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ANCIENT ETHICAL WISDOM AND CONTEMPORARY
CONCERNS: ENVIRONMENTAL AND FEMINIST
PERSPECTIVES IN ZOROASTRIANISM

Dr. Nitumoni Dutta

Independent Researcher

Email Id.: nitumonidutta36@gmail.com

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<i>Keywords</i>	<i>Abstract</i>
<p><i>Zoroastrianism, Zoroastrian Ethics, Environmental Ethics, Feminist Ethics, Ahura Mazda, Environmental Purity, Human Responsibility, Women's Dignity, Gender Equality, Religious Ethics.</i></p>	<p>Zoroastrianism is one of the oldest religious traditions in the world and possesses a well-developed ethical system that governs human conduct in relation to both society and the natural world. The present study examines the environmental and feminist dimensions of Zoroastrian ethics and explores their relevance to contemporary ethical concerns. The study adopts a descriptive and analytical methodology and is based on the examination of primary and secondary sources related to Zoroastrian ethics. It analyses the ethical relationship between human beings and the environment as reflected in the Zoroastrian emphasis on the preservation of earth, water, fire, plants, and animals, which are regarded as sacred creations of Ahura Mazda. It highlights the moral responsibility of human beings to maintain the purity of nature and to protect it from pollution and destruction. The study also examines Zoroastrian ethical teachings from a feminist perspective and analyses how concepts of dignity, moral agency, and social participation attributes to contemporary ethical discussions on gender justice and equality. The ethical teachings concerning respect for nature, environmental</p>



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	purity, conservation of natural elements, women's dignity, and equal moral responsibility demonstrate notable similarities with the fundamental concerns of environmental ethics and feminist ethics. The study concludes that Zoroastrian ethics presents a moral framework that promotes responsibility towards nature and recognizes the ethical significance of women, thereby offering valuable insights into contemporary discussions on environmental and gender-related ethical issues.
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1. Introduction

Ethics is concerned with the principles that guide human conduct and determine what is morally right or wrong. While ethical theories have often focused on individual actions and social relationships, contemporary ethical discussions have increasingly emphasized issues relating to the environment and gender. Environmental ethics seeks to establish a moral relationship between human beings and the natural world by emphasizing the responsibility to preserve and protect nature. Feminist ethics, on the other hand, challenges gender-based discrimination and advocates the equal moral worth, dignity, and participation of women in all aspects of life. Although these ethical approaches emerged in the modern period, many of their fundamental concerns can be identified within the teachings of ancient religious traditions.

Zoroastrianism, founded by the Prophet Zarathustra in ancient Persia, is one of the world's oldest religious traditions and possesses a rich ethical framework centred on the principles of good thoughts, good words, and good deeds. The religion presents a comprehensive moral vision that extends beyond personal conduct to include responsibility towards society, nature, and all aspects of creation. The ethical teachings of Zoroastrianism are rooted in the concept of Asha, which signifies truth, order, righteousness, and harmony. Human beings are expected to uphold this cosmic order by promoting goodness and resisting forces that lead to disorder and destruction.

A careful study of Zoroastrian literature reveals that many of its ethical teachings resonate with contemporary environmental and feminist concerns. The religion regards the natural world as the sacred creation of Ahura Mazda and emphasizes the preservation of environmental purity as a religious duty. Natural elements such as earth, water, fire, plants, and animals are accorded special reverence and protection. Similarly, Zoroastrian texts contain several references that indicate the moral dignity, religious participation, and social significance of women. Women are portrayed as active participants in religious and social life and are entrusted with various responsibilities that reflect their moral agency and worth.

The relevance of these teachings becomes particularly significant in the contemporary world, where environmental degradation and gender inequality continue to pose serious ethical challenges. The ecological crisis has generated renewed interest in religious perspectives that encourage environmental stewardship, while discussions on gender justice have led scholars to re-examine the



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status of women within religious traditions. In this context, the ethical teachings of Zoroastrianism provide valuable insights into both environmental responsibility and the recognition of women's dignity.

The present study therefore examines the environmental and feminist dimensions of Zoroastrian ethics through an analysis of selected Avestan and *Pahlavi* texts. It seeks to explore the extent to which Zoroastrian ethical thought reflects principles associated with environmental ethics and feminist ethics and to evaluate its relevance for contemporary ethical discourse.

2. Literature Review

The ethical teachings of Zoroastrianism have been examined by several scholars from theological, historical, and philosophical perspectives. Mary Boyce (2001) emphasized that Zoroastrianism is fundamentally an ethical religion centred on the principles of good thoughts, good words, and good deeds. Her studies highlighted the importance of moral responsibility, cosmic order, and the struggle between good and evil within the Zoroastrian tradition. Similarly, Maneckji Nusservanji Dhalla (1922) discussed the ethical foundations of Zoroastrianism and examined how its moral teachings shape both individual conduct and social life. Several scholars have also explored the relationship between Zoroastrianism and the natural environment. Their studies have focused on the concepts of purity, the sacredness of earth, water, fire, plants, and animals, and the responsibility of human beings to preserve creation. These works demonstrate that respect for nature occupies an important place within the Zoroastrian worldview. However, most of these studies primarily discuss environmental practices and religious beliefs rather than systematically examining Zoroastrian teachings through the framework of contemporary environmental ethics.

The position of women in Zoroastrianism has likewise attracted scholarly attention. Existing studies have examined women's participation in religious life, marriage customs, family structures, legal rights, and social status. These studies generally conclude that women enjoyed a relatively respected position within the Zoroastrian tradition and were recognized as important contributors to religious and social life. Nevertheless, much of the existing scholarship focuses on the historical and social status of women rather than evaluating Zoroastrian ethical teachings from the perspective of feminist ethics. Although environmental ethics and feminist ethics have emerged as significant areas of contemporary ethical discourse, relatively little attention has been given to the relationship between these ethical approaches and Zoroastrian ethical thought. Most previous studies have addressed environmental concerns and women's status separately, without investigating their broader ethical significance within the Zoroastrian tradition. Therefore, a gap exists in the literature regarding a comprehensive examination of Zoroastrian ethics in relation to both environmental ethics and feminist ethics.



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The present study seeks to address this gap by analysing the environmental and feminist dimensions of Zoroastrian ethics and evaluating their relevance to contemporary ethical discourse. It aims to demonstrate that many concerns associated with modern environmental and feminist ethics can be identified within the ethical teachings of Zoroastrianism and continue to possess significance in the contemporary world.

3. Objective of the Study

The present study aims to examine the environmental and feminist dimensions of Zoroastrian ethics and to explore their significance in contemporary ethical discourse. It seeks to analyse the ethical principles embedded in Zoroastrian teachings concerning the natural world, particularly the notions of purity, environmental preservation, ecological responsibility, and the protection of creation. The study further aims to investigate how these principles contribute to contemporary discussions on environmental ethics and sustainable human interaction with nature. The study also seeks to interpret Zoroastrian ethical thought through the lens of feminist ethics by examining its moral understanding of human dignity, equality, justice, responsibility, and participation in social and religious life. Rather than focusing solely on the social position of women, the study aims to analyse the broader ethical values that may contribute to contemporary debates on gender equality, moral agency, and inclusive social relations. Furthermore, the study intends to evaluate the continuing relevance of Zoroastrian ethical principles in addressing present-day environmental and gender-related concerns and to demonstrate how an ancient religious ethical tradition can contribute to contemporary ethical reflection and practice.

4. Methodology

The study adopts a descriptive and analytical methodology. It is primarily based on a textual analysis of Zoroastrian religious literature. The descriptive method is employed to present the ethical teachings related to nature and women, while the analytical method is used to interpret these teachings in relation to contemporary environmental and feminist ethics. In addition to primary sources, relevant books, journal articles, and scholarly studies on Zoroastrianism and ethical theories have been consulted to support the discussion. The study focuses on the ethical concepts found in Zoroastrian texts and evaluates their significance in the context of contemporary ethical discourse.

5. Analysis

5.1 An Environmental Ethical Interpretation of Zoroastrian Ethics

Environmental ethics is concerned with the moral relationship between human beings and the natural world. It examines the ethical principles that should guide human interaction with nature and seeks to establish responsibilities towards the environment. The growing environmental crisis, including climate change, pollution, deforestation, biodiversity loss, and the depletion of natural resources, has made environmental ethics one of the most important areas of contemporary ethical discourse. It



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emphasizes that nature should not be viewed merely as an instrument for human benefit but as a reality that deserves respect, protection, and responsible use. Human beings are therefore expected to maintain a balanced relationship with the environment and avoid actions that lead to ecological degradation.

Although environmental ethics has emerged as a distinct academic discipline in the modern period, several of its fundamental concerns can be identified within Zoroastrian ethical thought. A careful examination of Zoroastrian literature reveals that the religion promotes an ethical attitude of respect, care, and responsibility toward the natural world. The environmental outlook of Zoroastrianism is rooted in its understanding of creation, purity, and the moral obligation of human beings to preserve the good creation of Ahura Mazda.

The foundation of Zoroastrian environmental ethics lies in its conception of Ahura Mazda as the creator of all existence. The *Vendidad* repeatedly addresses Ahura Mazda as the “Maker of the material world” (*Vendidad*, 3.42). Similarly, it is stated that Ahura Mazda created the sky, water, earth, plants, animals, and humankind (*Bundahish*, 15.7; 1.28). Since every aspect of nature originates from Ahura Mazda, the natural world possesses a sacred character. This idea establishes the ethical basis for environmental responsibility. In contemporary environmental ethics, many scholars argue that nature should be respected because it possesses value beyond its usefulness to human beings. Zoroastrianism reaches a similar conclusion through a religious framework. Nature deserves respect because it is the creation of the supreme divine being. Consequently, harming nature becomes not only an environmental issue but also a moral and religious wrongdoing.

This ethical outlook is particularly relevant in the contemporary world, where excessive exploitation of natural resources has resulted in serious environmental problems. Industrialization, overconsumption, and unsustainable development have contributed significantly to environmental degradation. The Zoroastrian view that creation is sacred encourages a more responsible attitude toward natural resources and challenges the tendency to treat nature merely as an object of exploitation. By emphasizing the divine origin of nature, Zoroastrian ethics promotes an attitude of reverence that can contribute to contemporary discussions on environmental conservation and sustainable living.

Another important aspect of Zoroastrian environmental ethics is the concept of purity. The religion consistently emphasizes the need to maintain the purity of earth, water, fire, and other natural elements. Pollution is regarded as a manifestation of evil because it corrupts the good creation of Ahura Mazda. The *Zarthusht-Nameh* commands that the earth should not be defiled by blood, filth, or carrion (*Zarthusht-Nameh*, 23.32). This concern for environmental purity closely resembles contemporary concerns regarding pollution control and ecological preservation.



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In the modern world, pollution remains one of the most serious threats to environmental sustainability. Air pollution, water contamination, plastic waste, and industrial toxins have adversely affected both human health and ecosystems. Contemporary environmental ethics emphasizes the moral responsibility to prevent such forms of pollution. The Zoroastrian insistence on maintaining the purity of natural elements demonstrates a similar ethical concern. Although expressed in religious language, the principle underlying these teachings remains highly relevant today. The preservation of environmental purity is essential not only for ecological balance but also for the well-being of future generations.

The environmental significance of Zoroastrianism is further reflected in the doctrine of the Amesha Spentas. Different aspects of nature are placed under the protection of specific divine beings. Vohu Manah is associated with animals, Asha Vahishta with fire, Kshathra Vairya with metals, Spenta Armaiti with earth, Haurvatat with water, and Ameretat with vegetation (Shayast La-Shayast, 15.6). This association highlights the importance of each element within the cosmic order and encourages respect for all forms of creation.

From the perspective of contemporary environmental ethics, this teaching promotes a holistic understanding of nature. Modern ecological theories emphasize the interconnectedness of ecosystems and the dependence of human survival upon environmental balance. Zoroastrianism similarly recognizes that different elements of creation are interconnected and must be preserved. The protection of water, vegetation, animals, and land is therefore not merely an isolated concern but part of maintaining the harmony of the entire world.

Another important feature of Zoroastrian environmental ethics is its recognition of the value of nature. Modern environmental philosophy often distinguishes between instrumental value and intrinsic value. Instrumental value refers to the usefulness of something for human purposes, while intrinsic value refers to value that exists independently of human interests. Zoroastrianism appears to recognize both forms of value. Nature is valuable because it sustains life and contributes to human well-being. At the same time, natural elements are revered, worshipped, and associated with divine powers, indicating that they possess value beyond their practical usefulness.

The concept of Fravashi further strengthens this perspective. The belief that all creatures possess a spiritual essence suggests that nature has an inherent worth deserving of respect. The *Farvardin Yasht* proclaims: “We worship the earth; We worship the souls of the wild beasts and of the tame” (Farvardin Yasht, 13.153-154). Such passages demonstrate that animals and other natural entities are not viewed merely as resources for human consumption. Instead, they possess spiritual significance and deserve ethical consideration.

This perspective has important implications for contemporary discussions concerning biodiversity and animal welfare. Environmental ethicists increasingly argue that animals and ecosystems possess



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value independent of human interests and therefore deserve protection. Zoroastrian teachings concerning the spiritual significance of animals and other living beings provide a religious foundation for similar concerns. The preservation of biodiversity and the protection of endangered species can therefore be understood as consistent with the ethical principles reflected in Zoroastrianism.

The practical dimensions of Zoroastrian environmental ethics are equally noteworthy. The religion contains various regulations intended to prevent environmental contamination. For example, the *Shayast La-Shayast* requires that corpses should not be allowed to pollute water and must be removed whenever possible (Shayast La-Shayast, 266.79). Such teachings demonstrate a practical concern for environmental cleanliness and public welfare.

Agriculture is also highly valued in Zoroastrianism. Cultivating the land and promoting fertility are regarded as virtuous activities because they contribute to the flourishing of creation. This emphasis on productive engagement with nature reflects an important ethical balance. Nature should neither be neglected nor exploited. Rather, human beings should interact with it responsibly and constructively. This idea resonates strongly with contemporary discussions on sustainable agriculture and responsible resource management.

Particular significance is attached to Spenta Armaiti, who is closely associated with the earth and is often understood as representing devotion, care, and fertility. The symbolic representation of the earth as a nurturing and life-sustaining reality encourages an attitude of respect toward nature. In contemporary environmental discourse, similar perspectives are often employed to encourage ecological awareness and environmental responsibility. The portrayal of the earth as worthy of care rather than domination challenges exploitative attitudes and promotes a more harmonious relationship between human beings and the natural world.

Furthermore, Zoroastrianism presents human beings as responsible participants in the preservation of creation. During the encounter between Zarathustra and the divine beings, responsibility for protecting aspects of nature is entrusted to humanity. Haurvatat's instruction regarding the care of water (Zarthusht-Nameh, 24.33) symbolizes a broader ethical obligation to preserve the natural environment. Human beings are therefore not passive observers but active participants in maintaining the order and purity of creation.

This teaching possesses particular significance in the contemporary context of climate change and environmental degradation. Increasingly, environmental scholars emphasize that ecological crises are not merely scientific or technological problems but also ethical problems resulting from irresponsible human behaviour. Zoroastrian ethics similarly recognizes that human actions play a decisive role in either preserving or damaging the natural world. Consequently, environmental protection becomes a moral responsibility rather than simply a practical necessity.



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Therefore, a close analysis of Zoroastrian ethics reveals a strong environmental orientation that remains relevant to contemporary ethical discourse. Its teachings concerning the sacredness of nature, environmental purity, conservation of natural elements, protection of animals, respect for biodiversity, and human responsibility toward creation correspond closely with many concerns of modern environmental ethics. Although articulated within a religious framework, these principles offer valuable ethical insights for addressing present-day environmental challenges. In this respect, Zoroastrian ethics provides an important moral perspective that encourages a balanced, respectful, and responsible relationship between humanity and the natural world.

5.2 A Feminist Ethical Interpretation of Zoroastrian Ethics

Feminist ethics emerged as a significant branch of contemporary ethical thought in response to the historical marginalization of women in social, political, and religious spheres. It challenges gender-based discrimination and argues that women should be accorded the same moral worth, dignity, and opportunities as men. Feminist ethics criticizes ethical systems that have traditionally overlooked women's experiences and perspectives and seeks to establish a more inclusive understanding of morality based on equality, justice, participation, and mutual respect. Contemporary feminist discourse emphasizes not only legal equality but also the recognition of women's moral agency, social contributions, and freedom from all forms of oppression and discrimination.

Although feminist ethics developed as a modern intellectual movement, several of its fundamental concerns can be identified within Zoroastrian ethical thought. A careful analysis of Zoroastrian literature reveals that women occupy an important position within the religious and ethical framework of the tradition. The religion acknowledges the dignity of women, recognizes their participation in religious and social life, and attributes to them moral responsibilities similar to those of men. Consequently, many aspects of Zoroastrian ethics correspond to the central concerns of feminist ethics.

One of the primary principles of feminist ethics is the belief that women and men possess equal moral worth. This principle is reflected in the Zoroastrian account of human creation. According to the tradition, the first human pair, Mashya and Mashyoi, originated together as brother and sister (Dadistan-i Dinik, 2.200.2). Similarly, the *Bundahish* describes the emergence of both male and female beings from the beginning of human existence (Bundahish, 15.22). These narratives are significant because they do not portray women as secondary or derivative beings. Rather, men and women are presented as originating together and sharing equally in the continuation of humanity.

This understanding bears an important relationship to contemporary feminist discourse. Throughout history, many social and religious traditions have justified the subordination of women by portraying them as dependent upon or inferior to men. Feminist ethics challenges such assumptions and argues that women should be recognized as equal participants in society. The Zoroastrian creation narratives



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support this principle by presenting men and women as equally important from the very beginning of human existence. Thus, the ethical foundation of equality is embedded within the religious worldview itself.

The idea of equality is also reflected in the cosmological structure of Zoroastrianism. The religion does not exclusively associate moral authority with masculine figures. Female divine beings occupy significant positions within the religious system. The *Bundahish* describes certain elements of creation as male and others as female, while emphasizing the importance of both categories (Bundahish, 16.6). Likewise, female divine figures such as Spenta Armaiti and Ardivi Sura Anahita play essential roles within the cosmic order. This balance between masculine and feminine principles suggests that the maintenance of moral and cosmic harmony depends upon the contribution of both.

In contemporary feminist thought, scholars frequently criticize social structures that privilege masculine perspectives while marginalizing feminine ones. Feminist ethics seeks to establish a more balanced understanding of human experience by recognizing the value of both men and women. The Zoroastrian recognition of both masculine and feminine principles reflects a similar concern and provides a religious basis for the idea that neither gender should be regarded as superior to the other.

Another important concern of feminist ethics is the recognition of women's experiences. Feminist philosophers have argued that traditional ethical theories often ignored issues that were central to women's lives, including family responsibilities, caregiving, childbirth, and social relationships. Zoroastrian ethics demonstrates an awareness of such experiences by incorporating them into its ethical and religious framework.

This is particularly evident in the detailed attention given to childbirth and maternal care. The *Shayast-La-Shayast* outlines various responsibilities concerning the care of women during childbirth and emphasizes communal support for mothers (Shayast-La-Shayast, 10.15). Such provisions indicate that women's experiences are not treated as insignificant matters but are recognized as important aspects of social and moral life. In contemporary feminist discourse, the acknowledgment of women's experiences is regarded as essential for achieving genuine equality. Zoroastrian ethics similarly acknowledges the importance of these experiences and incorporates them into its moral vision.

The recognition of women as moral agents constitutes another significant point of convergence between Zoroastrian ethics and feminist ethics. Feminist ethics maintains that women should not be viewed merely as dependents or passive recipients of moral guidance. Rather, they should be recognized as individuals capable of making moral decisions and participating actively in ethical life.

Zoroastrian texts support this view by assigning religious and ethical responsibilities to women. The *Shayast-La-Shayast* explicitly states that a woman is fit for priestly duty among women (Shayast La-Shayast, 10.35). Furthermore, the *Sad Dar* declares that important religious obligations apply equally



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to both men and women (Sad Dar, 36.1). Such teachings demonstrate that women are not excluded from religious responsibilities. Instead, they are regarded as capable participants in the moral and spiritual life of the community.

This aspect of Zoroastrian ethics remains particularly relevant in contemporary discussions concerning women's participation in religious institutions. Across many religious traditions, debates continue regarding women's access to leadership positions and their role in religious practice. The recognition of women's religious responsibilities within Zoroastrianism contributes positively to these discussions by affirming their moral and spiritual competence.

The ethical significance of women is further emphasized through the virtues attributed to them. The *Dina-i Mainog-i-Khirad* describes the ideal woman as faithful, wise, respected, virtuous, and capable of contributing to the well-being of family and society (Dina-i Mainog-i-Khirad, 61.1–7). These qualities demonstrate that moral excellence is not viewed as an exclusively masculine characteristic. Women are equally capable of embodying ethical virtues and contributing to the moral development of society.

Contemporary feminist ethics similarly rejects the notion that qualities such as wisdom, leadership, courage, and rationality belong exclusively to men. It argues that such virtues are human qualities rather than gender-specific traits. Zoroastrian ethics supports this perspective by attributing important moral virtues to women and recognizing their capacity for ethical excellence.

The protection of women's dignity is another area in which Zoroastrian ethics reflects concerns that are central to feminist thought. Feminist ethics strongly opposes all forms of violence, exploitation, harassment, and discrimination directed against women. It emphasizes the necessity of protecting women's rights and ensuring their safety within society.

Zoroastrian literature likewise prescribes severe punishments for those who violate the dignity and rights of women. Acts of sexual misconduct and other forms of abuse are regarded as serious moral offenses. Such regulations indicate that the welfare and dignity of women are matters of ethical concern rather than merely private issues. The existence of such protections reflects an understanding that women deserve respect and security within the social order.

This aspect of Zoroastrian ethics possesses considerable contemporary relevance. Despite significant social progress, many societies continue to face challenges related to gender-based violence, harassment, discrimination, and unequal treatment of women. Feminist ethics seeks to address these issues by promoting justice and respect for women's rights. The Zoroastrian emphasis on protecting women's dignity contributes a valuable religious perspective to these ongoing discussions.

At the same time, Zoroastrian ethics emphasizes the responsibility of men to care for and support women. Although modern feminist discussions sometimes question protective models when they imply dependency, the Zoroastrian understanding is primarily ethical in nature. It places moral



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obligations upon men to ensure the welfare, respect, and security of women. When interpreted in this manner, the principle can be understood as promoting responsibility and mutual care rather than domination.

Furthermore, the Zoroastrian emphasis on shared moral responsibility between men and women is particularly relevant in contemporary discussions concerning gender equality. Modern feminist discourse increasingly emphasizes partnership rather than conflict between genders. Social progress is understood as requiring the cooperation of both men and women in creating a just and equitable society. Zoroastrian ethics similarly presents moral life as a shared undertaking in which both genders contribute to the maintenance of righteousness and social harmony.

Therefore, a close examination of Zoroastrian ethics reveals numerous ethical principles that correspond to contemporary feminist concerns. The religion recognizes the equal moral worth of women, affirms their participation in religious and social life, acknowledges their experiences, attributes ethical virtues to them, and seeks to protect their dignity and rights. Although these teachings emerged within an ancient religious context, they continue to possess considerable relevance in contemporary discussions concerning gender equality and social justice.

Consequently, Zoroastrian ethics offers more than a historical account of women's status within a religious tradition. It presents a moral framework that emphasizes equality, dignity, responsibility, and mutual respect. In this respect, the ethical teachings of Zoroastrianism provide valuable insights for contemporary feminist discourse and contribute meaningfully to ongoing efforts to promote a more just and inclusive society.

6. Conclusion and Remark

The foregoing discussion demonstrates that Zoroastrian ethics contains important ethical principles that correspond to the central concerns of both environmental ethics and feminist ethics. In relation to environmental ethics, Zoroastrianism regards the natural world as the sacred creation of Ahura Mazda and emphasizes the responsibility of human beings to preserve its purity and well-being. The protection of earth, water, fire, plants, and animals is not merely a practical necessity but a moral obligation. The religion views pollution, destruction of nature, and negligence towards the environment as actions that disturb the cosmic order established by Ahura Mazda. Through its emphasis on environmental purity, conservation of natural elements, respect for all forms of creation, and human responsibility towards nature, Zoroastrian ethics presents a comprehensive moral outlook that reflects many concerns of contemporary environmental ethics.

Similarly, Zoroastrian ethics reveals significant affinities with feminist ethics. The religion recognizes the moral worth and dignity of women and does not portray them as inferior to men. From the creation narratives to the performance of religious duties and participation in social life, women are presented as active moral agents. The ethical teachings of the tradition acknowledge



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women's responsibilities, virtues, experiences, and rights, while also emphasizing their contribution to the maintenance of moral and social order. The protection of women's dignity and the recognition of their equal moral significance further reflect concerns that are central to feminist ethics.

Although environmental ethics and feminist ethics emerged as distinct academic disciplines in the modern period, many of their fundamental principles can be identified within Zoroastrian ethical thought. The study therefore reveals that Zoroastrianism is not limited to personal religious observances but offers a broader ethical vision concerning humanity's relationship with nature and with one another. The ethical ideals of responsibility, purity, equality, respect, and justice occupy a central place within the tradition and continue to possess philosophical significance. Consequently, Zoroastrian ethics provides an important moral framework through which contemporary ethical issues may be understood and evaluated.

The contemporary world faces numerous ethical challenges arising from environmental degradation and gender inequality. Climate change, environmental pollution, depletion of natural resources, deforestation, and the loss of biodiversity have raised serious concerns regarding humanity's relationship with nature. At the same time, issues such as gender discrimination, violence against women, unequal opportunities, and the marginalization of women's voices continue to be subjects of global concern. These challenges have intensified the search for ethical frameworks capable of promoting both environmental responsibility and social justice.

In this context, the ethical teachings of Zoroastrianism possess considerable contemporary relevance. Its emphasis on the sacredness of nature and the moral duty to preserve the purity of environmental elements encourages a respectful and responsible attitude towards the natural world. The religion's insistence that human beings should protect rather than harm creation offers valuable ethical insights for contemporary discussions on environmental conservation, ecological responsibility, and sustainable development. The Zoroastrian understanding that environmental protection is a moral duty rather than merely an economic or political concern provides an important perspective for addressing present ecological crises.

Likewise, the ethical position accorded to women in Zoroastrianism contributes meaningfully to contemporary discussions on gender equality. By recognizing the dignity, moral agency, and participation of women in religious and social life, the tradition challenges attitudes that seek to subordinate or marginalize women. Its emphasis on equal moral responsibility, respect for women's rights, and protection of their dignity resonates strongly with contemporary efforts to establish a more inclusive and equitable society.

Furthermore, the combined environmental and feminist dimensions of Zoroastrian ethics demonstrate that ethical responsibility extends beyond individual conduct to include concern for both nature and human relationships. The tradition encourages human beings to cultivate attitudes of care,



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respect, justice, and responsibility in all aspects of life. As contemporary societies continue to confront ecological and social challenges, these ethical principles remain highly relevant. Therefore, Zoroastrian ethics offers valuable moral resources for promoting environmental consciousness, gender justice, and a more harmonious relationship between human beings, society, and the natural world.

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