

CHAPTER II

LITERARY REVIEW

In this chapter, the researcher gives explanation about the theoretical framework that was used for analyze the data in chapter four. Furthermore, the researcher divides into two points; first, the researcher explains intrinsic element which was focused on the description of character and characterization and second, the researcher explains the definition of ecological feminism.

2.1 Literature and Eco-feminism

Ecology focused on a field of study that criticizes the practice and discussion of human dominance related to nature. Ecological feminism or eco-feminism is an interdisciplinary movement that expresses a new way of thinking about nature, politics, and spirituality. Eco-feminist theory has provided a critique of domination ontology, where dominators are considered to have a higher position or order than the dominated. In the modern era this ontology has been permitted by thinking tendencies and practices that make living beings to the status of objects, thus ignoring their moral interests and allowing exploitation, abuse and destruction (Warren and Adams in Donovan, 1996: 161). In other word Eco-feminist theory rejects the patriarchal mindset that was previously maintained and states that male domination of women is closely related to environmental destruction.

Eco-feminists claim that traditional male-centered approaches included oppression and domination of woman are applied in patriarchal practices and literary work related to environment. In the early 1970s eco-feminism emerged in United States, caused by some women were disappointed with the main environmental movement and try to build awareness among feminists about environmental issues. Previously feminists saw it as an important role to reduce differences between men and women, but ecologists began investigating the way women think about nature throughout history. Scientists from various fields, from science to anthropology, sociology, history, and

politics began to criticize traditional attitudes toward the environment from a feminist point of view. In the 1990s, emerged a new field of study called eco-criticism, an earth-centered approach to literary studies. Eco-criticism studies the relationship between literature and the physical environment, questioning how nature is portrayed in literary works. As stated by Glotfelty in her book that eco-criticism is the study of the relationship between literature and the physical environment (1996, xviii). It can be said that what seems to be a global environmental crisis that is getting deeper makes eco-critics need to pay attention to environmental issues, in particular by paying attention to how literature influences human behavior towards nature.

Literary criticism and eco-feminist culture are expected to foster the development of a type of meditative attention seen in examples of literary practices by several female writers such as Dorothy Wordsworth, Sarah Orne Jewett, and Clarice Lispector with expectations a revival of literal reality, interpreted as a spiritual presence, will motivate people to treat the natural world, including animals, as a "bio-spiritual" reality that deserves sacramental appreciation (Kowalski in Donovan, 1996: 176). In other words eco-feminist criticism also considers literature, as a medium to help reawaken, as a medium of revealing existence, and not a mechanism for its domination.

Based on Donovan's statement (1996: 162) the form of domination has included western social practices, including literary institutions and literary criticism. She tries to explore the nature of this domination and proposes the possibility of literary practices and eco-feminist culture in which the texts are rearranged as vehicles for the disclosure of existence, not as a mechanism for its elimination. Thus it is hoped that these texts can help to reconstitute the "object" of discourse as "subject".

Eco-feminist literary criticism is mixed criticism, a combination of ecological or environmental criticism and feminist literary criticism. One of the main projects of eco-feminist literary critics is the analysis of the construction of natural culture, which also includes the analysis of language, desire, knowledge and power (Legler in Warren, 1997: 227). In other words, this criticism offers a unique combination of literary and philosophical

perspectives that provide literary and cultural criticism as a special lens in which they can investigate the ways of nature is represented in literature and the way natural representation is related to the representation of gender, race, class, and sexuality. It can be concluded that eco-feminist literary criticism is equally concerned with the depiction of nature; it emphasizes how traditional representations often see land as innocent, female, and ready for exploitation in a literature.

2.2 Intrinsic Element

The intrinsic elements of literature consist of several kinds, which are related to the characters, settings, themes, storyline or plot, and point of view. These intrinsic elements are the central point where the story being presented. Each element has a role in building a story. They are elements of story-builders which cannot stand on their own. They must be related to each other. So, these elements are very important in building a good story. Here the author focuses on one form of elements, it is characters.

2.2.1 Character

Character is one part of intrinsic element in literary works. Characters play and hold an important role in a literary work. As stated by Taylor (1981: 62) that the presentation of characters plays an important role in determining any conflict or event that builds a story. Can be said, there will be no story when no character is formed. Characters are people who play in a story. Character is a fictitious person or representation of someone who acts, appears or to as playing a part in literary work (Mays, 2017: 219).

Characters can be a person, an animal or even non-human creature present in the story. All characters at least must have some human qualities, such as the ability to think, feel pain, or fall in love. They are the main players in the story. The readers will find characters easier in a story, because characters have certain qualities such as moral and

intellectual qualities that distinguish one from another, as Abrams stated in *A Glossary of Literary Terms*:

Characters are people who are represented in dramatic or narrative work, interpreted by readers as being endowed with certain moral, intellectual, and emotional qualities with conclusions from what people say and their typical ways of saying it and from what they do (Abrams, 2009: 42).

The statement above implies that the characteristics of each character can be observed through their dialogue or actions. So, the readers can draw conclusion of the character's moral, personalities and emotional intelligence through both their utterances and action in the story.

2.2.2 Characterization

Characterization is the way of the story writer describes and explains the details of the character in a story. Characterization of characters by the story writer can be done with two techniques, namely direct and indirect characterization. In direct characterization, the story writer portrays the character directly, it is beginning with the introduction of a character with its obvious appearance and then followed by character recognition, in which the story writer often speaks about its behavior. Whereas for indirect characterization the story writer describes the character implicitly, at this stage the character expresses his or her opinion and engages in dialogue with the other characters so that the readers must infer the personality of the character by them self (Abrams, 2009: 43). In other word, using characterization will make the reader easily recognize the personality possessed by each character.

Based on the explanation above, characteristic can be regarded as a trait of each character in a story. In this sub chapter explains relating to characteristics they are leadership, ambitious, and courageous.

2.2.2.1 Leadership

Leadership has different meanings for different people and in different situations. It means that leadership has a lot of different meanings. One of its definition is a certain type of power relationship which characterized by the presence of one group that has the right to determine the behavior or activity for another group (Janda, 1960: 358). The other definition as stated by Bass (in Gini and Green, 2013: 5) “Leadership is a power-laden, value-based and ethically driven relationship between leaders and followers who share a common vision and accomplish real changes that reflect their mutual purpose and goals”. Based on the statement above, it can be conclude that leader is individual who has the right to determine vision, mission and strategies for achieve organization’s goals.

Socrates argued that character is the element of leadership, the character in question is including intelligence, setting, motivation, and training (in Gini and Green, 2013: 23). According to the argument above it can be said that the essence of leadership is about character: in particular, a character that is tailored to the responsibility to others. The type of character that always tries to do the right thing, for the right reason and done intentionally.

2.2.2.2 Ambitious

The general definition of ambitious is a strong desire to do or achieve something, usually requires determination and hard work. According to King (2013: 8) ambitious is a strong desire for rank, fame or power; desire to achieve certain goals; desire for activity or business. Based on An Homilie against Wylfull Disobedience and Rebellion (King, 2013: 10) identifies ambition as one of the main causes of human rebellion.

From the definition above, it can be concluded that ambitious is characteristic or desire that owned by someone to achieve something or will, but in this case refers to a positive desire. Thus, there are some characteristics of ambition, that is, there are goals or aspirations to be achieved and there are efforts of people who have the ambition.

2.2.2.3 Courageous

Some scholars have argued how to define courage. Courage is associated with all the actions done at self-sacrifice for something greater than self-interest (McCain & Salter in Rate, 2007: 80). But, in general courage is the quality shown by someone who decides to do something difficult or dangerous. At the same time, some scholars also determining courage in terms of human virtues and excellence such as brave, persistence, integrity, and vitality, positive psychology movements seek to see courage through the lens of experience in the form of positive things (Peterson et.al in Rate, 2007: 81). While Klein and Napier (in Rate, 2007: 82) describe courage into five traits: directness (speaking and hearing truth), goals (pursuing a noble and courageous purpose), firmness (creating discipline and making them endure), risks (empowering, trusting, and investing in relationships), and (inspiring optimism, passion, and promise).

2.3 Eco-feminism

Woman and nature have some similarities. Nature organically seems as a benevolent female or nurturing mother, as someone who freely and generously gave her bounty to their children (Tong, 2009:240). Woman gave birth to her children while nature gave birth to plants and animals. When children betray their mother they will get consequences of their actions or they will get karma, just like mother, nature can give blessing to human beings, but when human

betray nature they will get a disaster, it can cause danger and hardship for human, such as hurricane, volcanoes, floods, fires, famines, diseases and death. So, woman and nature need to be protected, care, and loved.

Eco-feminism also called ecological feminism, divided into two important ideas: ecology and feminism. The word “ecology” was first used by the German Biologist Ernest Haeckel in 1866, ultimately derived from the Greek *oikos* and *logos*. “Oikos” meaning home, clearly indication that home means a place for all living creatures, while “Logos” is a field which studies the relationship between human and the environment. Feminism is study which help to understand the oppression or subordination of woman in all form, racism, classism, heterosexism, ageism, anti-Semitism, ethnocentrism (Warren, 1997:4).

Eco-feminism or ecological feminism is a branch of feminism theory that examines the connection between woman and nature. The term eco-feminism first appeared in 1974, it was coined by French feminist Françoise d’Eaubonne. Since the beginning of patriarchy, some eco-feminists understand that women around the world are also treated like 'nature', without rationality, their bodies functioning in the same instinctive manner as other mammals. Like nature they can be oppressed, exploited and controlled by man.

The birth of eco-feminism is based on a view of the natural difference between nature with men and women with men as in the following quotation:

“The first distinguishes humans from nature on the grounds of some alleged quality such as possession of an immortal soul or rationality, and then assumes that this distinction confers superiority upon humans. The second distinguishes men from women on the grounds of some alleged quality such as larger brain size, and then assumes that this distinction confers superiority upon men (Garrard, 2004: 23)”.

Based on these quotations, Eco-feminism sees there is logic of domination of both and it making an association between women and nature while men are associated with culture. This is reaffirmed by Garrard:

“Women have been associated with nature, the material, the emotional, and the particular, while men have been associated with culture, the nonmaterial, the rational, and the abstract (Garrard, 2004: 23)”.

The quotation above explicitly explains that women associated with nature, emotions and irrationality which automatically contradict with men who are associated with culture, reason, and rationality.

According to an eco-feminist, Karen J Warren (in Tong, 2009: 250) said that our society is shaped by values, beliefs, behavioral education that uses a patriarchal framework, where there is justification of the relationship of domination and subordination, oppression of women by man. She added, the framework goes as follows: (1) ways of thinking with hierarchical values, for example, "up-down" ways of thinking that place value, prestige, status as "up" and others as "down"; (2) dualism, for example being oppositional (not complementary), exclusive (not inclusive), status and prestige are the basis of this dualism, dualism which gives value to "reason", "ratio", "male" and not to "body" "Emotional" and "female"; and (3) emphasis on logic and domination, for example, the structure of argumentation that justifies subordination. It means that hierarchical, dualistic, and oppressive ways of thinking are masculine ways of thinking that have threatened woman's safety and nature. Warren stated (in Tong, 2009: 238) in fact, women are always "naturalized" or "feminized". She asserted, women are "naturalized" when associated with animals for example, chickens, cats, and snakes. Meanwhile women are "feminized" are related with activities such as being raped, penetrated, cultivated, exploited, and controlled. These words also words used in showing activities related to nature. For example land cultivated, earth being controlled, forest being raped, mined and exploited. Based on the explanation above, it can be said that woman and nature have symbolic similarities because they are both oppressed by masculine characteristics.

Based on Val Plumber, the existence of a binary opposition that led to the oppression is due to the existence of alienated differentiation and denied dependency, especially in western culture which assumes that humans are not only distinguished from nature, but also "against" or contrary to nature in ways that resulting in man being superior to nature (Garrard, 2004: 25). Plumber refers to this as hyper separation between human and nature and

human with animals thus raising the relationship between superior and inferior.

Eco-feminists observe the various ways in which people oppress each other, but this theorist also focuses on human domination of the planet in which they live, or nature. Through this idea, eco-feminist seeks to provide an understanding about all of form human oppression and nature by showing the involvement of woman in whole ecosystem. Because women are culturally bound to nature, eco-feminists argue that there is a conceptual, symbolic, and linguistic relationship between feminist and ecological issues (Tong, 2009: 237).

According to d'Eaubonne in her book, she argues that there is a direct connection between the oppression of women and the oppression of nature. She adds the explanation that the liberation of someone cannot be done regardless of the other liberation, it means that these two things cannot be separated (Tong, 2009: 242). After d'Eaubonne's coined her idea, Warren supported this idea by specified four terms of eco-feminism, such as:

“(1) There are important connections between the oppression of women and the oppression of nature; (2) understanding the nature of these connections is necessary to any adequate understanding of the oppression of women and the oppression of nature; (3) feminist theory and practice must include an ecological perspective; and (4) solutions to ecological problems must include a feminist perspective (Tong, 2009: 242).”

Eco-feminism is seen as theory of domination. Some popular eco-feminists like Karen J. Warren, and Val Plumwood, focus on the relationship between women and the natural world in assumption that these two are interconnected. They speak of the oppression and exploitation of women associated with the oppression and exploitation of nature. The French writer Françoise d'Eaubonne believed as the first person who coined the term eco-feminism, in her book specifically discusses the relationships between women and nature. Other eco-feminist like Greta Gaard asserts the main factor that causes issues concerning on women and nature is male domination. This idea was supported by Plumwood, In general humans see themselves superior to the natural environment and patriarchal culture is seen as the villain behind the

ecological crisis (Plumwood, 1993: 11). So, man is often seen as superior to woman in societies, culture is often considered superior to nature.

Based on the explanation above, the researcher chose theory of Karen J Warren for this research. Because the researcher thinks the theory of Karen J Warren is theory that could interpret Ecological feminism issues in Moana's screenplay.

2.3.1 Man and Woman

In the view of male domination, both exploited and oppressed women will be marginalized, because they are considered inferior to men. Therefore, they have no rights to express their opinions. Because the status of men is considered superior to nature and women, so they become the only dominator and ruler in society. As a result, woman has no right to express her opinion.

According to Plumwood (1993: 20) the dominant tradition that links men as culture and women as nature, and the dichotomy between men as strong and wild and women as domesticated and domestic both have the effect of affirming the power of male domination. Male domination community never regards woman as independent women who have their own needs and ideas. Whether true or false, woman has no right rebelling against man because man is always at the core of the whole dominant male community. These characteristics of man create a superior position for male and allow them to dominate woman. Thus, in this community, man is allowed to rules and makes woman as their subordinate.

2.3.2 Man and Nature

In the point of view eco-feminist nature also dominates by man. Warren argues that eco-feminist sees there is an important connection between how one treats women, colored people, and the poor and how one treats a non-human natural environment. Warren describes non-human natural environment include animal, plant and land. Eco-

feminist states that nature refers to animal, plant, and ecosystem include among those who or that have been exploited and dominated (Warren, 2000: 1).

According to Susan Prentice in Merchant (2005: 204) man's treatment toward planet earth is contrast with woman's treatment, what man do to the planet earth is bad. Moreover Merchant added (2005: 208) nature is an active subject and not a passive object. Therefore, man should not behave to be dominant toward nature and human being must maintain a sustainable relationship with it.

2.3.3 Woman and Nature

Woman often links with nature. Nature is also represented in the metaphor in ecology, namely "Mother Earth" and "Mother Gaia" reflects the thought of nature as a woman who is pure, ideal, loving, and willing to risk her life (Gaard, 1993:223). Because the role of women is equated with the role of Mother Earth or Mother Gaia, so that it can be said that between women and nature has a privilege relationship compared to the relationship between men and nature.

Merchants view the relationship of women and nature through the ethics of partnership (2005: 196-197). Just like human partners, where regardless of sex, race or class must give each other space and concern to grow and develop without domination by one side. So humans must give nature space, time and care to grow and develop. When considering nature as a partner, it enables the creation of a compassionate relationship between the two of them. It enables woman and nature to build a harmonious world where both of them can relate to one another and interact.

Based on male dominate community, woman and nature have same subordination characteristics such as passive and life giving which make them vulnerable to male domination. Therefore eco-feminist offers solution, claiming that both of them can be liberated from male dominate community (Ruether in Tong, 2009: 238). In other word,

woman and nature must be reunites together; they have to help each other in order to escape from male domination.

2.4 Previous Study

The first previous study is “Deconstruction of Characters in Moana Movie”, this study written by Fitrah Ardini AM a student of Universitas Islam Negeri Alauddin Makasar in 2017. This study discussed about the deconstruction of character which aimed to deconstruct a binary opposition between the main character and minor character in Moana movie. This study uses Derrida’s theory of deconstruction. The finding of this study is the character could not be categorized into the main and minor. Every character has the same roles in building the story in that Movie. The similarity between this previous study and this research is both uses Moana as the object of the research, but the focus and theory used is different.

The second previous study is “Patriarchal Viewpoint on Women and Nature: An Eco-feminist Reading on Dan Brown’s *Inferno*”, this study conducted by Atyaka Laksmitarukmi, student of Sanata Dharma University Yogyakarta, 2017. This study is focus on exploring equal position between women and nature as the feminine in patriarchal viewpoint as well as to investigate how the masculine treats the feminine. This study shows that there are several aspects connect the equal position between women and nature as the feminine in patriarchal viewpoint, which are the oppression by the masculine and the shared values linked with ‘feminine’ such as reproducing, nurturing, and caring. Furthermore, the masculine’s attitude which controls and dominates over others affects the internalization of patriarchal mindset in society. The similarity among these studies is both discuss about woman and nature, but the previous study discusses the equality of woman and nature through patriarchal view. While this research focuses on the relationship between man, woman and nature through eco-feminism view.

The third previous study is “A Study of Eco-feminism in the Novel Mistress of Spices”, this study written by Dr. Ratna Rao from Nirma University India, 2016. This study is focused on the study of eco-feminism in

the novel. This study shows that the author of the novel uses natural elements that used as setting in the novel, she uses underwater life, island and ocean as the integral part of setting in the novel and serpents, Sampatti's fire as characters in the work. The similarity among these studies is both use theory of eco-feminism. While the difference of this previous study discusses the elements of eco-feminism in the novel, but this research discusses about eco-feminism issue that reflected in screenplay.