

Representation of Ecofeminism in Collections of Children's Stories by Children's Writers

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Abstract. The purpose of this study is to describe ecofeminism representation in a collection of children's stories. Women and nature have symbolic similarities because they are both oppressed by masculine characteristics. The source of this research data is a collection of children's stories by children's writers published by the Ministry of Education and Culture. The research data was obtained by reading a collection of children's stories over and over again, recorded, and classified according to the focus category of research related to the problem of ecofeminism. Data were analyzed using a framework of feminist literary criticism. The results of the study indicate that there is an eco-feminist representation in the short story entitled "mencari ujung pelangi". Significant comparison was found in the form of expression (3: 0), action (8: 3), and the expression (4: 0) between feminine and masculine as a repositioning of ecophysists. In this analysis it is proven that women's gender is more concerned with the natural environment, has more responsibility for preserving nature and its balance (ecofeminis). Women have more involvement than men in jobs to sustain life projected with concern for environmental conditions of pollution both on mountains, lakes, garbage disposal, and tree felling. Not only that, the actions of female leaders to remind security to stop the damage that has caused lake water pollution and flooding are manifestations of concern for ecology.

Keywords: ecofeminism, gender, collection of children's stories, representation.

1 Introduction

Gender is a difference based on culture, men and women are distinguished according to their roles constructed by local culture related to the role, character, position, and position in the community [1]. The main meaning of gender in psychology is difference. A big difference is called alpha bias, different contrasting experiences of men and women. Minimizing differences in beta bias, approaches that emphasize male and female equality [2]. Gender differences turned out to give birth to various injustices, even gender injustice was also caused by the presence of gender bias based on the knowledge of people who have a tendency to be gender inequitable. Important gender is questionable because gender differences have given rise to a form of social injustice in society and harm to one sex (feminine) [3]. Women are said to be representations of ecophysical spirituality [4]. The socio-cultural culture places women in the second class, women are more dominated by men. In fact [5] states that even in literature, both historically and traditionally, prioritize the nature and characteristics of maleness compared to

the characteristics of femininity. Illustrated by the story of a very beautiful princess who is still passive and waiting to be immediately picked up by her savior, a man who (will) become her husband (eg, Cinderella story). Descriptions by means of similar stereotypes violate the principles of justice and humanity that are believed by feminists [5] [6].

Ecofeminism has a multi-layered history in conceptualizing the relations between gender and nature aimed at facing environmental challenges [7]. Ecofeminism is a gender-oriented ecology introduced by Francoise d'Eaubonne in his book *Le Feminisme ou la Mort* (feminism or death) in 1974. It is stated in the book that women and ecological problems are associated multidimensionally [8] [6] and [9]. Ecofeminism actually not only links women and the environment, but also links women to spirituality. According to [6] ecofeminism is a new term for the old ideas that grew out of various women's movements towards the environment in the late 1970s and early 1980s. The term is well-known when there are protests against opposition to environmental destruction that triggers environmental disasters. This terminology was raised again by Shiva and Mies as a form of criticism of the process of globalization in the name of modernization for public welfare, but the practice is the suppression and control of humans and natural resources for capital accumulation.

This is because women are always connected with nature, so conceptually, symbolically and linguistically there is a link between feminist and ecological issues. Women are always associated with nature, conceptually, that is, in the concept of society, shaped by values, beliefs, education, behavior that uses a patriarchal framework, namely there is a justification of the relationship of domination and subordination (oppression of women by men). Warren [13] convincingly that hierarchical, dualistic, and oppressive thinking is a masculine way of thinking that threatens women and nature [13].

Women are associated with nature in a symbol that is seen in the parable of women who are always "natural" or "feminized". The purpose of "nature" of women is associated with nature, for example "rice fields or forests" and "femininity when said to be" cultivated "," mastered "," deforested "," rejuvenated "," and so on. The words "worked", "mastered", "deforested", "rejuvenated", and so on are words that are used to show activities related to nature. "Cultivated rice fields", "controlled forests", "deforested forests", "raped forests", "rejuvenated forests", and so on. Meanwhile the community is also no stranger to the phrase "the girl is worked in turns", "the woman is already in the power of men", "the little boy was raped by his uncle", roses, jasmine, flowers are used as a substitute for girls, and much more. So it is very clear when it is said that women (feminine) and nature (eco) have symbolic similarities and are linguistically (bunga desa, si Mawar, si Melati, Bunga, Bunga merkah, Delima, anggur, bulan dibelah dua, bulan sabi, and etc) because they are both oppressed by masculine people.

On the other hand feminists must be aware of the relationship between women and nature, which does not mean oppression, but to realize the existence of an unfair power relationship with a model of domination relations in environmental discourse that is exactly the same as women's discourse. Feminists were also asked not to interpret the characteristics of women with nature which weakened women, for example by saying that because women are characteristic of nature, they must be nurses, carers, and protect / preserve nature. Of course this thing is defined because of the nature of women and not because of consciousness. If women are returned to nature, it will lead to injustice in the relations of society. Ecofeminists do not want to return women to arguments based on feminist consciousness (the existence of oppressive relations in environmental discourse). Literary texts including short stories are explanations of historical, cultural, linguistic, ontological, and cosmological facts of a

particular society. Literature is considered a literary media in documenting their experiences and experiences of others [14]. The contradictory process between humans and nature often ends with tragedy and nature becomes a human enemy. The relationship between humans and nature is a problem of ecological imbalances and this is a global problem [15]. Through short stories we can enhance our imagination, emotional, intellectual, social sense, ethical and religious sense. [16] Ecofeminis, women's care for the environment in this collection of stories will be explored through texts, not readers [9] and analyzed using a framework of criticism feminist literature [17].

2 Method

The approach of this research is qualitative research in a literary perspective, namely research that gives space to researchers to describe literature and interpret the meaning of data and facts that exist contextually. Descriptive methods are used to solve or answer problems that are being faced in the current situation or actual problems by collecting, compiling, classifying, analyzing, and interpreting. Data in the form of words contained in short stories that show actions, expressions, or expressions of feminism (ecofeminism).

3 Discussion

Ecofeminism is a practical movement for social change that arises from the struggle of women to defend themselves, their families, and their communities. This struggle was launched against “maldevelopment” and environmental degradation caused by patriarchal society, multinational companies, and global capitalism. This is done to balance the environment, community hierarchy, continuation of indigenous culture, and economic value and sustainable programs. The foundation of ecofeminism's existence is resistance, vision, criticism, and heuristics. [10]. Ecofeminism is an injustice towards women in society. The injustice of women in this environment departs from the understanding of the injustices committed by humans towards non-humans or nature. Environmental ethics is found when awareness of environmental crisis arises. Environmental concerns and related universe problems affect people around the world. [11] If nature is severely damaged there will be no food source, this will lead to starvation and deaths of millions of people and chaos and crime will definitely increase. As in the “Little Ones” short story by Mahasweta Devi in a journal written by Loganayaki, G and Krisnamurthy in 2017. The world is experiencing an ecological disaster and ironically, the human is the culprit. Deforestation that occurs in the hills and surrounding areas has resulted in leopards and other animals coming down to residential settlements. [12] Also included in short stories by Kalyana Adzhara entitled Mencari Ujung Pelangi, environmental care is not only done by adults, but also influence this little writer. In his short story, environmental damage (flooding) and lake water pollution are caused by a handful of people. The forest which was originally full of trees has now turned into a large factory, trees have been cut down. The lake which was originally clear, turned black, dirty, and full of garbage, and stank.

The collection of children's stories (the 10 best manuscripts for writing children's stories - UMCA 2015) studied included (1) Mencari Ujung Pelangi karya Kalyana Adzhara; (2) Harga Sebuah Kejujuran karya Bintang Nurul Hidayati; (3) Mukena untuk Ibu karya Gita Mawadah Yulianna; (4) Seorang Ibu dari Warung Kecil karya Shofiyyah Lukman; (5) Sahabat dari Senja karya Pandan Raditya Arundhati Satya; (6) Putri Salju dan Satu Kurcaci karya Khansa Tabina Khairunissa; (7) Motor Butut Kesayangan Eyang karya Aflahchintya Azka Ardhana; (8) Moni yang Malang karya Reyfasha Zahara Suharmoko; (9) Belajar di Candi Jago karya Al Uyuna

Galuh Cantika; dan (10) Kue Pukis untuk Nenek karya Princeyla Aughea [18]. Among the 10 children's story texts that are very dominant ecofeminis is a short story entitled mencari Ujung Pelangi by Kalyana Adzhara. Alfi (feminine) figure is portrayed as a 9-year-old little girl who is generally a friend of her age just playing around, but not so. Alfi in the story is described as a very brave girl [19] and cares about the environment. Alfi was very angry at the factory guard security guard who had damaged the ecology around the forest and the lake. Although Alfi went to the location of the forest and the lake with his male friend, but in the story it was described that Alfi was more dominant in criticizing the damaged forest and lake environment than his classmate named Ferdi (masculine). The following is a sentence table that shows / illustrates the comparison of concern for the environment between feminine and masculine. As proof that women are closer / caring about nature than masculine.

Here are several types of indicators including: Stochastic, MACD and Bollinger Bands [1], Moving Avarage [2], and Relative Strength Index (RSI) [3]. This research will use a new indicator developed by Ahmar [4] i.e. Sutte Indicator (SUTTE). Sutte Indicator is technical indicators developed by considering the stock price at the time of opening, closing, highest and lowest. Sutte Indicator will form two graphs that show stocks when looking for suitable stock buy and when to sell. This graph is intended to provide a signal to investors to get maximum profit with minimal losses. In predicting stock, Sutte indicators will be compared with other technical analysis is Simple Moving Average (SMA) dan Moving Average Convergence/Divergence (MACD). The formula SUTTE, SMA and MACD are presented in table 1.

Table 1. Representation of Ecophemists in Children's Stories
Mencari Ujung Pelangi karya Kalyana Adzhara

| characters | expression/action / ecofeminism phrase |
|------------|--|
| Alfi | But really I'm surprised. Everything has changed. |
| | <i>Geez, how many years have I not been to this place? It turns out that this place is no longer a forest.</i> |
| | <i>I was shocked to see the scenery in front of me. This forest is now replaced by a large factory. The trees are cut down, leaving only a few trees that are lucky to survive. Smoke billowed towards the sky from the factory chimney.</i> |
| | <i>Really surprised. I saw the lake that was once clear, now black.</i> |
| | <i>I was disgusted by the dirty lake. The whole lake is filled with rubbish. The stench spread everywhere.</i> |
| | I still don't budge. |
| | I looked at the security guard angrily. "It is you who make me angry. Why are all the trees here cut down?" "I glared back. |
| | "Why are the trees here cut down?" I asked again |
| | "Did you see the smoke there? Do you see waste and garbage in this lake? Did you see the rotten water? How come you have the heart. It used to be a forest, and the lake is very clear! " |
| | Do you have permission to set up a factory here? " |
| | "Not a permit from the government, sir, but our permission, residents here. We take care of this forest from the past. "I don't want to lose. |
| Ferdie | I saw ferdi covered his nose with the collar of the shirt he was wearing. |
| | <i>Ferdi pulled my hand hard.</i> |
| | <i>He almost cried. "Let's just go! It's useless to go against security guards. "</i> |

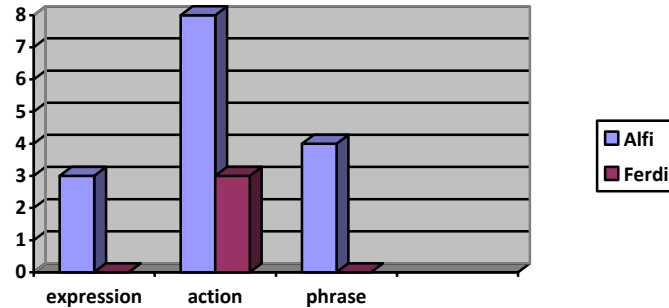


Fig 1. Graph Comparison of Expressions, Actions, and Expressions of Ecophemists

The data in figure 1 shown that the expression / action / expression of eco-feminism is contained in the children's story by Kalyana Adzhara with the title mencari Ujung Pelangi. Based on the data, there are three (3) expressions (really I'm surprised, shocked, and really surprised); seven (8) actions (unmoved, disgusted, angrily, glaring, again asking, you see smoke there !, you see waste and garbage in this lake! You see the rotten water!) and three (3) expressions (4) (How come you have the heart, you already have permission, Not a permit from the government, I do not want to lose) What Alfi revealed as figures of little girl (feminine) and Ferdi as masculine figures only found three (3) actions closed his nose, pulled my hand, and almost cried) as a manifestation of the ecofeminism contained in this collection of short stories.

As a social movement, eco-feminism is a response to the ecological crisis as well as a critique of the development approach that does not pay attention to ecological sustainability while marginalizing one of the human entities in it, namely women. Ecofeminism is a dialectic that moves in the area of concepts (theory) and practice to solve problems of crisis of human relations, as well as relations with nature. The aim of eco-feminism is to achieve a change in the system and structure of society that places humans, men and women, and nature, into an integral holistic unit. Therefore, economic justice and social justice, gender equality, the environment, are interconnected and important for peace.

What is done by the character of a little girl (Kalyana Adzhara) in a short story entitled mencari Ujung Pelangi is not much different from what is done by women in the world, Women's Resistance as a form of responsibility to maintain and protect existing natural resources and stop environmental destruction. This is according to what was stated [20] in his article that in Germany a women's movement emerged against and rejected the plan to use atomic power; in the Himalaya Chipko women resisted environmental destruction due to logging; Green Belt activist movement in Kenya; and in Japan women's struggle against food pollution due to chemical stimulation, commercial agricultural networks, and consumer-producers to meet their own needs; in Ecuador the movement of poor women to save forests as a food source for fish and shrimp; in the South countries the struggle of thousands of women to demand better water management and distribution, land conservation, land use, and care for their livelihoods (eg forests, fuel, and animal / animal feed) against industrial interests.

4 Conclusion

Concern for the environment is more predominantly carried out by women (feminine) than by men (masculine) which is proven by the comparison of the following data: expression 3: 0; action 8: 3, and the expression 4: 0. from the sentence revealed by the character in addressing the environmental damage that occurred in the forest and the lake in a children's story entitled Mencari Ujung Pelangi by Kalyana Adzhara. This small sample can be used as a proof that women even though they are young (9 years old) have a big concern for the environment (eco-feminism). This is also evidence that there is a connection between women and nature as stated by Eisler that ecophenimism is a unique social movement and has a strong ideology in challenging economic growth that does not pay attention to ecosystem sustainability.

In the short story, female leaders have demonstrated their struggle in preserving the environment in the form of anger to security officers as representatives of those who exploit the forest, which caused the lake which had clear water to become cloudy and smelly, even the deforestation that caused flooding. as members of the community to express their opinions through their writing as exemplary things at least for their age.

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