipitate social and political disenfranchisement, the dystopia of Gilead serves as a powerful example of how ecological degradation becomes a tool of authoritarian control.

This paper contributes to existing scholarship by applying transcorporeality to a dystopian literary text that has not been widely examined through this lens. It explores the interplay between ecological breakdown, reproductive governance, and biopolitical control in *The Handmaid's Tale*, tracing how the novel collapses distinctions between body, environment, and state power. The following sections establish the theoretical framework and conduct close readings of key passages, demonstrating the novel's sustained relevance to contemporary environmental and social concerns.

2. Environmental Degradation and Human Health

Feminist materialist theories have significantly influenced recent discussions on environmental health and justice. Scholars such as Barad (2007), Grosz (1994), Sandilands (1999), and Alaimo (2010) critique the historical feminist tendency to focus predominantly on culture, discourse, and language, at times neglecting the importance of materiality (Alaimo & Hekman, 2008, p. 1). These thinkers advocate a nuanced understanding of material life that acknowledges its resistance to purely social interpretations (Alaimo, 2010, p. 4). This approach is particularly valuable in navigating between biological reductionism and social constructionism, positioning the human body within an ecological matrix that shapes both agency and vulnerability.

Relational feminist interventions, such as Martha Fineman's "Vulnerability Project," highlight embodiment, challenging the abstract notion of the liberal subject. Fineman (2008, p.12) points to the material fragility of human existence, emphasizing life's spectrum of interdependent abilities and vulnerabilities. However, critics like Dayna Scott (2009) point out that this framework often overlooks the essential ecological interconnectedness of bodies, mistakenly framing embodiment as isolated from the environmental contexts. Fineman's framework acknowledges vulnerability but does not fully address how ecological contexts actively shape bodily vulnerability and agency. Addressing this gap is crucial, suggesting the need to broaden relational feminist theory by explicitly including environmental interdependencies.

Stacy Alaimo's concept of transcorporeality highlights precisely this inseparability of human bodies from their environment, exploring dynamic exchanges between human and nonhuman nature (Alaimo, 2008, p. 238). This framework highlights the "fleshy realities of socio-ecological interdependence," where bodies reflect their environmental, social, and historical contexts, notably through unequal exposure to environmental risks and contaminants (DiChiro, 2008, p. 279; Alaimo, 2008, p. 261). Alaimo (2008, p. 236) notes that contaminants literally embed themselves in our bodies, documenting environmental exposure at a cellular level. Transcorporeality challenges anthropocentric views of bounded, autonomous subjects and situates human existence within

complex ecological, economic, political, and cultural networks (Alaimo, 2010, p. 4). This aligns with Elizabeth Grosz's assertion that nature resists simplistic human categorizations, critically engaging with industrialist impulses to replace the natural with artificial constructs (Grosz, 1994, p. 190; Kidner, 2000; Alaimo, 2010, p. 352).

Practical applications of these ideas are evident in environmental justice activism. Dayna Scott's (2015) research on Canada's tar sands region highlights community-driven approaches like "popular epistemology" to document environmental harm and its direct impact on health. Such work demonstrates how ecological degradation disproportionately affects marginalized communities, exacerbating vulnerabilities, particularly regarding reproductive health and structural inequities.

The World Health Organization (WHO) defines environmental health in terms of physical, chemical, and biological factors significantly impacting human health and behavior (Alaimo, 2010, p. 91). These interactions, deeply material, affect human bodies visibly and invisibly, such as through pollutants affecting biological functions. Alaimo connects this to disability studies, showing how built environments shape experiences of disability, emphasizing bodily and spatial interdependence (Alaimo, 2010, p. 12). Conditions like Environmental Illness (EI) and Multiple Chemical Sensitivity (MCS) exemplify transcorporeality, as individuals' bodies directly absorb harmful environmental agents, causing physical symptoms such as rashes, dizziness, and fatigue (Alaimo, 2010, pp. 114–116).

Urban environments notably intensify these issues through inadequate infrastructure, pollution, and limited access to green spaces, disproportionately impacting marginalized communities. The Flint water crisis illustrates this vividly, showing how lead-contaminated water systems became a severe public health crisis primarily affecting low-income and minority groups (Hanna-Attisha et al., 2016). This crisis underscores how systemic neglect leads to embodied environmental harm, deepening cycles of illness and inequality.

Scott (2015, pp. 6–7) provides two illustrative case studies that illustrate environmental degradation's embodied effects. Ada Lockridge, an Anishinaabe woman near Canada's Chemical Valley in Ontario, faces

the constant threat of petrochemical pollutants (Scott, 2013), while Diane Plowman and Donna Dahm in Alberta endure health impacts from toxic gases emitted by local bitumen extraction activities. These communities document pollution through sensory awareness, confronting institutional knowledge systems that overlook lived experiences. Scott argues for “negotiated empiricism” integrating bodily knowledge with scientific expertise, challenging dominant epistemologies, and advocating for genuine environmental justice.

Transcorporeality thus offers a meaningful framework for examining ecological degradation’s role in exacerbating bodily vulnerabilities, especially in reproductive health contexts depicted vividly in *The Handmaid’s Tale*. In Atwood’s novel, infertility directly results from environmental degradation—pollution, radiation, and toxic waste. This is emphasized when the narrator reflects on how “the air got too full, once, of chemicals, rays, radiation, the water swarmed with toxic molecules... they creep into your body, camp out in your fatty cells” (*HT*, 129). This bodily contamination, she implies, has rendered much of the population infertile. Contemporary research similarly points to increased reproductive health concerns linked to chemical pollutants, pesticides, climate change, and emerging contaminants like microplastics. Studies by Skakkebaek et al. (2016) connect declining male fertility rates explicitly to environmental exposures, particularly during critical developmental periods, revealing potential generational impacts.

Microplastics, pervasive environmental contaminants, are increasingly linked to reproductive health concerns. These microscopic plastic particles, originating from intentional production or the degradation of larger plastics (Rocha-Santos & Duarte, 2015), have been detected in air, water, soil, and food sources, highlighting their ability to infiltrate human systems (Vianello et al., 2019). Inhalation of airborne microplastics and ingestion through contaminated food and water are primary routes of exposure, raising concerns about their accumulation in the human body and associated health effects. While definitive conclusions are still limited due to knowledge gaps in the field, microplastics have been linked to potential disruptions in metabolism, inflammation, and interactions with other contaminants (Anbumani & Kakkar, 2018).

The study by Hunt et al. (2024) highlights a concerning connection between microplastic exposure and human reproductive outcomes. Microplastics have been detected in human tissues, including the placenta and fetal meconium, raising alarms about their potential impact during critical stages of development. The systematic review, encompassing seven studies with 96 participants, identified 16 different polymer types in placental and meconium samples. It revealed associations between lifestyle factors, such as bottled water consumption and the use of certain personal care products and increased placental microplastic levels. Additionally, findings suggested correlations between microplastic presence and reduced birthweights, lower 1-minute Apgar scores, and diminished microbiota diversity in meconium samples.

These findings emphasize the urgent need for high-quality observational studies to better understand the effects of microplastic exposure on fertility, pregnancy outcomes, and overall reproductive health. This aligns with broader concerns about the persistence and bioaccumulation of microplastics in human systems, as highlighted in earlier research (Rocha-Santos & Duarte, 2015; Anbumani & Kakkar, 2018). Furthermore, climate change exacerbates reproductive health inequalities: extreme heat, exposure to air pollution, and environmental stress disproportionately affect pregnant women, resulting in increased risks of preterm birth, low birth weight, and maternal complications (Bekkar et al., 2020). These vulnerabilities are mirrored in *The Handmaid's Tale* where systemic ecological collapse disproportionately impacts fertile women, rendering their bodies state property. For instance, the Handmaids are told, "We are containers, it's only the insides of our bodies that are important" (*HT*, 96)—a chilling illustration of how environmental disaster is used to strip women of autonomy and reduce them to their biological functions.

In Atwood's narrative, environmental degradation is not a distant backdrop but a central mechanism that legitimizes authoritarian control. The infertility crisis that shapes Gilead's theocratic regime stems directly from ecological disaster—radiation, chemical spills, and toxic waste—leading to widespread sterility. In response, women who are still able to conceive become "Handmaids," reduced to reproductive vessels in a system that frames their subjugation as a necessary response to species

survival. This echoes contemporary ethical debates surrounding fertility treatments, surrogacy, and the commodification of reproduction under ecological strain.

Atwood illustrates how environmental collapse can be politicized to justify biopolitical control, turning bodily regulation into an instrument of state power. The regime's appropriation of ecological catastrophe to enforce strict reproductive governance reflects how environmental degradation often exacerbates existing social and gender inequities. As the Commander chillingly notes, "Better never means better for everyone... It always means worse for some" (*HT*, 211), underscoring how crisis is manipulated to concentrate control in the hands of the powerful. As ecosystems deteriorate, so too do the rights and freedoms of those deemed biologically "useful" by the state.

2.1. Body Autonomy and Political Control

This theoretical lens unveils new dimensions in the text, presenting Gilead not merely as a site of political repression but as an environment where ecological degradation and social control intertwine to dictate bodily autonomy. In dystopian Gilead, environmental crises—such as widespread pollution and ecological collapse—directly influence the regime's policies, which are geared toward preserving human survival at the expense of individual freedoms. This shift foregrounds how ecological concerns, rather than being peripheral, are central to the dystopian mechanisms of control.

Alaimo's work posits that bodies are inseparably connected to their environments, absorbing toxins, pollutants, and socio-political pressures alike, thus challenging the Enlightenment ideal of the autonomous, impermeable self (Alaimo, 2010). Atwood builds this entanglement into the very fabric of interdependence, as bodies become both vessels of ecological decay and tools for authoritarian governance.

The Handmaid's Tale establishes a direct causal connection between environmental and social degradation, only hinted at in Atwood's earlier works. The mass consumerism and rampant corporate greed

in Atwood's fictional version of late 20th-century North America have caused widespread pollution of air, water, and soil, which in turn leads to a plummet in birth rates and a rise in sterility:

The air got too full, once, of chemicals, rays, radiation, the water swarmed with toxic molecules, all of that takes years to clean up, and meanwhile they creep into your body, camp out in your fatty cells. Who knows, your very flesh may be polluted, dirty as an oily beach, sure death to shore birds and unknown babies (HT, 129).

As a result, the right-wing political and religious ideologies become ever more radical, attempting gradually to control the reproduction process, ban abortions, and interfere with the private lives and choices of citizens (Howells, 2006, p. 161). Ultimately, this brings about the overthrow of democracy and the establishment of a theocratic authoritarian regime in which select individuals —men in power— hold privileged positions, while the civil liberties and human rights of everyone else, men and women alike, are stripped away. Women are forbidden to have jobs, own property, or hold any position outside the home. Women's bodies, especially, become the battleground for political and social control: they are reduced to "viable ovaries" (HT, 157), and that fact determines their personal and social value.

The novel's themes have gained renewed urgency in recent years. In the United States, the Supreme Court's 2022 decision in *Dobbs v. Jackson Women's Health Organization* overturned the constitutional protections for abortion established under *Roe v. Wade* (1973), returning the authority to regulate abortion to individual states.³ This shift has reignited intense national debates on bodily autonomy, echoing Atwood's warnings about how reproductive rights can be taken away under the guise of moral or ecological necessity.

³ *Roe v. Wade*, 410 U.S. 113 (1973), was a landmark U.S. Supreme Court decision that legalized abortion nationwide by recognizing a constitutional right to privacy. This decision was overturned in 2022 by *Dobbs v. Jackson Women's Health Organization*, which returned authority over abortion laws to individual states.

These issues disproportionately affect marginalized populations, particularly those already burdened by environmental and economic inequality. The denial of reproductive rights compounds existing vulnerabilities, creating a situation eerily similar to that of the Handmaids. Gilead's reproductive caste system is thus not an anomaly, but a dystopian exaggeration of mechanisms already present in contemporary societies.

In both Atwood's fictional universe and the real world, environmental and political forces converge to control bodies, especially those of women. The result is a chilling illustration of how ecological catastrophe can be exploited to justify authoritarianism, reinforcing the novel's continued relevance in today's sociopolitical and ecological climate.

3. Climate Collapse, Ecofascism, and the Intersection of Human and Non-Human Rights

Atwood's dystopian vision in *The Handmaid's Tale* emerges from a society already ravaged by ecological degradation—a premise that unsettlingly mirrors present-day fears about climate collapse and its cascading effects on political structures, human rights, and global stability. In recent discourse, climate change is increasingly recognized as a catalyst for mass displacement, resource conflict, and the erosion of democratic norms. These anxieties are fictionalized in Atwood's Gilead, where the collapse of ecosystems precedes the rise of a totalitarian regime. In the *Historical Notes* chapter, the plummeting birth rates, as well as stillbirths, genetic deformities, and miscarriages are linked to “various nuclear-plant incidents ... as well as to leakages from chemical and biological-warfare stockpiles and toxic-waste disposal sites ... and to the uncontrolled use of chemical insecticides, herbicides, and other sprays” (*HT*, 350).

Applying the lens of transcorporeality to Atwood's eco-dystopia reveals how bodies and environments are materially intertwined—not only in terms of physical vulnerability but as political instruments. As Alaimo (2010) argues, bodies are never autonomous but are shaped by

ecological and sociopolitical systems, absorbing toxins and ideologies alike. Gilead exploits this entanglement, using the infertility crisis as justification for transforming women into reproductive vessels. This dynamic anticipates the logic of ecofascism—an ideology wherein environmental concerns are weaponized to reinforce hierarchies and suppress rights. Recent studies deal with how ecofascist narratives intertwine ecological preservation with exclusionary, often xenophobic, policies, promoting a vision of environmental purity that necessitates authoritarian control (Hughes et al., 2022). In *The Handmaid's Tale*, Gilead's regime mirrors this by leveraging ecological catastrophe to legitimize draconian reproductive policies, effectively positioning environmental crisis as a pretext for systemic oppression. As Offred reflects, "There is more than one kind of freedom... Freedom to and freedom from" (*HT*, 24), a line that encapsulates how the regime masks control as protection, turning ecological fear into ideological justification for erasing bodily autonomy and enforcing rigid hierarchies.

The rise of ecofascism—where climate-related anxieties become a pretext for state-sanctioned repression—resonates powerfully with Atwood's imagined theocracy. Contemporary ecofascist rhetoric frequently frames climate collapse and demographic change as existential threats, invoking fears about fertility decline and resource scarcity to justify authoritarian and exclusionary measures. Gilead's appropriation of infertility and environmental degradation to enforce reproductive servitude is thus not an isolated fictional device but reflects broader ideological currents that tie ecological decline to nationalist, anti-migration, and population control agendas. As Atwood herself observes, "Without women capable of giving birth, human populations will die out. (...) Who controls the women and babies has been a keystone of every repressive regime on the planet" (*Introduction*, xv). This reinforces the novel's core message: that domination over the environment is inseparable from domination over bodies—particularly women's—and that ecological fear, if manipulated, can be used to legitimize deeply repressive systems of control.

Throughout the novel, Atwood uses military imagery and language, alluding to real-life repressive regimes that often use these to instill fear and obedience. In the Rachel and Leah Re-Education Center, where

the future Handmaids are indoctrinated for their role of “two-legged wombs” (*HT*, 158), their task of conceiving and giving birth is likened to a military action. Aunt Lydia proclaims: “...you are the shock troops, you will march out in advance, into dangerous territory. The greater the risk the greater the glory” (*HT*, 129). Their task—conception, gestation, childbirth—is framed as a national mission in a world made biologically hostile by pollution and toxicity. The stakes are stark: “One in four,” they are told, is the chance of carrying a pregnancy to term and producing a healthy child (*HT*, 129).

Atwood thus illustrates that environmental destruction is not a mere backdrop but a political tool. Today, as governments contend with ecological disaster, similar tendencies are visible. The criminalization of climate refugees, debates about reproductive control in the context of declining birth rates, and population-focused eco-nationalist rhetoric all echo Gilead’s authoritarian logic. Environmental crises, in both fiction and reality, can become the rationale for restricting freedoms and institutionalizing inequality. In Atwood’s novel, environmental catastrophe is strategically mobilized to reframe reproductive labor as a national resource. As Aunt Lydia asserts to the Handmaids-in-training: “This may not seem ordinary to you now, but after a time it will. It will become ordinary” (*HT*, 33). Her words exemplify how extreme biopolitical control becomes normalized under the guise of responding to ecological collapse.

Moreover, Atwood’s vision anticipates legal and ethical debates about the rights of non-human entities. Alaimo’s concept of transcorporeality challenges the anthropocentric boundary between humans and nature, suggesting instead a shared vulnerability and mutual agency. In real-world legal contexts, this is reflected in landmark decisions such as the recognition of the Whanganui River in New Zealand as a legal person—a move that redefines ecosystems not as passive resources but as rights-bearing entities. In contrast, Gilead inverts this principle, reducing both women and environments to extractable, expendable assets.

The right to a clean and livable environment is intimately tied to bodily autonomy. Atwood makes this connection explicit through the protagonist’s reflections: “A cradle of life, made of bones; and within,

hazards, warped proteins, bad crystals jagged as glass. Women took medicines, pills, men sprayed trees, cows ate grass, all that souped-up piss flowing into the rivers.” (*HT*, 129). This passage links reproductive harm to environmental toxicity, illustrating how degraded ecologies produce degraded bodily conditions. The body becomes a site where pollution accumulates—a transcorporeal archive of systemic neglect and abuse.

This connection is made devastatingly clear in the fate of the Unwomen, who are exiled to the Colonies to clean radioactive waste and toxic dumps. They are described as “people they want to get rid of” (*HT*, 288)—infertile, elderly, queer, or otherwise deemed nonproductive. Stripped of rights and protection, they are reduced to expendable labor, enduring lethal exposure without protective clothing or adequate nutrition: “They figure you’ve got three years maximum, at those, before your nose falls off and your skin pulls away like rubber gloves. They don’t bother to feed you much, or give you protective clothing or anything, it’s cheaper not to” (*HT*, 287–288).

In this context, *The Handmaid’s Tale* functions as a cautionary tale about the convergence of ecological collapse, biopolitical control, and human rights violations. By illustrating how environmental devastation can be used to justify authoritarianism, Atwood challenges us to reimagine not only our political futures but also our ethical responsibilities—to each other and to the planet. Her warning is clear: the health of the environment and the integrity of human rights are not separate struggles, but interdependent ones.

4. Conclusion

The Handmaid’s Tale offers a stark vision of how environmental collapse does not merely accompany political repression—it enables and justifies it. By centering the porous, exposed, and regulated body within ecologically degraded landscapes, Atwood challenges readers to rethink the boundaries between the personal and the planetary, the political and the biological. The novel’s reproductive dystopia is not an abstract warning, but a narrative grounded in the tangible consequences

of ecological harm—pollution, toxicity, and systemic neglect—made visible on and through human bodies.

This paper has argued that bodily autonomy, far from being a purely individual right, is deeply embedded in material environments and subject to broader ecological forces. In Atwood's world, infertility, illness, and disposability are not metaphors, but outcomes of a society that treats both nature and people as extractable resources. Control over reproduction becomes inseparable from control over the environment, and survival is reframed as a politicized, collective struggle.

The analysis has also shown how transcorporeality provides a powerful framework for understanding the convergence of environmental degradation and authoritarian control. Gilead's social order reveals how ecological fear—whether real or manufactured—can be used to rationalize repressive policies and strict social hierarchies. The appropriation of environmental discourse in *The Handmaid's Tale* echoes contemporary ecofascist tendencies, where state power is bolstered through narratives of environmental crisis and demographic anxiety.

Moreover, Atwood's depiction of the Colonies, infertility, and reproductive servitude reflects the violent erasure of bodily rights in the name of ecological restoration. Through this, the novel forces us to confront a chilling possibility: that future ecological crises might not inspire justice or cooperation, but further marginalization and repression.

As the planet faces escalating climate disruptions, *The Handmaid's Tale* remains disturbingly relevant. It invites us to examine how environmental narratives are deployed, who controls them, and whose bodies bear their consequences. This is not only a feminist warning but an ecological imperative—one that demands vigilance, accountability, and resistance against the exploitation of both nature and humanity.

REFERENCES

- Alaimo, S. (2010). *Bodily Natures: Science, Environment, and the Material Self*. Bloomington: Indiana University Press.
- Alaimo, S. (2008), "Trans-corporeal feminisms and the ethical space of nature", In: S. Alaimo & S. J. Hekman (Eds.), *Material feminisms*, Indiana University Press, Bloomington, IN, 237-264.
- Alaimo, S. & Hekman, S. J. (2008), *Material feminisms*, Indiana University Press, Bloomington, IN.
- Anbumani S., & Kakkar, P. (2018). Ecotoxicological effects of microplastics on biota: a review. *Environ Sci Pollut Res* 25,14373-14396. <https://doi.org/10.1007/s11356-018-1999-x>
- Atwood, M. (2017). *The Handmaid's Tale*. Emblem: McClelland & Stewart.
- Barad, K. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Durham, NC: Duke University Press.
- Bekkar, B. et al. (2020). Association of Air Pollution and Heat Exposure with Preterm Birth, Low Birth Weight, and Stillbirth in the US: A Systematic Review. *JAMA Netw Open* 3(6): e208243. doi:10.1001/jamanetworkopen.2020.8243
- Birkeland, J. (1993). "Ecofeminism: Linking Theory and Practice". In G. Gaard (ed.), *Ecofeminism: Women, Animals, Nature* (pp. 13-59). Philadelphia. Temple University.
- DiChiro, G. (2008). "Living Environmentalisms: coalition politics, social reproduction, and environmental justice" 17(2) *Environmental Politics*, 276-298.
- Fineman, M. A. (2008). "The Vulnerable Subject: Anchoring Equality in the Human Condition," *Yale Journal of Law & Feminism* 20(1), 8-40. Available at SSRN: <https://ssrn.com/abstract=1131407>
- Gaard, G. (1993). "Living Interconnections with Animals and Nature". In G. Gaard (ed.), *Ecofeminism: Women, Animals, Nature* (pp. 1-12). Philadelphia. Temple University.
- Grosz, E. (1994). *Volatile Bodies: Toward a Corporeal Feminism*. Bloomington, IN: Indiana University Press.
- Hanna-Attisha, M., LaChance, J., Sadler, R. C., & Champney Schnepf, A. (2016). Elevated blood lead levels in children associated with the Flint drinking water crisis: A spatial analysis of risk and public health response. *American Journal of Public Health*, 106(2), 283-290. <https://doi.org/10.2105/AJPH.2015.303003>

- Howells, C. A. (2006). "Margaret Atwood's Dystopian Visions: *The Handmaid's Tale* and *Oryx and Crake*". In C. A. Howells (ed.), *The Cambridge Companion to Margaret Atwood* (pp. 161-175). Cambridge: Cambridge University Press.
- Hughes, B., Jones, D., & Amarasingam, A. (2022). Ecofascism: An Examination of the Far-Right/Ecology Nexus in the Online Space. *Terrorism and Political Violence*, 34(5), 997–1023. <https://doi.org/10.1080/09546553.2022.2069932>
- Hunt K. et al. (2024). Exposure to microplastics and human reproductive outcomes: A systematic review. *BJOG* 131(5), 675-683. doi: 10.1111/1471-0528.17756.
- Kidner, D. W. (2000). "Fabricating Nature: A Critique of the Social Construction of Nature." *Environmental Ethics* 22 (4), 339-357.
- Mies, M. & Shiva, V. (2014). *Ecofeminism*. London & New York: Zed Books.
- Nixon, R. (2011). *Slow violence and the environmentalism of the poor*. Harvard University Press. <https://doi.org/10.4159/harvard.9780674061194>
- Plumwood, V. (1993). *Feminism and the Mastery of Nature*. Routledge. London.
- Rocha-Santos, T., & Duarte, A. C. (2015). A critical overview of the analytical approaches to the occurrence, the fate and the behavior of microplastics in the environment. *TrAC Trends in analytical chemistry*, 65, 47-53.
- Sandilands, C. (1999). *The Good-Natured Feminist: Ecofeminism and the Quest for Democracy*. Minneapolis: U of Minnesota P.
- Scott, D. (2015). "We Are the Monitors Now': Experiential Knowledge, Transcorporeality and Environmental Justice" (2015). *Articles & Book Chapters*. 2967. *Social & Legal Studies*, 25(3), 261–287. <https://doi.org/10.1177/0964663915601166>
- Scott, D. (2013). "Situating Sarnia: Unimagined Communities in the National Energy Debate", Special Issue on the National Energy Strategy", 25 *Journal of Environmental Law and Practice* 81-112.
- Scott, D. (2009). "'Gender-Benders': Sex and Law in the Constitution of Polluted Bodies", 17 *Feminist Legal Studies* 241-265.
- Skakkebaek, N. E., et al. (2016). Male reproductive disorders and fertility trends: Influences of Environment and Genetic Susceptibility. *Psychological Reviews* 96(1), 55-97. <https://doi.org/10.1152/physrev.00017.2015>
- Škobo, M., & Đukić, J. (2024). Negotiating boundaries and marking contamination: the trans-corporal female body in J. G. Ballard's *Cocaine Nights*. *Folia Linguistica et Litteraria*, 49. <https://doi.org/10.31902/fl.49.2024.2>

- Škobo, M., & Đukić, J. (2023). "Urban Landscape as the Embodiment of Social and Psychological Entropy in J. G. Ballard's *Cocaine Nights* and *Super-Cannes*." *SIC- Journal of Literature, Culture and Literary Translation*, 13(2), <https://doi.org/10.15291/sic/2.13.lc.6>
- Škobo, M., & Đukić, J. (2022). "James G. Ballard's Urban Violence Quadrilogy: An Ecocritical Approach." *DHS-Social Sciences and Humanities: Journal of the Faculty of Humanities and Social Sciences* 7, 3(20), 87–104, <https://doi.org/10.51558/2490-3647.2022.7.3.87>
- Vianello, A. et al. (2019). "Simulating human exposure to indoor airborne microplastics using a Breathing Thermal Manikin." *Sci Rep* 9, 8670. <https://doi.org/10.1038/s41598-019-45054-w>
- Warren, K. J. (1997). "Introduction." In K. J. Warren (ed.), *Ecofeminism: Women, Culture, Nature* (xi-xvi). Bloomington and Indianapolis. Indiana University Press.