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## COMMUNICATING RESISTANCE: THE ROLE OF ECOFEMINISM IN WOMEN'S OPPOSITION TO HYDRO-ELECTRIC POWER PROJECTS

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### Abstract

Ecofeminism is a movement of thought that draws a parallel between domination of nature, which is associated with women, and the domination of women and a big hurdle for the commencement of the new project around the nature. This aspect needs the attention of recent literature and the present article examines the impact of ecofeminism, cultural affection, social positioning and environmentalism on the women's resistance towards new project like hydro-electric power plant (HEPP) in Turkey. The study gathered the primary data from the women living near river using survey questionnaires. The article used smart-PLS to check the association among variables. The outcomes revealed that the ecofeminism, cultural affection, social positioning and environmentalism have a positive association with women's resistance towards new project like HEPP in Turkey. The study guides the regulators in establishing regulation related to reduce the women resistance towards new project focusing of ecofeminism, cultural affection, social positioning and environmentalism.

**Keywords:** Ecofeminism, Cultural Affection, Social Positioning, Environmentalism, Women's Resistance Towards New Project, Hydro-electric Power Plant (HEPP), Media/Public Discourse.

## 1. INTRODUCTION

Today, ecofeminism is an important field of study that combines the problems of ecological crisis and gender inequality. Natural disasters, which often occur as a result of ecological crisis, are a warning for humans. However, despite all kinds of warnings from nature, adequate measures are not taken and exploitation continues. Within this unlimited exploitation, women try to resist and be the cry of nature as much as their power and means allow. In many societies where patriarchal order prevails, the most important duty of women is to give birth to children and to protect the existing order by raising the children they give birth to. In this context, the woman, who is expected to be giving and productive, has always been identified with nature. The mentality that equates nature with women has

treated women as it treats nature, trying to control her and destroy her individual identity. Hydro-electric power plants have emerged as a central focus of this growing ecofeminist resistance, especially among women who see these development projects exposing their environment, culture, and social roles to devastation. As encapsulated by ecofeminism, the eco- and feminist struggles reach convergence in women's resistance to HEPP projects. Ecofeminism posits that, because women have traditionally and culturally played the role of caregivers and stewards of the environment, they bear a greater impact from environmental destruction (Brazal, 2021). Although their resistance to HEPP projects is often based on ecological concerns or displacement, it is also motivated by the aspiration to maintain traditional bonds with nature. Research shows that women fight in environmental movements to save their local ecosystems and communities from the negative effects of large energy projects. Their ecofeminist struggle functions as a mode of activism that resists the patriarchal and capitalist landscape of environmental exploitation. Women assert their agency and resist HEPP developments while advocating for sustainable and community-centred alternatives that reflect the principles of environmental justice and social justice.

Women, who continue the cycle of life thanks to their wisdom from the past, do not keep this knowledge about life to themselves, but share it. Many women in Anatolia try to maintain biodiversity with the seeds they keep in their chests from past to present. Thus, they also take precautions against any famine that may occur. For example, in various districts of Kars, as in many parts of Turkey, seeds are collected and stored by women, and various methods such as "putting them in the well" and "hiding them in straw" are used to keep endangered seeds alive. Women who look at the knots they tie to understand which seed is in which bag have created the memory of agriculture. Cultural affection significantly fosters resistance to HEPP projects women, as the former often endangers core cultural traditions and practices of women. Many communities rely on women as cultural bearers, sustaining indigenous knowledge and customs, and spiritual ties to land (Jacob et al., 2024). Building hydro-electric power plants thus breaks spiritual bonds, reshaping environments, surrounding and uprooting communities, and eradicating inherited integrated lifestyles. Research like Rivero, Jovŭ-Monchŭs and Rubio-Navarro (2023) indicates that women's opposition to such initiatives stems from the impulse to protect cultural patrimony and preserve sense of self in both social and ecological contexts. Night time patrols to protect the crops, the harvests, sacred natural monuments and water sources have become a common practice, they regard the destruction of sacred natural facets, agricultural lands, and waters as an attack on their cultural existence. Movements of women against HEPP projects are often based on cultural narratives, folklore, and historical experiences mobilizing collective petitioning. According to Portos (2019), women highlight the cultural context for their struggle, through which they consolidate resistance efforts and draw solidarity networks across space and generations. Their resistance is not a simple response to environmental change but a struggle for cultural survival and self-determination. The other important driver of women's resistance to hydro-electric power plants is environmentalism. The close relationship women have with natural resources, particularly in rural and indigenous communities, makes them highly sensitive to ecological changes brought about by most large infrastructure projects (Lŭw, 2020). HEPPs can contribute to deforestation and loss of biodiversity, as well as water pollution and changes to river ecosystems that can affect agricultural practices, access to water, and local livelihoods. Women, who are responsible for collecting water, growing food, and managing other household resources, bear many of the immediate consequences of environmental destruction. Studies like Orlove et al. (2023) show that women may resist HEPP projects as local guardians trying to protect their communities from ecological destruction. Their activism takes the form of protests, lawsuits, and lobbying efforts to find alternative energy solutions that will be eco-friendly. Women have been found to have unique environmental consciousness due to ecofeminist ideologies that guide them to be key actors in

environmental sustainability movements. They know that our world is slowly dying and this fact threatens not only present generations, but also future generations that live in harmony with their surroundings. Further, women's resistance to hydro-electric power plant projects is also shaped by social positioning that shapes their role in community struggles and roles in decision-making. The post-systemic gender inequalities, women have been historically central role in grassroots activism, be flexing their social networks and organizational skills to mobilize resistance (Luzynski, Caretta, & Tanner, 2024). Though part of it, they are limited by their positioning in patriarchal societies, which makes it difficult to confront energy corporations and government authorities directly. Women, however, employ their social positioning to build coalitions, drive awareness and push for rights. Studies like Hepp, Somerville and Borisch (2019) show that women tend to organize against HEPP projects collectively, seeking help from local and international environmental organizations, human rights organizations and feminist networks. By participating in resistance efforts effort, these individuals subvert traditional gender norms and push against development policies that would have otherwise excluded their voices. When read through the lens of the energy systems of today, this shows how women are reclaiming their agency in spaces designed and dominated by men and therefore transforming the narrative and conversation to press for what they want is needed for the development of energy, and therefore societies in a more inclusive way, seeking to make energy use and energy systems sustainable while supporting community needs and ecological balance (Bell, Daggett, & Labuski, 2020). Through the lens of eco-feminism, cultural love, environmentalism and social position, the activism of women resisting hydro-electric power plants is discussed as an intervention responding to unsustainable development projects. Taken together, these factors explain women's resolve to defend their land, cultural tradition, and environmental health. Their fight is not only about the environment, but about gender justice, community sovereignty, the right to meet decision-makers who can change their destiny. It helps support a paradigm for development that is sustainable and just, which respects the right to ecological integrity as well as human rights, built through collective resistance. In the term given that the studies on HEPPs tend to pay the least attention to gender-specific resistance, while most studies on HEPP generally receive reservation to economic and environmental approaches. Few studies examine women's activism against HEPP projects; in particular, little is known about how ecofeminism, cultural affection, environmentalism, and social position have been used to describe women's activism. Second, although many existing works engage questions of gender, environmental justice, and social justice, few link these in an intersectional way at the level of communities. And although ecofeminist theory is a focus of academic discussion, it is still little more than theory in grassroots resistance movements. By drawing attention to the copings of women and the gender-specific strategies and approaches they mobilized in the struggle against HEPP projects, this research contributes to filling these gaps while also illuminating pathways to sustainable and just development alternatives. The following section of the paper will focus on the analysis of the related literature, hypotheses, and research methodologies used in this paper along with discussion of the results, conclusion, policy implications, and limitations.

## 2. LITERATURE REVIEW

Ecofeminism is important because its connection of environment with gender brings about a significant direct relationship between ecofeminism and women resisting the new projects. According to ecofeminism, women have historically filled roles where they manage natural resources, leading to a natural relationship with the environment and an increased vulnerability toward environmental degradation (Ghasemi et al., 2021). As an example, when mega-projects such as hydro-electric power

plants threaten natural ecosystems, women often come forward as the first bearers of the responsibility to protect their communities and natural environments. Eco-feminism is seen as a lens through which women can break out of their role in programmes and projects geared at developments, often focussing on profit rather than people and place (Prakash, Engheepi, & Sinha, 2024). Ecofeminism is the key in women's resistance because of the unique experiences of environmental injustice and displacement they go through. Research like Coolsaet and Deldrève (2024) shows that ecofeminist movements focus on a grassroots movement-driven organization, community-oriented solutions, and development ideologies that centre on sustainability. Due to their experiences, the depletion of water etc by the projects women take on direct opposition to environmentally destructive projects. Coined in the context of women-led environmental movements, this research further substantiates that ecofeminist tenets are embedded in these movements, articulating resistance against environmentally destructive forces while promoting nature conservation, indigenous or traditional ecological knowledge, and the equitable distribution of natural resources. Additionally, Prakash et al. (2024) tells that ecofeminism is another movement that is closely linked to being conscious of domination and the patriarchal and capitalist structures that catapult environmental destruction. Chávez et al. (2019) Research shows that women in many parts of the world are precluded from participating in decision making on large developments which impose detrimental socio-economic and ecological impacts on their communities. Thus, ecofeminist activism contests not only environmental destruction but also works towards dismantling systemic inequalities that reinforce both female exploitation and environmental damage. Such findings underscore ecofeminism as a key force in both women's opposition to new initiatives, and women as directors of the movement for environmental and social justice. Therefore, we say that,

**HI:** Ecofeminism has a significant direct relation with women's resistance towards new project. Cultural love of the land is influential in their resistance to new projects imposed on them, especially if these threaten sacred practices, traditional lands, and community identities. Women as main custodians of culture and tradition, ultimately employ opposition against the mega projects that destroy the existing systems of living and traditional forms of relationships with nature. Research like Saxena, Mowla and Chowdhury (2020) indicates that women act as key agents in resisting development projects that threaten local customs and spiritual practices given their own specific links to cultural values and historical ties to the land. Female activism against the transformation of sacred landscapes, community-displacing, or community-erasing industrial projects is rooted in cultural identification and social cohesion. Studies like Kemmerer (2023) show that movements led by women tend to rope in cultural narratives, folklore, traditional knowledge, and other modes of infusing emotional and cultural import in environmental struggle. These actions rely on cultural consensus, enabling women to unite communities behind common beliefs and a shared identity. Other research like Nourmanesh (2024) suggests that when culture-specific spaces, like communal gathering places or sacred water bodies, are disrupted, women are driven into opposition because they view such displacements as assaults on their social roles and intergenerational knowledge transmission. Further, Johnson, Fisher and Parsons (2024) states that the erosion of culture due to industrial projects has created profound opposition led by women who believe their resistance is crucial in maintaining the integrity of the community. In addition, cultural love empowers women to resist because they have a moral and ethical grounding in their resistance. Traditionally transmitted ecological knowledge strengthens women's perception that it is their role to defend natural resources from extractive development (Saxena et al., 2020). Thus, women's resistance against environmental destruction is not only efforts to protect the environment, but also to protect the culture and spiritual values from being displaced, with cultural attachment as one of the forces forming women's activism. Therefore, we make a hypothesis that,

**H2:** Cultural affection has a significant direct relation with women's resistance towards new project. If the new projects assail the ecology and community sustainability that women have built, environmentalism is the single most important mobilizing tool that can help them resist. Women are traditionally some of the most affected by environmental degradation because they are often the first point of resource utilization, especially in rural and indigenous populations where their primary livelihood source is natural resources. Research like McGrane, Mohamed and Gahman (2022) indicates that witnessing environmental degradation has fostered women's resistance as a response to understanding the environmental disruptions wrought by industrial developments over time, for instance, through deforestation, water pollution, and biodiversity loss. The community is motivated to practice environmental activism in the interest of protecting local ecosystems and natural resources and protecting local sources of clean water and productive agricultural land necessary to sustain the community (Fasona et al., 2019). This research shows that women-focused environmental campaigns tend to place emphasis on sustainability, ecological justice, and development that does not rely upon natural resources being harvested for profit. According to Wissing (2019), women resist hydro-electric power plants, dangerous dams, chemical factories, and other polluting industries precisely because of their own everyday experiences of environmental destruction, as well as their position as caretakers of the future. Researches show that women engage in activism with a strong connection to environmental stewardship by organizing protests, pushing for regulations, and fighting against corporations that ignore ecological issues. The factors of environmental defence are neither personal nor do they have exclusive interests but tend to align with community interests; another reminder of the link between environmentalism and resistance (Hall, Culhane, & Roberts, 2024). This aspect of women's environmental resistance is usually associated with movements for global environmental justice, where women have joined with activists, NGOs, and policymakers in defence against unsustainable forms of development. Studies indicate that women leaders of environmental causes are critical in determining what society talks about when it comes to protecting the environment and viable options (Wissing, 2019). They are standing up against destructive projects, and this reflects their defence of nature, and custodianship of a resilient ecosystem that future generations will need. Therefore, we propose that,

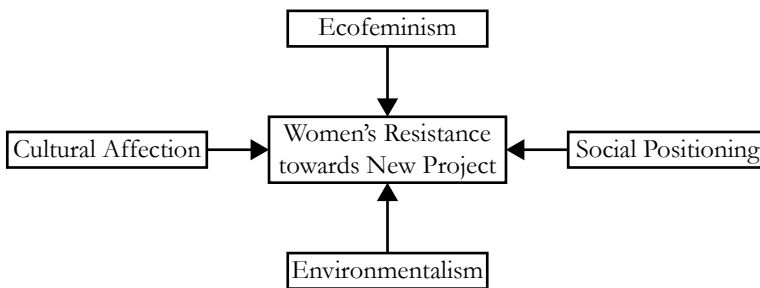
**H3:** Environmentalism has a significant direct relation with women's resistance towards new project. Social positioning is important in the resistance of women to new projects, especially if those developments place in jeopardy their roles, standing and influence in their communities. Marginalized and indigenous women specifically bear the brunt of the social and economic dislocation that occurs as a result of large-scale industrial projects (Lahiri-Dutt, 2023). Motivated by their roles as caregivers, resource managers, or community leaders who are responsible for the welfare of families and the sustainability of ecosystems for future generations, research shows that their resistance is deeply, if not directly, connected to these social roles. Women have often been the frontline opposition to disrupting local livelihoods, displacing families, or creating resource scarcity by, for example, the construction of hydro-electric power plants because of their directly experienced social and economic vulnerability (Matsa, 2021). Research indicates that women in communities have a unique social position that empowers them to summon organized resistance by mobilizing collective action and voice in local movements (Ari, 2024). Women, as key figures in subsistence economies and as primary care takers, interpret their resistance as not only an environmental struggle but also a struggle for their socio-economic positions. The involvement of these communities in protests, legal challenges and advocacy is a testament to their resolve to resist any developments that limit their ability to access vital resources, such as water, land and food security (Elfithri, Mokhtar, & Zakaria, 2019). The traditional social structure starts to erode with these industrial projects and this creates pressure on women to come out in the open to protect their rights and men to tell the women to accept whatever is being decided by the industry and it is then that men realize how dependent they are on women to maintain the balance in everything. Besides,

Kanal and Rottmann (2021) says, social positioning embodies the refuge women can make use of their influence in local governance systems and community decision-making processes to promote their struggle. Women are known to use their social network to strengthen ties, create opposition movements, and make deals with policy makers. Based on that, their resistance is a long-term vision which is not only the response to immediate social problems but also the effort to save their communities from the unfriendly outside world. Therefore, we say that,

**H4:** Social positioning has a significant direct relation with women's resistance towards new project.

### 3. RESEARCH METHODS

The article examines the impact of ecofeminism, cultural affection, social positioning and environmentalism on the women's resistance towards new project like HEPP in Turkey. The study gathered the primary data from the women living near river using survey questionnaires. The study used items to measure the variables such as ecofeminism is measured with five items (Echegoyen-Sanz & Martın-Ezpeleta, 2021), cultural affection also have five items (Tam & Ayhan, 2021), social positioning has six items (Aluja et al., 2022) and environmentalism has five items (Hadler et al., 2024) and women's resistance towards new project has four items (Frederick et al., 2022). In addition, the study selected the women's living near river as the respondents. The purposive sampling was used to select the respondents. The researchers have distributed the surveys by personal visits to their houses. The researchers have distributed 612 surveys but only 357 valid responses have been received. These valid responses have around 58.33 percent rate of response. Moreover, the article used smart-PLS to check the association among variables. It is a useful tool for the analysis of primary data because it provide the best results even though the researchers used the complex model or large data sets (Hair et al., 2017). Finally, the study used four predictors such as ecofeminism (EF), cultural affection (CA), social positioning (SP) and environmentalism EN), while the study also used one dependent variable named women's resistance towards new project (WRNP). These variables are presented in Figure 1.



**Figure 1:** Research Framework.

### 4. RESEARCH FINDINGS

The outcomes indicated the correlation among items that is called convergent validity. This correlation is examined using Alpha along with composite reliability (CR) and both shows values more than 0.70. In addition, this correlation is also examined using factor loadings along with average variance extracted (AVE) and both shows values more than 0.50. These tests exposed a high correlation between items. These are given in Table 1 and Figure 2.

**Table 1:** Convergent Validity.

Constructs	Items	Loadings	Alpha	CR	AVE
Cultural Affection	CA1	0.802	0.901	0.927	0.718
	CA2	0.879			
	CA3	0.859			
	CA4	0.887			
	CA5	0.805			
Ecofeminism	EF1	0.873	0.857	0.899	0.643
	EF2	0.866			
	EF3	0.632			
	EF4	0.806			
	EF5	0.808			
Environmentalism	EN1	0.896	0.914	0.936	0.745
	EN2	0.880			
	EN3	0.790			
	EN4	0.879			
	EN5	0.867			
Social Positioning	SP1	0.708	0.879	0.908	0.623
	SP2	0.826			
	SP3	0.749			
	SP4	0.846			
	SP5	0.798			
	SP6	0.800			
Women's Resistance towards New Project	WRNP1	0.771	0.794	0.866	0.618
	WRNP2	0.795			
	WRNP3	0.794			
	WRNP4	0.784			

The outcomes indicated the correlation among variables that is called discriminant validity. This correlation is examined using Fornell Larcker along with cross-loadings and both shows that the values that exposed the correlation with variable itself are more than the values that show the correlation with other variables. These tests exposed a low correlation between variables. These are given in Table 2 and Table 3.

**Table 2:** Fornell Larcker.

	CA	EF	EN	SP	WRNP
CA	0.847				
EF	0.455	0.802			
EN	0.529	0.453	0.863		
SP	0.552	0.521	0.430	0.789	
WRNP	0.649	0.662	0.603	0.619	0.786

**Table 3:** Cross-loadings.

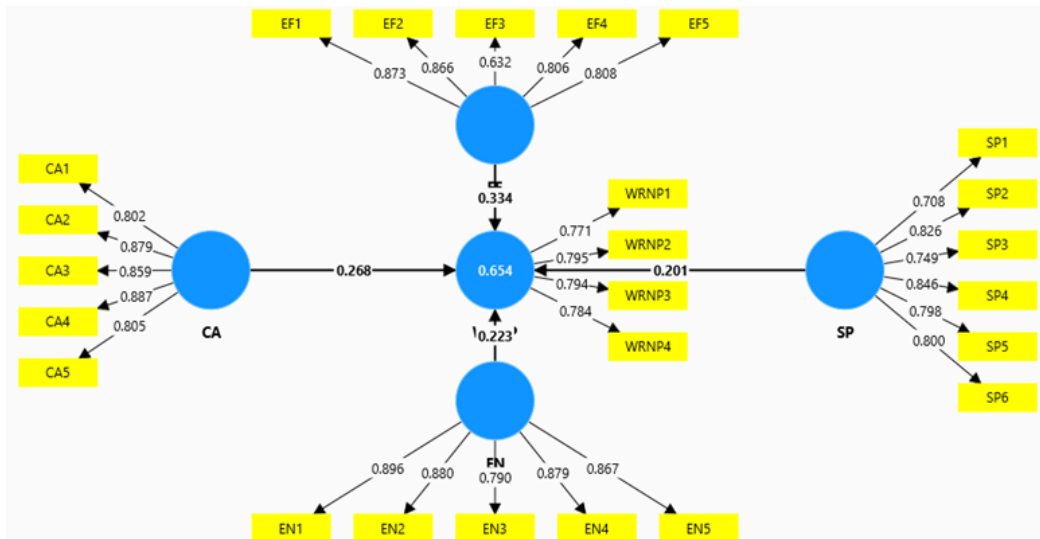
	CA	EF	EN	SP	WRNP
CA1	<b>0.802</b>	0.287	0.439	0.462	0.466
CA2	<b>0.879</b>	0.380	0.440	0.505	0.566
CA3	<b>0.859</b>	0.368	0.458	0.472	0.605
CA4	<b>0.887</b>	0.455	0.485	0.480	0.568
CA5	<b>0.805</b>	0.426	0.417	0.418	0.528
EF1	0.442	<b>0.873</b>	0.382	0.493	0.604
EF2	0.317	<b>0.866</b>	0.374	0.381	0.536
EF3	0.417	<b>0.632</b>	0.439	0.412	0.526
EF4	0.357	<b>0.806</b>	0.302	0.434	0.495

	CA	EF	EN	SP	WRNP
EF5	0.258	<b>0.808</b>	0.298	0.339	0.460
EN1	0.481	0.414	<b>0.896</b>	0.377	0.545
EN2	0.457	0.427	<b>0.880</b>	0.377	0.532
EN3	0.431	0.386	<b>0.790</b>	0.379	0.525
EN4	0.467	0.370	<b>0.879</b>	0.363	0.510
EN5	0.442	0.352	<b>0.867</b>	0.357	0.483
SP1	0.511	0.379	0.424	<b>0.708</b>	0.537
SP2	0.379	0.469	0.298	<b>0.826</b>	0.423
SP3	0.384	0.394	0.321	<b>0.749</b>	0.451
SP4	0.505	0.436	0.380	<b>0.846</b>	0.571
SP5	0.347	0.433	0.250	<b>0.798</b>	0.387
SP6	0.433	0.360	0.319	<b>0.800</b>	0.504
WRNP1	0.543	0.537	0.439	0.477	<b>0.771</b>
WRNP2	0.541	0.667	0.468	0.376	<b>0.795</b>
WRNP3	0.462	0.438	0.520	0.552	<b>0.794</b>
WRNP4	0.489	0.420	0.469	0.554	<b>0.784</b>

The outcomes indicated the correlation among variables that is called discriminant validity. This correlation is examined using Heterotrait Monotrait (HTMT) and the values are less than 0.90. These tests exposed a low correlation between variables. These are given in Table 4.

**Table 4:** Heterotrait Monotrait Ratio.

	CA	EF	EN	SP	WRNP
CA					
EF	0.509				
EN	0.582	0.508			
SP	0.607	0.597	0.469		
WRNP	0.761	0.790	0.707	0.731	

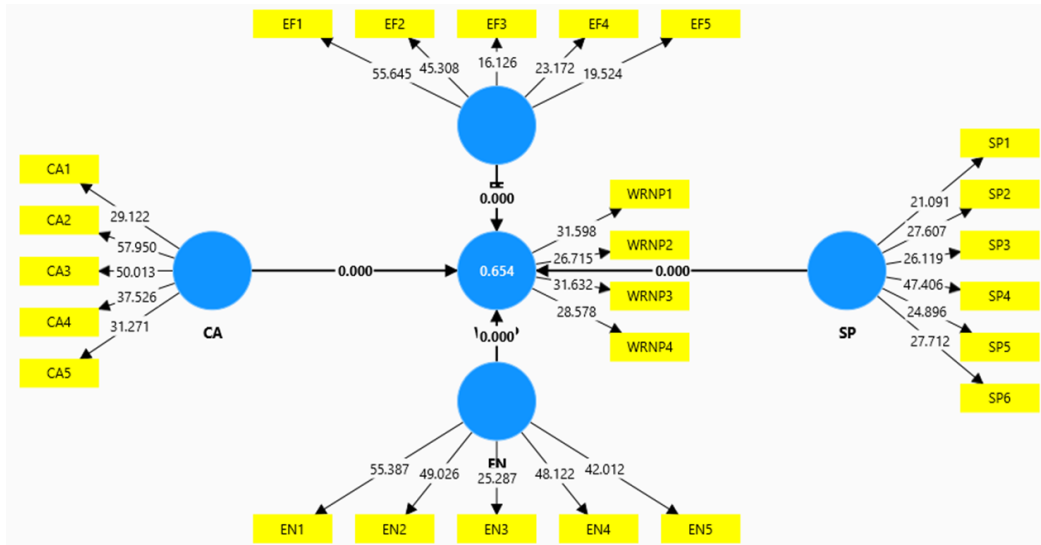


**Figure 2:** Measurement Assessment Model.

The study exposed the association among variables using path analysis. The outcomes revealed that the ecofeminism, cultural affection, social positioning and environmentalism have a positive association with women's resistance towards new project like HEPP in Turkey and accept H1, H2, H3 and H4. These associations are given in Table 5 and Figure 3.

**Table 5:** Path Analysis.

Relationships	Beta	Standard Deviation	T Statistics	P values
CA -> WRNP	0.268	0.045	5.999	0.000
EF -> WRNP	0.334	0.047	7.079	0.000
EN -> WRNP	0.223	0.042	5.364	0.000
SP -> WRNP	0.201	0.051	3.966	0.000



**Figure 3:** Structural Assessment Model.

## 5. DISCUSSIONS

The study results showed that ecofeminism has a positive relationship between women's resistance towards new project. These results are supported by Sulistiani and Indriyani (2024), which highlights that when women are granted with rights, freedom, and respect in every sphere of life as well as their emotional link with the environment is considered, they may take decisions and actions to protect the environment. So, ecofeminism in a community supports women in resistance towards new project. These results are also in line with Johnson (2022), which examines ecofeminism and its impact on women's resistance towards new project. The study implies that ecofeminism enhances inclination of women to protect environment and boosts women's resistance towards new project. The study results showed that culture affection has a positive relationship between women's resistance towards new project. These results also align with Chinsya (2024), that is about evaluating the impact of culture affection on women's resistance towards new project. The study conveys that if in a community women have high culture affection, they are emotionally committed to environment around. It creates women's resistance towards new project. These results are

supported by Cirefice and Sullivan (2019), women with culture affection, gives importance to the people living in their community, the things involved in culture, and natural resources being produced around. They considers the influences of some new project on people health, things, and quality of the natural resources and therefore, women show high resistance towards new project.

The study results showed that environmentalism has a positive relationship between women's resistance towards new project. These results are also in line with Permatasari and Setiawan (2024), which highlights that environmentalism in a community, increases women knowledge and capabilities to make environmental judgements. This encourages women's resistance towards new project. These results are supported by Guzman and Noronha (2019), when government regulators run campaigns for environmentalism, they create environmental awareness in public and enables them understand environmental issues and take effective decisions to protect environment. This all encourages women to stand against new projects affecting environment. The study results showed that social positioning has a positive relationship between women's resistance towards new project. These results are supported by Guzman and Noronha (2019), when women have considerable social positioning and broad communication connections, they may broaden their knowledge about the environment and can make judgments about environmental issues. These women can better participate in resistance towards new project affecting environment. These results are also in line with Parameswaran (2022), which reveals that social positioning of women determines their influence in the society and power to implement their proposals. This empower women to resist the execution of new projects affecting and environment.

### 5.1. Implications

The current study has great significance to researchers and academics as it enables them to have better guidance how to deal with the subject of women resistance towards new project. The study examines the role of ecofeminism in giving an air to women's resistance towards new project. It also examines the impacts of culture affection, environmentalism, and social positioning on women's resistance towards new project. In addition to the previous literature, the previous study makes an initiative to explore the relationships among aforementioned factors in Turkey. This article of research would be applicable to countries like turkey, where new projects affecting environment or nature are to be formed. The current study provides a set of guidelines to environmental regulators and social reformers how to encourage women's resistance towards new project affecting environment. The study guides that modification in policies should be made to promote ecofeminism in community so that they may have power to show resistance towards new project. The study also posits that environmental regulators and social reformers must create culture affection in people. It would assure the women's resistance towards new project. There is also a suggestion that they must develop awareness of environmental and initiatives in this regard. It must boosts women on resistance towards new project affecting nature. Moreover, the current study conveys that social positioning should be properly managed by regulators or authoritative personalities. It would assist in women's resistance towards new project.

## 6. CONCLUSION

The objective of the study is to explore the role of ecofeminism in giving an air to women's resistance towards new project. Authors also intended to examine the impacts of culture affection, environmentalism, and social positioning on women's resistance towards new project. The data to test hypotheses were collected from Turkey. The study showed a positive association of ecofeminism, culture affection, environmentalism, and social positioning, with women's resistance towards new project. The study implies that under feminism in a community, non-patriarchal and non-linear social structures are formed and women are given freedom just like

males, and holistic connections, organic processes, and collaboration are respected. In this situation, women are empowered to resist the new projects. The study results showed that when in a community, culture affection is developed, they get committed to the environment and nature. In this situation, women's resistance towards new project increases. The results also revealed that under environmentalism, social, political, or economic actions are undertaken to protect environment from the influences of human activities. The environmental-friendly movement motivate women for resistance towards new project affecting environment. The study also concluded that when women may also retain influential social positioning, they may power to make their proposals accepted. As a result, they may participate in resistance towards new project.

### 6.1. Limitations

The current study also encounters some limitations. This study gives limited insights into women's resistance towards new project. It examines only the impacts of ecofeminism, culture affection, environmentalism, and social positioning on the women's resistance towards new project. In future research, authors must also consider the role of more factors influencing the women's resistance towards new project. The quantitative data to test the accuracy of research hypotheses were collected from Turkey alone. In order to conduct research for relationships among ecofeminism, culture affection, environmentalism, social positioning, and women's resistance towards new project, researchers should acquire data from multiple states.

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