



UNIVERSITAS
SANATA DHARMA
Y O G Y A K A R T A



CONFERENCE BOOK

The 7th Literary Studies Conference

Rethinking Environmental Issues through Literature, Language, Culture, and Education

9-10 October 2019

Venue:

Koendjono Room, Fourth Floor
Main Building, Universitas Sanata Dharma
Jalan Affandi, Yogyakarta 55281

Hosted by

English Letters Department,
Graduate Program in English Language Studies
Universitas Sanata Dharma, Yogyakarta



in cooperation with
Ateneo de Manila University,
the Philippines

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THE 7th LITERARY STUDIES CONFERENCE

“Rethinking Environmental Issues
through Literature, Language, Culture, and Education”

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Hosted by

▪ English Letters Department

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Universitas Sanata Dharma, Yogyakarta, Indonesia

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Ateneo de Manila University, Philippines



Universitas Sanata Dharma
Yogyakarta, Indonesia

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Greetings from the Chair

Ecocriticism is initially a study to see the relationship between literature and the environment. To some extent, ecocriticism, which first emerged during the environmental movement in 1980s with the publication of Carson' *Silent Spring*, has become, as Glotfelty (1996) puts it, "an earth-centered approach" which believes that "human culture is connected to the physical world, affecting it and affected by it". The environmental crisis we are now facing is by all means a crisis of consciousness, a challenge to our generation as we are now perceiving that our environment is, slowly but surely, degrading and depraving, affecting our life and all living beings on planet Earth. Our generation has inevitably been given a mammoth task of halting the destruction, and eventually reversing the damage.

Humanity has to assume the responsibility of preserving the nature, and be united shoulder to shoulder to deaccelerate the decline. It is with this very issue on our mind that the 7th Literary Studies Conference "Rethinking Environmental Issues through Literature, Language, Culture, and Education" was conceived, and today it comes into being. The environmental crisis must be addressed comprehensively and globally by all humanity, including us, the literary scholars. The 67 papers on environmental concerns seen from literature, language, culture, and education are expected to enrich our repertoire on ecocritism research and to ease the pain Mother Earth is now experiencing.

The Committee would like to express its gratitude to the plenary speakers, the parallel presenters, and all the participants for their effort to come all the way to Universitas Sanata Dharma to share their thoughts and concerns on the ecocriticism and environmental issues.

Have a fruitful conference, and enjoy Yogyakarta's blazing heat!

Yogyakarta, 1 October 2019

Harris Hermansyah Setiajid
Conference Committee, Chair

Welcome Note from the President



On behalf of Sanata Dharma University, I feel honored to welcome all speakers and participants of The 7th Literary Studies Conference (LSC). I also would like to extend my warmest regards to all of you. Let us first thank Almighty God for the grace we have received in preparing this conference. I do hope this conference facilitates an effective means to strengthen our role and improve our knowledge contribution as lecturers or researchers. I also wish that The 7th LSC conference facilitates a fruitful sharing and exchange of ideas related to the conference's theme on 'Rethinking Environmental Issues through Literature, Language, Culture, and Education'

Sanata Dharma University appreciates and supports this conference especially when it takes its theme on 'Environmental Issues.' As a Jesuit University Sanata Dharma strongly supports the so-called Universal Apostolic Preferences (UAPs). These preferences function as a guideline as well as an orientation established by the Society of Jesus for 2019 to 2029. UAPs deal with 4 big concerns of the Society namely: *to show the way to God through discernment and the Spiritual Exercises; to walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice; to accompany young people in the creation of a hope-filled future; to collaborate in the care of our Common Home.* The conference amplifies at least one of these UAPs and becomes a good opportunity to strengthen our commitment to support them academically.

Therefore, I position this conference as an appropriate and a timely response to the civilization's call to all of us in embracing one of the most crucial global problems that will affect millions of people, whom mostly are the poor. I do hope the conference becomes a good avenue not only to discuss our research findings but also to facilitate a fruitful dialogue in which sharing knowledge, values and awareness on 'environmental issues' takes place with joy and respect to each other. It is through such an orientation that we can proactively contribute to solve our urgent global problem. May the conference be successful and enjoyable, for God Almighty always bless our efforts. Thank you.

Johanes Eka Priyatma, M.Sc., Ph.D.
Universitas Sanata Dharma, President



Conference Schedule
The 7th Literary Studies Conference
“Rethinking Environmental Issues
through Literature, Language, Culture, and Education”
9 -10 October 2019
Universitas Sanata Dharma, Yogyakarta, Indonesia

Day 1 (9 October 2019)

07.30-08.00	Registration	Hall Admin Building 4 th Floor
08.00-08.10	Opening Ceremony Greetings from the Committee	Koendjono Room Admin Building 4 th Floor
08.10-08.40	Launching Special Issue of UNITAS Journal A Tribute to Dr. F.X. Siswadi (†)	Koendjono Room Admin Building 4 th Floor
08.40-08.50	Welcome Note from the President	Koendjono Room Admin Building 4 th Floor
08.50-09.00	Cultural Performance: <i>Gabor</i> Dance	Koendjono Room Admin Building 4 th Floor
09.00-09.10	Photo Session	Koendjono Room Admin Building 4 th Floor
09.10-09.30	Coffee/Tea Break	Hall Admin Building 4 th Floor

Time	Session	Speaker	Topic	Venue
09.30-11.00	Plenary 1	Dr. Chitra Shankaran (National University of Singapore) Chair: Paulus Sarwoto, Ph.D.	Feminized Rivers, History and Myth in South and Southeast Asian Women’s Fiction	Koendjono Room Admin Building 4 th Floor
11.00-12.30	Plenary 2	Dra. Novita Dewi, M.S., M.A.(Hons.), Ph.D. (Universitas Sanata Dharma Yogyakarta, Indonesia) Chair: Dr. Gabriel Fajar Sasmita Aji, M.Hum.	Celebration of Life, Nature, and Literature: Ecohumanism in Language and Literature Teaching	Koendjono Room Admin Building 4 th Floor
12.30-13.30	Lunch & Prayer			Hall & Prayer Room Admin Building 4 th Floor
13.30-15.00	Plenary 3	Elga Andriana, Ph.D. (Principal of Sekolah TUMBUH, Yogyakarta) Chair: Dr. Tatang Iskarna	Growing Plants is like Growing Your Own Kids: Engaging Children’s Voices in Environmental Education Program	Koendjono Room Admin Building 4 th Floor
15.00-16.00	Business Meeting			Kadarman Room Admin Building 4 th Floor



Conference Schedule
The 7th Literary Studies Conference
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Day 2 (10 October 2019)

07.30-08.30	Registration	Hall F. Sastra Building 3 th Floor
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Time	Session	Speaker	Topic	Venue
08.30-10.00	Parallel 1A Chair: Nathaniel Alvino	Nuruddin Al Akbar	Nationalist Environmentalism: Exploring the Thoughts of Mas Mansur	Room S301 F. Sastra Building 3th Floor
		Heri Priyatmoko, Silverio R.L Aji Sampurna, Hb. Hery Santosa (†), Yustina Sri Hartini, Dewi Setyaningsih	Jamu Knowledge in Javanese Society in <i>Serat Centhini</i>	
		Marselina Viase	Double Vision of Self as a Loophole in Man-Made Environmental Catastrophe	
		Erni Dewi Riyanti, Muhammad Fakhri Amal	Female Entrepreneurs and Community Empowerment in Pasar Kamisan Yogyakarta	
08.30-10.00	Parallel 1B Chair: Boy Ertanto	Deidre R. Morales	From Pages to Classes: Teaching Lumad Children’s Literature Using Ecological Literacy in Mainstream Classrooms	Room S305 F. Sastra Building 3th Floor
		Sri Setyarini, Rahmat Agung Azmi Putra	Higher Order Thinking Skills through Outdoor Education in Teaching English for Young Adolescents: An Innovation to Strengthen Students’ Social Awareness toward Juvenile Delinquency	
		Susanne Andrea H. Sitohang, Benedicta Stella Fortunae	Literature Saves Mother Earth: A Sharing of Experience in Using Literature to Teach Children of Cawang Community How They Can Save the World	
		Dina Novita Tuasuun, Harun D. Simarmata	“Mengusahakan dan Memelihara Taman”: Pendidikan Karakter Kristiani Berbasis Lingkungan Hidup	

Time	Session	Speaker	Topic	Venue
08.30-10.00	Parallel 1C Chair: Gabriella Melani	Philip Andrew L. Garlitos	Shades of Green Reporting: A Critical Discourse Analysis of Eco-News Reports in the Philippines	Room S306 F. Sastra Building 3th Floor
		Arina Isti'anah, Stephanie Permata Putri	(Re)Defining Environment in Yogyakarta Tourism: An Ecolinguistic Study (Sub-Topic: Tourism and Environment)	
		Hermina Sutami	Unsur Pohon dalam Karakter Han (汉字hànzi)	
		Dita Rizkiani, Lia Maulia Indrayani, Ypsi Soeria Soemantri, Sutiono Mahdi	The Representation of Killers in Documentary Film Entitled <i>Sexy Killers</i> : A Critical Discourse Analysis	
08.30-10.00	Parallel 1D Chair: Luh Ananda Delfi Inggas	Ari J. Adipurwawidjana	Inventing Narratives, Inventorying Natural Resources: Colonial Economic Exploitation in Conrad's Malay Fiction	Lab. IPA F. Sastra Building 3th Floor
		Rr. Arielia Yustisiana	Nature as The Ally to The Renewal of Woman Life in Maya Angelou's "Woman Work"	
		Sharmaine V. Hernandez	The Babaylan Question: Responding to the Ecofeminist Call in Tagalog Poetry	
		Tatang Iskarna, Catharina Brameswari, Epata Puji Astuti	The Interaction Between Human and Nature in "Puisi Alam": Ecocriticism Studies	
10.00-10.15	Coffee/Tea Break			Hall F. Sastra Building 3th Floor
10.15-11.45	Parallel 2A Chair: Nathaniel Alvino	Idha Nurhamidah	An Environment-Based Strategic Plan to Promote Tourism Industry at Ngrawan, Getasan, Semarang Regency, Central Java	Room S301 F. Sastra Building 3th Floor
		Aaron Philip M. Dela Cruz	Lacan: A Zoontology (Or How My Dog and I Figure in the Anthropocene)	
		Widhyasmaramurti	Anjang Kencono: Menjual Budaya Ritual Lokal Melalui Pariwisata	
		Ans Prawati Yuliantari, Priska Filomena Iku	Perspektif Orang Manggarai tentang Migrasi: Sebuah Studi Text Lagu-Lagu Populer Daerah Manggarai	
10.15-11.45	Parallel 2B Chair: Boy Ertanto	Mia Fitria Agustina, Adiarti	Children's Favourite Character	Room S305 F. Sastra Building 3th Floor
		Jean Antunes Rudolf Zico Ma'u	False Promise Behind Reclamation: The Two Face of Anies Baswedan	
		Vini Rizki	Knowledge Management in the Production of Discourse through Presupposition Triggers in the Editorial Board of the Jakarta Post	
		Muhammad Adam, Wahyuni	The Image of Climate Crisis in Media: A Conceptual Metaphor Analysis	

Time	Session	Speaker	Topic	Venue
10.15-11.45	Parallel 2C Chair: Caren Forensa	Felicia Tungadi	Loving Nature through <i>The Secret Garden</i>	Room S306 F. Sastra Building 3th Floor
		Tan Michael Chandra	Environmental Apocalypticism of Overpopulation Represented in Three Dystopian Short Stories: “2 B R O 2 B” by Kurt Vonnegut, “ <i>Billennium</i> ” by James Graham Ballard, and “ <i>Amaryllis</i> ” By Carrie Vaughn	
		Amado Anthony G. Mendoza III	The Ecological is Political Transversality in Sigwa: Climate Fiction Anthology from the Philippines	
		Tatang Iskarna	Revealing the Relation between Nature, Human Beings, and God: Ecocriticism on the Poem of Psalm 104	
10.15-11.45	Parallel 2D Chair: Luh Ananda Delfi Inggas	Adria Vitalya Gemilang	Chudori’s Ecocriticism in <i>Laut Bercerita</i>	Lab. IPA F. Sastra Building 3th Floor
		Tri Pramesti, Adeline Grace M. Litaay, Truli Suksas Yustia, Mega Fadilla	Woman as a Nature Keeper in Okky Madasari’s <i>Kerumunan Terakhir</i> and Rudolfo Anaya’s <i>Bless Me Ultima</i>	
		Dias Novalita	Imagined Australia’s Outback Landscape in Nevil Shute’s <i>A Town Like Alice</i>	
		Lestari Manggong	Postcolonial Ecocriticism in <i>Hunger</i> by Elise Blackwell	
11.45-12.30	Lunch & Prayer			Hall & Prayer Room F. Sastra Building 3th Floor
12.30-14.00	Parallel 3A Chair: Nathaniel Alvino	Hary Susanto	Environmental Damage and Ecological Conversion	Room S301 F. Sastra Building 3th Floor
		Widhyasmaramurti, Nur Basuki Rachmanto	The Challenges in Establishing School of Javanese Culture in Senden Village, Boyolali	
		Marisa Andini	The Irony of Law Enforcement against Nature in the TV Series <i>Grimm</i> Episode “Tree People”	
		Fahrinda Meliana	Human Clones: Are They Still Humans?	
12.30-14.00	Parallel 3B Chair: Boy Ertanto	Dea Andhiny Nabilah	Reconstruction of Myth in Anne Tyler’s <i>Dinner at The Homesick Restaurant</i>	Room S305 F. Sastra Building 3th Floor
		Nadya Alifiani Faatihah	Naturalizing Homosexuality in Radclyffe Hall’s <i>The Well of Loneliness</i>	
		Rahastri Fajar Puspasari, Wiyatmi	Belajar Etika Lingkungan dari Novel <i>Sebuah Wilayah yang Tidak Ada di Google Earth</i> karya Pandu Hamzah	
		Christian Jil R. Benitez	Poetics of Pestle And Mortar: An Ecofeminism after Tuglibung and Mebuyan	

Time	Session	Speaker	Topic	Venue
12.30-14.00	Parallel 3C Chair: Gabriella Melani	Marvin F. Pableo	Dominated Individuals' Tactics to Disrupt their Being Othered in the Neo-Colonial Landscape of Lualhati Bautista's <i>Gapo</i> and Ngugi Wa Thing'o's <i>Matigari</i>	Room S306 F. Sastra Building 3th Floor
		Thafhan Muwaffaq, Nurul Komar, Rio Armandaru	Apocalyptic Narrative Schemas in Dystopian Films	
		Dita Surwanti	Students' Critical Thinking Of Ecofeminism Issues in Minfong Ho's " <i>Birds Of Paradise</i> "	
12.30-14.00	Parallel 3D Chair: Luh Ananda Delfi Inggas	Trisha Adelia, Ida Farida Sachmadi, Nolly Liviani	Preserving Mother Nature: The Ecocritical Study on Blair Richmond's <i>The Lithia Trilogy</i>	Lab. IPA F. Sastra Building 3th Floor
		Nicole R. Tablizo	Revenge of the Nyai: An Ecofeminist Reading of the Story of Nyai Surati in Child of All Nations	
		Wiyatmi, Nurhadi, Ibnu Santosa	Resistance to the Patriarchy Capitalism in Drama <i>Kisah Perjuangan Suku Naga</i> Written by W.S. Rendra: Ecofeminism Study	
		Ni Komang Arie Suwastini, IGA Lokita Purnamika Utami, Kadek Krisna Wrindrawan	Exploring Nature through Movie Introducing Environmental Awareness through Russell in <i>Up</i> (2009)	
14.00-14.15	Coffee/Tea Break			Hall F. Sastra Building 3th Floor
14.15-15.45	Parallel 4A Chair: Nathaniel Alvino	Didimus Estanto Turuk	Deconstructive Hegemony on the Marginal Race and Social Class Seen in Cultural Appreciation toward Nature in Doris Lessing's <i>No Witchcraft for Sale</i>	Room S301 F. Sastra Building 3th Floor
		Tatang Iskarna, Catharina Brameswari, Epata Puji Astuti	Human and Nature Interactions in <i>A Song For Turtles in The Gulf: A Study of Ecocriticism</i>	
		Vae Ann C. Dadia, M.A.	A Super Typhoon and the Literary Imagination: Ecological Themes and Eco-poetics of Select Poems from Yolanda Relief Anthologies	
		Indrani Dewi Anggraini	The Wisdom of The Environment to the Female Australian-Aborigine Stolen Generation Represented in <i>The Follow The Rabbit Proof Fence</i>	

Time	Session	Speaker	Topic	Venue
14.15-15.45	Parallel 4B Chair: Boy Ertanto	Ni Komang Arie Suwastini, IGA Lokita Purnamika Utami, Nyoman Artini	Learning Environmental Messages from Disney's 2016 <i>Finding Dory</i>	Room S302 F. Sastra Building 3th Floor
		Aaron Philip M. Dela Cruz	Tamed in One Another: Mapping Human-Animal Communications Between Maali, the Elephant and Her Zoo Keepers	
		Dwi Indarti	I Dreamed A Dream: Eco-Criticism of Short Animation Video in Social Media	
		Henrikus Yulianto	Arboreal Poetics in Howard Nemerov's " <i>The Thought Of Trees</i> " and Luis H. Francia's " <i>Lessons Of A Tree</i> ": Toward Greening the Earth and Combatting Climate Change	
14.15-15.45	Parallel 4C Chair: Caren Forensa	Nuralika Dayan Hidayah, Andrew Fabian Zein	Figurative Language and Imageries Analysis Used in Johnny Cash's <i>Don't Go Near The Water Song</i>	Room S305 F. Sastra Building 3th Floor
		Y.B. Agung Prasaja, Mateus Rudi Supsiadji	Psychoanalysis of the Environment Issues in T.S. Elliot's " <i>The Waste Land</i> "	
		John Charles Ryan	Literary Ethnobotany: Traditional Knowledge Of Plants in Indigenous Australian Poetry	
		Usma Nur Dian Rosyidah	Teens and Ecological Consciousness: Developing Ecoliteracy for Environmental Sustainability in The Anthology <i>"Find Out The Green Color - Temukan Warna Hijau-"</i>	
14.15-15.45	Parallel 4D Chair: Luh Ananda Delfi Inggas	Priska Meilasari	When Instagram Translation Machine Translates Ecology Terms: Accurate or Not?	Lab. IPA F. Sastra Building 3th Floor
		Siti Saniyah Kohar	The Different Orientations of Translation that Official Translator and Students Used in <i>Eggnoid</i> Comic	
		Vania Williany	The Ecocritical Reading of Sinclair Ross' <i>The Lamp at Noon</i> and Dorris Lessing's <i>'A Mild Attack of Locusts'</i>	
15.45-16.00	Closing			Room S302 F. Sastra Building 3th Floor

Plenary Speaker

Feminized Rivers, History and Myth in South and Southeast Asian Women's Fiction

Chitra Sankaran

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Alice Stone observes that Schlegel's early writings presuppose that the specific form of rationality which he calls "the understanding", that he sees as a characteristic of modernity, encourages a disenchanted view of nature. Because "the understanding" analyses natural phenomena into their component parts, it makes the operations and interactions of those parts transparently intelligible, depriving those phenomena of the mystery and inexplicable agency they previously appeared to possess (Stone, 2006:7). The three texts by Asian women writers that I examine today from South and Southeast Asia present rivers as mysterious, resisting intelligibility; as enchanted realms, beyond rational apprehension. The contrast between these metaphorical rivers of Asia "sweet with lemon grass" as described by Merlinda Bobis, and the reality: rivers polluted, many beyond repair, is stark. So, I raise the question as to *why* such depictions are useful to us, as scholars of literature and environmental humanities. What do we receive from these (kinds of) texts that makes them valuable?

Keywords: *South Asia, Southeast Asia, women's fiction, rivers, environment*

Plenary Speaker

Celebration of Life, Nature, and Literature: Ecohumanism in Language and Literature Teaching

Novita Dewi

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Environmental destruction is a reality. Climate change, deforestation, threats to biodiversity, pollution and all forms of ecological crisis have affected not only people's lives but also environmental sustainability itself. Given that the poor, vulnerable people hardly have access to survival amidst environmental deteriorations, "option for the poor" should be at the heart of transformative education, for instance in language and literature teaching. In a world that is gradually more selfish, ignorant, and dehumanized, literature teaching should address this global injustice by speaking for and defend the weak and the voiceless without creating division among people. Today's humanism is Ecohumanism with which people regardless of the diverse backgrounds should join forces to promote human dignity by undercutting social and environmental degradation. This article argues that cultivating life, nature, and literature is the way to go.

Keywords: *ecohumanism, sustainability, literature teaching*

Plenary Speaker

“Growing Plants Is Like Growing Your Own Kids”: Engaging Student Voice on Environmental Education Program in Inclusive Setting

Elga Andriana, Ph.D.

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This paper presents some of the results of an inquiry into student voice on Permaculture, a mandatory lesson in Tumbuh High School, as part of a wider environmental education program conducted at the school. Data, drawn from around 138 high school students with diverse needs and multicultural background, most of them 12 to 17 years old, indicate their different attitudes towards a series of environmental program under the lesson. The findings reveal both positive and negative authentic students' responses towards the program collected through students' booklet and focus group discussions. Part of the study involved students as co-researchers in the data collection process. In addition to the findings, the study also reports the contribution of environmental education to the development of social skills between students with and without disabilities, which celebrates the development of self and others. The study is presented as a contribution to the literature relating to student voice and environmental education.

Keywords: *student voice, environmental education, inclusion*

The Different Orientations of Translation that Official Translator and Students Used in *Eggnoid* Comic

Siti Saniyah Kohar

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Translation of comic facilitates everyone around the world to enjoy comics from many countries, either offline or online. However, online comic is more popular currently. Many platforms or applications provide several comics, for example comic titled *Eggnoid* in Webtoon. *Eggnoid* is an Indonesian online comic about life of someone named Eggy who came out from mysterious giant egg and he has a mission to change the world. In fact, the comic is translated into several languages. While translating, there are orientations that translator uses to translate comic. According to Nida in Venuti, (2004: 129-130) there are two basic orientations of translations such as formal equivalence and dynamic equivalence. After comparing the official English translation and students' translation, the results have some differentiations. This study found out that the differentiation of translations reflected the orientations of translation that translator and students used to translate *Eggnoid* comic.

Keywords: *comic translation, orientations of translation and translation*

A Super Typhoon and the Literary Imagination: Ecological Themes and Eco-poetics of Select Poems from Yolanda Relief Anthologies

Vae Ann C. Dadia

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The strong typhoon Yolanda (Haiyan), which buffeted the central Philippine region on November 2013 spurred the publication of a number of relief anthologies, so called because they were primarily intended to raise funds for the disaster victims. The relief anthologies encapsulated the sentiments of the victims and the nation in the wake of Yolanda. But what has a literary anthology got to offer to such a problem in ecology that is intrinsically scientific? Can literature propose a sustainable solution to this kind of tragedy, which is surely not the last that we will have to face? These questions will serve as the critical impetus of this paper. To answer these questions, this study will turn to ecocriticism to expound how literature can interpret scientific problems into objects of cultural analysis.

Besides a distinct method of volunteerism, the relief anthologies can also be considered valuable for their contribution to Philippine eco-literature. This paper explores the literary engagement in the time of disaster through the ten poems selected from two relief anthologies, namely, *Agam: Filipino Narratives of Uncertainty and Climate Change* and *Verses Typhoon Yolanda: A Storm of Filipino Poets*. Using Timothy Morton's ecocritical concepts of ecomimesis and poetics of ambience, this study reveals that (1) the select Yolanda poems are an exemplar of Philippine eco-poetry in their themes that tackle issues on natural disasters and environmental crisis; and (2) show that the disaster imagination represented in the select poems is effective in promoting ecological literacy.

Keywords: *disaster and the literary imagination, ecocriticism, eco-poetry, relief anthology, typhoon Yolanda*

Students' Critical Thinking of Ecofeminism Issues in Minfong Ho's "Birds of Paradise"

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This article was intended to identify students' critical thinking especially on the issues of ecofeminism in a fable story of Minfong Ho's "Birds of Paradise". In the capitalism era, exploitation and oppression toward labors or the weak side is very common to see and the major benefit always goes to the parties who have money and power. "Birds of Paradise" tells about the authority's domination and oppression to the weak especially to those who do not follow the regulations. The chickens get restriction in live and have no rights to live free and to be what they want to be. In this case study, the researcher describes students' awareness of ecofeminism issues that they could figure out in the short story. The data was taken from 81 students who took Extensive Reading class in the fifth semester of English Education Department in the academic year 2018/2019. Roundtable classroom discussion and writing assignments were used to measure students' critical thinking of ecofeminism issues. Most of students could comprehend the story well and were interested in the topic of the story and the main characters. They showed strong appreciation to *Lani*; the female hen who kept struggling for her rights and finally succeed to fly. They were even able to identify the oppression and domination issues in the story without knowing the term ecofeminism.

Keywords: *critical thinking, ecofeminism*

Shades of Green Reporting: A Critical Discourse Analysis of Eco-News Reports in the Philippines

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This paper uncovers the ideological representations found in the linguistic patterns of eco-news reports of national and local dailies in the Philippines. By bringing the 25 mainstream news reports on environmental concerns to analysis using Fairclough's (1992) Critical Discourse Analysis Framework and Halliday's (1985) Systemic Functional Linguistics, findings reveal that the news reports serve to promote different core ideas pertaining to destruction, allocation of blame, victimization, bias, risk and hazard, government's role, and objectification. Themes drawn out are found to represent the nature as enemy and the culprit of destruction, the government as the eco-warriors, the ordinary citizens as weak and defenseless versus the authorities as empowered and influential, and plants and animals as human commodities. By way of turning verbs into nouns, active to passive structure, and subject to its metonymic representation, human involvement is concealed as social actors are removed in the text construction. Despite maintaining the objective nature of news reporting, the discourse is produced based on ideological standpoints of the writers which may feed readers' understanding on the realities of nature and ecology as a whole.

Reconstruction of Myth in Anne Tyler's *Dinner at the Homesick Restaurant*

Dea Andhiny Nabilah

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Anne Tyler's *Dinner at the Homesick Restaurant* (1982), set in suburban Baltimore in 1960-1971, focuses on the growth of the Tull family, beginning with Pearl Tull in her deathbed and ending with her death. Apparent in this novel is the burden of the past and reconstruction of myth about family throughout the flashbacks in its narrative. This novel also uses a photographic description of the neighborhood in which the Tulls lived portrayed as a warm and loving neighborhood perfect for raising a family. However, the neighborhood portrayed in this novel is contrasted with the picture of the Tull's house described as being dark and gloomy. The contrasted description between the picture of the neighborhood houses and the Tull's house plays a role in reconstructing the myth of the family in the novel. The picture of the warm and loving neighborhood of the suburban landscape of the American South is shown both as a moment of defeat for the characters as well as the place where the characters grow and would come back to re-evaluate their past and their family relationship in their house. The varied focalizations employed in the ten chapters of the novel show how each character views the myth of the family constructed mentally by each character.

The Interaction between Human and Nature in "Puisi Alam": Ecocriticism Studies

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The article examines the interaction between human and nature in "Puisi Alam" by Vincen Kotouki. The poem is deeply analysed to discover how nature is interpreted by the characters that represent various social groups and how the interaction between characters as well as between the characters and nature is portrayed. The analysis is based on a close relationship between Papuan people and nature, which has been disturbed by the modernization movement and capitalism (read: Freeport gold mining). This study also investigates how Papuan people try to exclaim their voice regarding to the exploitation of the land and forest by the (im)migrant/colonizer. This research is a descriptive qualitative method which uses library research. Moreover, the data collection technique is documentation. Ecocriticism is used as the approach to highlight the interaction between literary text and nature. This approach also becomes a media to educate people in preserving nature and preventing the destruction of nature. In addition, the interconnectedness between human, animals, and nature will be unveiled using this theory. This research is expected to highlight the meaning of human and nature relation especially Papuan people who respect and worship nature as a way of preserving nature for their life sustainability.

Keywords: *ecocriticism, nature, Papua, interconnectedness*

Chudori's Ecocriticism in *Laut Bercerita*

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Literature is believed as the mirror of life, thus it is capable to express the voice of the era. Nowadays, nature has shown her power in destructive ways. The awareness is rising along with raising number of disasters throughout the world. Disasters happened at unknown place would accelerate its status in the world by minutes. Earth has its own way to protect herself, yet it is not always friendly to mankind. Environmental awareness has been provoked by the environmentalist for decades, yet the impacts are slow. As literature is not created in isolation, ecocriticism existed as a means to fight human ignorance. Ecocriticism tries to strengthen the bond between ecology and literature. Ecocriticism distrusts that nature is to serve mankind, but it emphasizes on eco-consciousness. It seeks interaction and interrelationship between human and nonhuman. It believes that literature influence how human interact with nature.

Chudori's *Laut Bercerita* is a novel which poses of human right's suppression and defender through its character, *Laut*. As a man who trapped between his identity as a righteous son and idealistic student, *Laut* provokes the reader on environmental awareness. *Laut*'s narration on his suffering enchants the reader on the beauty of Indonesia's natural beauty and its power. As many of her works, Chudori's *Laut Bercerita* uses Indonesia's human right movements as the setting of her story and the theme of her work.

This article discusses ecocriticism presented in the story. Ecocriticism presents in the description of setting, characterization and plot. It strengthens the social criticism which constantly exposed by the author through her works.

Keywords: *ecocriticism, literature, Laut Bercerita, environment*

(Re)defining Environment in Yogyakarta Tourism: An Ecolinguistic Study

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Tourism is one of the sectors which defines the identity of a country. In Indonesia, rich of culture and nature, the use website is benefited by the government to portray as well as gain profit from the tourism sites. This paper, thus, intends to discuss how Yogyakarta is defined in the website and redefine Yogyakarta tourism, particularly its environment. The interest of linguistics to criticize how its usage affects environment triggers the development of ecolinguistics. Sapir divides three domains of environment: physical, economic and social. The aforementioned environments are exercised in the official website of Indonesian tourism to present Yogyakarta. The data were taken from the official website of Indonesia tourism accessed in www.indonesia.travel. From the sixteen destination highlights, Yogyakarta site was the focus of discussion. This research applies Stibbe's theory on ecolinguistics by the help of Halliday's Systemic Functional Linguistics (SFL). The analysis finds that social environment dominates the text of Yogyakarta tourism in the form of relational processes. It signifies that Yogyakarta is promoted in terms of its culture and value, presented as Carrier and Attribute. Yogyakarta is attached to the attributes as a city having respected values, particularly its temples, *wayang*, *batik*, traditional medication or *jamu*, and *gamelan*. This paper suggests that Yogyakarta be defined further by describing activities the tourists can conduct to preserve the environment.

Keywords: *ecolinguistics, transitivity, tourism, Yogyakarta*

Woman as A Nature Keeper in Okky Madasari's *Kerumunan Terakhir* and Rudolfo Anaya's *Bless Me Ultima*

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The relation between women and nature is clearly depicted in *Kerumunan Terakhir* by Okky Madasari and *Bless me Ultima* by Rodolfo Anaya. In *Kerumunan Terakhir*, Okky Madasari compares the lives of women on mountain peaks and of those in big cities. Represented by Mbah, the lives of women in remote village are far from modernity. Keeping the mountain peak where people can meditate, Mbah is happier than women in Jakarta because she can maintain the harmony between nature and human. Conversely, life in the big city represented by Jayanegara's mother is full of conflicts. Similar to Okky Madasari, Rodolfo Anaya also describes the harmonious life between nature and woman represented by Ultima in *Bless Me Ultima*. Ultima does not only preserve nature, she also uses nature to cure diseases. By applying the basic principles of eco-feminism about gender equality and the close relationship between women and nature, the purpose of this study is to see how women are represented as "mother earth" in Indonesia and in the United States in these two novels. By using ecofeminism approaches and comparative literary theory, the representation of women as "mother earth" will be analyzed and interpreted according to the context in which the representation appears. The benefits of this study theoretically are the development of comparative literary theory using the ecofeminism approach, while practically the results of this study can be used as teaching materials in comparative literary subjects and sociology of literature and the development of student literacy culture.

Keywords: *comparative literary approach, eco-feminist approach, mother earth, representation*

Imagined Australia's Outback Landscape in Nevil Shute's *A Town Like Alice*

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In the novel *A Town Like Alice* (1950), Australia's outback landscape is imagined by English as a place that gives opportunity for its new settler from outside Australia to evolve. The imagination is related to the existence of open frontier myth in Australia that distinguishes England as old country and Australia as new country (Erisman, 1986). This frontier myth is connected to the country's land vast spaces which has not been heavily occupied and exploited. The distance between the two countries creates an idealized imagination of Australia landscape. In the novel, the outback become the embodiment of this landscape as the novel narrative juxtaposed a real place, Alice Springs, which resembles England suburb with an imaginative place, named Willstown. The narrative portrays Willstown as an almost deserted town where the economy is stagnant and not going anywhere. The unused and empty land in the area creates an opportunity to build a more desirable town based on Alice Springs as the English suburb imagination, and turn the local economy around for the better, by adapting the technology and entertainment which was already settled in Alice. It also worth mentioning how the existence—or lack thereof of Aboriginal people in the narrative influence the English perception of the land and Australian, as the novel is written from the perspective of an Englishman. The narration also mentions the imagined relationship between white Australian, whose ancestors were English, with England who they considered as their home despite rarely ever set foot in the country.

“Mengusahakan dan Memelihara Taman”: Implementasi Pendidikan Karakter Kristiani Berbasis Lingkungan Hidup

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Kesadaran akan pentingnya kelestarian alam dapat dipupuk sejak masa kanak-kanak. Sekolah sebagai institusi pendidikan juga memiliki peran dan tanggung jawab untuk menanamkan kepedulian terhadap lingkungan hidup. Upaya pelestarian alam melalui pendidikan formal telah dirintis sejak tahun 1986 dengan dibentuknya mata pelajaran pendidikan kependudukan dan lingkungan hidup yang diintegrasikan ke dalam semua mata pelajaran serta diadakannya berbagai pelatihan bagi para guru. Upaya ini terus berlanjut dengan kesepakatan bersama antara Menteri Negara Lingkungan Hidup dengan Menteri Pendidikan Nasional pada tahun 1996 yang kemudian diperbaharui pada tahun 2005 dan 2010. Namun demikian, upaya ini perlu dibarengi pendidikan karakter yang bersifat lebih holistik. Bukan hanya menyentuh dimensi pengetahuan, melainkan juga perasaan serta bermuara pada tindakan, sebagaimana tiga komponen karakter yang diajukan Lickona (1992). Dalam kerangka pendidikan karakter, BPK PENABUR Jakarta memiliki 12 nilai karakter Kristiani yang dasar profil siswa BPK PENABUR Jakarta yaitu BEST (Be tough, Excel worldwide, Share with society, Trust in God). Makalah ini bertujuan untuk memaparkan dasar ekoteologis bagi pendidikan karakter berwawasan lingkungan hidup di BPK PENABUR Jakarta, bagaimana agama mempengaruhi perspektif tentang lingkungan hidup, serta implementasinya bagi warga sekolah dengan beberapa contoh dari tiap jenjang pendidikan (TK, SD, SMP, SMA), termasuk dalam penyediaan bahan bacaan yang mendukung.

Kata kunci: *ekoteologi, lingkungan hidup, pendidikan karakter, warga sekolah*

Nationalist Environmentalism: Exploring the thoughts of Mas Mansur

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This study seeks to elaborate on the idea of environmentalism formulated by Mas Mansur -one of the early figures in the Muhammadiyah movement. This study considers it important to raise Mas Mansur's ideas because of the scarcity of academic studies in discussing the Muhammadiyah movement -one of the largest Islamic organisations in Indonesia- with environmental issues. The scarcity of studies that discuss environmental and Muhammadiyah movement cannot be separated from the Eurocentric bias in viewing Muhammadiyah. Muhammadiyah is often only seen as an "indigenous" modernist organisation projected to take the same role as Protestantism in the West, which is considered to contribute to the birth of modern Europe - which has an anti-environmental tendency because of the deification of reason. Criticism of western modernism which had been raised by early Muhammadiyah figures such as Mas Mansur became unnoticed. This study is also important, given the fact that contemporary activism among Muhammadiyah members still rarely touches on environmental issues - or even if they exist, is sporadic. They focus more on the implementation of *al Ma'un* theology which translates into the building of a PKO (community welfare helper) body which essentially strives to support the poor and vulnerable people. The elaboration of Mas Mansur's environmentalism ideas could be a driving force for designing a comprehensive pro-environment framework within Muhammadiyah's body. This study will focus on elaborating Mas Mansur's environmentalism idea by emphasising three important variables in his thinking, namely the close relationship between the ideas of theology, Nationalism, and Environmentalism.

Keywords: *environmentalism, nationalism, theology, Muhammadiyah, Mas Mansur, Indonesian Islam.*

Revealing the Relation Between Nature, Human Beings, and God: Ecocriticism on the Poem of "Psalm 104"

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Some people consider that certain Christian theology is responsible for the consent of the exploitation of natural resources in the earth. This perspective is based on the book of Genesis that God asks human beings to be fruitful, multiply, and replenish the earth. Moreover, in the end of the day God will destroy the earth and replace it with new earth as mentioned in the book of Revelation. This kind of interpretation reinforces the destruction of the nature. However, there are some alternative reading about the Christian ethics on environment from the Bible. This paper is aimed at revealing the relation between nature, human beings, and God in the poem of Psalm 104 written by King David from the perspective of ecocriticism. This reading hopefully gives various and different perception on how human beings should interact with nature, what God provides human beings from nature, and how nature should be treated by human beings according to God's command. The finding of the ecocriticism reading on Psalm 104 will give additional view on education on natural preservation as well as criticism on the natural destruction.

Keywords: *ecocriticism, Christian ethics, nature*

Double Vision of Self as a Loophole in Man-made Environmental Catastrophe

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For a long time, human activities have impacted the environment. Even with more than 15,000 academic studies about the fatal changes that human has made to the environment, the number of man-made environmental damages is still rising every day. The fact that most of the damage is caused by human should be enough of a lead to answer the question of overcoming this global issue. In order to find the key solution for the man-made catastrophe, human's perspective about this issue is an essential starting point. Elizabeth Browning's three works, "*Sonnets from the Portuguese*", "*Casa Guidi Windows*", and "*Aurora Leigh*", shows an evident use of double perspective which refers to the addressing of a problem as a contrast or dissonance. In her works, Browning uses double perspective as an irony to show her resistance towards the identical dualistic system of patriarchy. In relation to the double perspective, or double vision concept, Browning's concept is useful to review and revision the environment's future. By envisioning human as a contrasted-double being: an independent individual and created individual who complements other beings, one should be able to acknowledge every possible attitude and response towards this global issue. This paper will explore the possibilities of measures that can be taken by using the double vision mind-set in decision-making. As Browning deal with the issue of patriarchy with double perspective, human may also deal with the man-made environmental catastrophe by envisioning themselves in a double context with double vision.

Keywords: *double, vision, perspective, mindset, environmental issue, decision-making*

Jamu Knowledge in Javanese Society in *Serat Centhini*

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The valuable heritage that comes from the Surakarta Kasunanan Palace is a literary work entitled *Serat Centhini*. This literary work was written in 1814 until 1823 on the initiative of Prince Adipati Anom Amangkunegara III, who later became Paku Buwana V (1820-1823). The court poets who were asked to tour the island of Java compiled this text, namely Raden Ngabehi Ranggasutrasna, Raden Ngabehi Yasadipura II, and Raden Ngabehi Sastradipura.

They collected and recorded knowledge that was spread in Javanese society in the past. An interesting piece of knowledge peeled is traditional herbal medicine. Important facts expressed in *Serat Centhini* that before chemical drugs from the Western nations entered the archipelago, classical Javanese people were able to create herbs and independently in the field of traditional medicine by utilizing materials from the surrounding environment, without having to import.

This paper will discuss the continuity and extinction of various types of herbs in the contemporary Javanese community. This is to see the process of inheriting memory through literary texts.

Keywords: *Serat Centhini, jamu, Javanese society*

Naturalizing Homosexuality in Radclyffe Hall's *The Well of Loneliness*

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Nature and modernism has been questioned in the impact of the queer movement. The idea of rural English has contributed to the idealization of “moral identity” through “tradition” in the landscape of the British aristocracy such as “heterosexuality”, “masculinity”, and “femininity” to comply the values of morality, beauty, or tradition as the “nature”. This issue led to the question about how ideas, spaces, and practices can be designated as “nature” that used to against the idea of “homosexuality”, to be made that idea so called “crime against nature”, and to exclude homosexuality from “nature of ideal “heteronormativity”. Marguerite Radclyffe Hall's *The Well of Loneliness* (1928) represents the relationship between the country and the city as elaborated by Raymond Williams. It centers on how Stephen Gordo--the woman protagonist classified as “an invert”--perceptively struggles with heteronormativity with regards to her being a woman and her unprivileged position to inherit her family land and heredity. Rural English environment include the idea and ideals of “nature” in heterosexist manner, such as fixed ideal of heterosexual marriage, femininity in woman, and masculinity in man, which ironically crucial to runs this landscape. Hall's work include the perspectives idea of homosexuality and masculine-woman is “toxic” to “nature”, which is open another view on normalizing Gordon's inversion as something “different” but not something to “against,” just as the modernist idea of the shifting of traditional values regarding “nature” might deal with this heterosexist environmental issue that builds “traditional nature” by imagining themselves in the “nature”.

Belajar Etika Lingkungan dari Novel *Sebuah Wilayah Yang Tidak Ada di Google Earth* Karya Pandu Hamzah

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Penelitian ini bertujuan untuk mendeskripsikan (1) wujud kearifan lingkungan yang ditemukan dalam novel *Sebuah Wilayah yang Tidak Ada di Google Earth* karya Pandu Hamzah, dan (2) peran tokoh-tokoh terhadap pemeliharaan lingkungan yang terdapat dalam novel *Sebuah Wilayah yang Tidak Ada di Google Earth* karya Pandu Hamzah. Penelitian ini termasuk dalam jenis penelitian deskriptif kualitatif. Sumber data penelitian ini adalah novel *Sebuah Wilayah yang Tidak Ada di Google Earth* karya Pandu Hamzah tahun 2015 yang diterbitkan oleh Literati. Penelitian ini difokuskan pada wujud kearifan lingkungan dan peran tokoh dalam novel *Sebuah Wilayah yang Tidak Ada di Google Earth* karya Pandu Hamzah dengan menggunakan analisis ekokritik. Teknik pengumpulan data menggunakan teknik baca dan catat. Teknik analisis data yang digunakan adalah deskriptif kualitatif. Keabsahan data diperoleh melalui uji validitas semantik dan reabilitas intrarater. Data dianalisis dengan deskripsi, kategorisasi, dan penyajian data. Hasil penelitian menunjukkan hal-hal sebagai berikut. *Pertama*, wujud kearifan lingkungan yang ditemukan dalam novel *Sebuah Wilayah yang Tidak Ada di Google Earth* karya Pandu Hamzah mencakup sembilan prinsip etika lingkungan, antara lain (1) sikap hormat terhadap alam; (2) sikap tanggung jawab terhadap alam; (3) solidaritas kosmis; (4) prinsip kasih sayang dan kepedulian terhadap alam; (5) prinsip *no harm*; (6) prinsip hidup sederhana dan selaras dengan alam; (7) prinsip keadilan; (8) prinsip demokrasi; (9) prinsip integritas moral. Di antara prinsip tersebut, prinsip yang paling dominan adalah prinsip sikap hormat terhadap alam. *Kedua*, peran tokoh-tokoh terhadap pemeliharaan lingkungan yang terdapat dalam novel *Sebuah Wilayah yang Tidak Ada di Google Earth* karya Pandu Hamzah terbagi menjadi dua kategori, yaitu peran prolingkungan dan tidak prolingkungan.

Kata kunci: kearifan lingkungan, prolingkungan, ekokritik

Poetics of Pestle and Mortar: An Ecofeminism after Tuglibung and Mebuyan

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Tuglibung and Mebuyan are significant women in the Bagobo mythology, who respectively wielded the pestle and the mortar in their mythic assertions of their female agencies. As observed by scholars Laura Watson Benedict and Pieter Jan Raats, these mythic gestures can be understood to be vital to various Bagobo traditions, observable for instance in their percussion instrument called “bolang-bolang,” a covered mortar beaten with the pestle. As such, one can then wager Tuglibung and Mebuyan as critical figures whose gift of poetics can be extended beyond anthropological valuation of myth as instructive of ritual, and towards their being possible figures of decolonization. By this possibility, the present essay turns to several instances in contemporary Philippines where Tuglibung and Mebuyan are attempted to be poeticized, particularly as figures exemplifying the possibility of reclaiming a certain Filipino womanhood wagered to be reconstitutive of time of colonial duress and most intimate with the natural. However, this wagered Filipino womanhood is to be punctured through a recourse as well to Tuglibung and Mebuyan’s mythic gestures: while their resistance is understood to be syncopation of the womanly potency, the same resistance must also be sensed to be refusing of this very potency. Such inversion is most critical through an ecofeminist consideration that not only recognizes the intimacy between the woman and the natural, but also realizes such intimacy to be a product of a colonizing gaze, whose vision imposes on the precolonial a certain primitivity, and thus a backwardness of time. The present essay therefore attempts to interject on such colonial fetishization through proposing Tuglibung and Mebuyan as figures of contemporariness, not through merely (re)contextualizing them into present as metaphors of woman potency, but through nominating them as generative of critical questions as insistently as they have mythically beaten the pestle on mortar.

Children’s Favourite Character

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This paper is going to figure out the most favourite character in children stories. As children have unique characters, these influence authors to create characters that are exciting, so children will be more attracted to read. The characters can be humans, animals, plants or things. Those animals, plants and things can do the same as humans. They can talk, walk, drink, sleep and many other human’s activities. This is challenging as in adult stories, the characters are mostly humans. Thus, it is stimulating to see the preference of children characters. To figure out, a story is made entitled “Dimana Kamu” with 3 different characters; a cat, a robot, and a human. The story is the same, but the main character of the story is different. The reason to use the same story is to avoid distraction. When the story is different children may have different opinion on the characters. That is why to avoid that the similar story is used. After reading three books with the same story but different characters, children are interviewed to get more data related to the character preference to get the answer of the most favourite character in children stories.

Female Entrepreneurs and Community Empowerment in *Pasar Kamisan* Yogyakarta

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Community market is an emerging trend in Yogyakarta. As a growing urban city, there are local communities with consciousness on healthy lifestyle and others try to fulfill this demand by establishing independently-managed community markets. *Pasar Kamisan* is one of the earliest community markets in Yogyakarta that answers the demand of the emerging lifestyle. One of the features of this market is on the role of female entrepreneurs who need to bear with the standard that *Pasar Kamisan* has, for instance, strong commitment to healthy food and community empowerment. In addition, these entrepreneurs also need to adapt with customers' expectation upon the market. This study aims to find the motivations among female entrepreneurs to establish their businesses in *Pasar Kamisan*. The study was conducted through observation and in-depth interview. The results indicate that despite the 'expensive' label attached to community markets, female entrepreneurs are encouraged by the mutual benefits that they can tag along the trade itself. They point out on how they can positively contribute in maintaining healthy life—for themselves as well as for their community members, adding the value of raw product available around their neighborhoods, and building 'healthy' and constructive networking with fellow healthy food entrepreneurs. The female entrepreneurs also mention that community markets will persistently strive since their products serve the needs of specific market place and promote sustainability.

Keywords: *female entrepreneurs, community market, empowerment*

Human Clones: Are They Still Humans?

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A human clone is an issue which is still controversial and taboo to be implemented, even with the best and the most advanced technology. One of the reasons is the ethics. It will violate the ethics if it is done in real life. There is a small possibility that it can be realized. Meanwhile, our society needs technology that can help to cure some diseases which are still hard to cure like cancer. A British-Japanese born author, Kazuo Ishiguro saw this problem and depicted the dilemma into his novel in 2005, *Never Let Me Go*. He is the winner of the Nobel Prize in literature in 2017. It is a story about the life of the human clones. The main character is Kathy H which is a clone. She is also the narrator of the novel. So, it used her point of view. She built connections with other clones while living in a boarding school in England, Hailsham. She had two closest and longest friends: Ruth and Tommy D. The conflict that could be found in this novel was how those characters struggled to found their identities and gave a meaning of their existence. Even their names ended with just an initial, not a family name. They had all of the organs that we have. They also had feeling like us, humans. However, they were treated differently. Their fates had already been set. They lived just as being a donor. After their organs had been harvested, they died and forgotten.

Keywords: *human clone, friendship, self-actualization*

Inventing Narratives, Inventorying Natural Resources: Colonial Economic Exploitation in Conrad's Malay Fiction

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Literary narratives had accompanied global economic exploitation of natural resources since the rise of Britain as an imperial force in the late sixteenth century marked by Thomas Hariot's *A Brief and True Report of the New Found Land of Virginia* (1588), in which Hariot narrates, describes, and inventories natural and human resources in Virginia to invite economic interest and to justify colonization. The tradition of writing a descriptive overview of conquered lands was then furthered in the late eighteenth and early nineteenth centuries by Marsden's *History of Sumatra* (1783) and Raffles's *History of Java* (1817) as British colonial rule extended to the Malay Archipelago. However, towards the end of the nineteenth century, as economic and political rule inevitably gave way to complex socio-cultural interaction, the fiction of Joseph Conrad set in the Archipelago, being novelistic in nature, provides a more dialogic portrayal of British colonial presence, particularly in Java and Borneo, which goes beyond mere justification for the exploitation of local resources. Following the cue from the work Edward Said in identifying textualization as a mode of colonial intellectual domination and Benita Parry in revealing the "ghostly" presence of empire in colonial fiction, I would like to argue that Conrad's Malay fiction both justifies and problematizes the relationship between British colonial enterprise and the natural as well as socio-cultural environment in the Archipelago.

Tamed in One Another: Mapping Human-Animal Communications Between Maali, the Elephant and Her Zoo Keepers

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Relying on ethnography and participant observation, this paper aims to expand the present notion of what counts as *language* by mapping the ways humans and animals communicate at the Manila Zoological and Botanical Garden, specifically between Maali, the elephant, and her zookeepers. It paints a picture of Maali as a semiotician who is capable of symbolic thought that is textured by her various emotions. It then proceeds to dissolve the boundaries separating humans and other animals by discussing how knowledge production, particularly in evolutionary theory and western philosophy, casted the animal as an *other*. This paper also brushes upon the consequences of treating human-animal communication as illegitimate by citing the plight and experiences of the Orang Rimba residing within the Sumatran Rainforest of Indonesia. By extending language capacity to animals grounded on empathy, this paper consequently aims to encourage people to re-visualize animals as *minded* and capable of emotional communication, which would hopefully invite more people to participate in conservation.

Keywords: *zoo, anthrozoology, human-animal studies, conservation*

The Babaylan Question: Responding to the Ecofeminist Call in Tagalog Poetry

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The *babaylan* remains to be a figure of mystery in Philippine precolonial history. Ranking equally amongst the *datu* (chieftain), *bagani* (warrior), and *panday* (smith), it is conceived to be the esteemed leader for cultural and environmental affairs in the community. Essentially bearing feminine traits to perform its duty, the *babaylan* stands as a shamanistic medium that bridges indigenous connections with nature. However, its powers were deemed malicious and diabolical by the Spaniards as they sought to impose Christianity and its corresponding values among the natives. Forcefully erased from collective memory, the *babaylan* then carries the brunt of trauma as brought upon by the looming patriarchy.

This study draws from Fe Mangahas's struggle for *babaylanismo* which seeks to revive the *babaylan* figure as crucially situated in the local feminist matrix. Such movement shall be examined as the link towards ecofeminist roots of thought in the Philippines. In this search for the voice of the *babaylan*, the study focuses on the gendered persona as a prime subject position. Responding to the *babaylan* question are the poems "*Salamin ng Kalikasan*" ("Nature's Mirror") by Teo S. Baylen and "*Kung Ibig Mo Akong Makilala*" ("Should You Yearn to Meet Me") by Ruth Elynia Mabanglo, bearing contrasting views from distinctly gendered personas, as extrapolated from Gretchen Legler's emancipatory strategies for an ecofeminist reading. With Astrida Neimanis's notion of hydrocommons, an aqueous transgression of the body shall also be explored to further reimagine the connections between the persona and the bodies of water that surround it in both poems. Facing the epistemological challenge of anthropocentrism, the issues of subjectivity and transcorporeality shall then be addressed through an ecofeminist inquiry into Tagalog poetry

Human and Nature Interactions in *A Song for Turtles in the Gulf*: A Study of Ecocriticism

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Human and nature can't be separated. Human depends on the resources of the nature. The act of human taking advantage from the nature should be balance with the act of keeping and maintaining the nature itself. The aim of this research is to describe the human and nature interactions, especially to the Native-American society as reflected in the poem *A Song for Turtles in The Gulf*. Native-American as indigenous people has a strong sense of belonging to the nature. Human-nature interactions talk about how nature is viewed and treated by the society, how is the relations of the characters in the poem with the nature and how does the poem educate people about conserving nature and critic toward nature's destruction. To reveal human and nature interactions in the poem, the researcher uses ecocriticism theory. Ecocriticism is used to find out the contributions of literary work in educating people about conserving nature and preventing the destruction toward nature. Textual analysis method is used to find out the relations between human and nature in the poem.

The researcher hopes that this research will contribute to give awareness to the people about the importance of conserving nature and respecting indigenous people especially Native-American, who treated nature as a sacred habitus.

Keywords: *ecocriticism, environment, native-American, nature*

Dominated Individuals' Tactics to Disrupt Their Being Othered in the Neo-colonial Landscape of Lualhati Bautista's *Gapo* and Ngugi Wa Thiong'o's *Matigari*

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Dominated subjects or those Othered in many societies are among the most misrepresented class of people. Such misrepresentation has popularised their being imagined in literature and other fields of study as almost always despondent and meek individuals. In this context, this paper interrogates Western archetypal images on Others as passive recipients of domination. Applying Michel de Certeau's concept of "tactics" from *The Practice of Everyday Life* (1984), this paper investigated how tactics of dominated subjects or Others become immediate yet temporary solution among Others to disturb the everyday practices of Othering. Lualhati Bautista's *Gapo* (1988) and Ngugi Wa Thiong'o's *Matigari* (1986) were scrutinised through discourse analysis and both revealed that "everyday" tactics are used by Othered characters to grapple with, respond to and, later on, overcome society's exclusionary practices in everyday life as influenced by neo-colonial ideals. Set in the after colonial environs, the novels portray the Othered characters as capable of resistance and agency despite their political, economic and/or cultural marginalisation. Such use of tactics as means of resistance are however temporary and, ultimately, cannot solve their being dominated as "tactics can only use, manipulate, and divert these spaces" (De Certeau, 1984, p. 30) and it does not have the capacity to keep the means of resistance to itself. Nonetheless, the counter discourse this frame of thought offers as well as how tactics provides space and how space simultaneously allows the production of tactics can provide us a more nuanced understanding of resistance and the lived experiences of Others.

Postcolonial Ecocriticism in *Hunger* by Elise Blackwell

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Hunger, a novella by a contemporary American novelist, Elise Blackwell, centers in the story of a Russian botanist, Nikolai Vavilov, during the Leningrad siege in 1941. Vavilov protects his collection of seeds from different parts of the world at the Research Institute of Plant Industry in Leningrad against all odds, to be preserved for research for future use. In the recounting moments during the siege, the narrative provides parallelism between Leningrad and the ancient city of Babylon. In postcolonial writing, this can be perceived as a form of nostalgic projection of the past, as proposed by Walder (2011). Such a parallelism triggers a postcolonial narrative analysis on the pairing of the two as affinity, focusing on the significance of the comparison between the two cities (between the apocalyptic present and the glorious past). The contribution of this parallelism will be discussed to understand the novella as a narrative mode of ecocriticism, with regards to the idea of prioritizing seeds over human lives, which also acts as the steering issue stirring the plot. In this sense, the analysis conducted in this essay thus falls under the category of postcolonial ecocriticism. By mainly referring to Garrard (2004) and Huggan and Tiffin (2010) on ecocriticism and postcolonial ecocriticism, this essay in general aims to investigate how the novella contributes new perspectives on the intertwining between postcolonial studies and ecocriticism.

From Pages to Classes: Teaching Lumad Children's Literature Using Ecological Literacy in Mainstream Classrooms

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Despite being the largest indigenous group in the Philippines, the *Lumad* (a Visayan term meaning "indigenous," "native," or "born of the earth") is not known by a significant number of the Filipino population. Consequently, their struggles such as being uprooted in their ancestral lands and the disruption of their livelihood and education are unheard of. The neocolonial system and the implementation of Martial Law in Mindanao by the Duterte administration further intensify the perils faced by these people. As a result, the *Lumad* found themselves in the city as *bakwit* (evacuees) calling for justice and educating the people regarding their situation through street protests and written literature.

Two collections of short stories written by the Lumad are the recent products of their effort. The first collection concentrates on the stories based on historical events, while the second collection features the stories written by students from the Lumad schools. Both collections tackle the issues on violence and land dispute grounded on the lived experiences of the Lumad communities. Using Alan Berkowitz's framework for ecological literacy, this study will examine the said texts in order to come up with ways on how these can be effectively taught not just in the primary but also in the secondary and tertiary level. Ultimately, the introduction and the continuous discussion of these texts are envisioned to lead towards transformative education.

Keywords: *Lumad, bakwit literature, children's stories, ecological literacy, transformative education*

Apocalyptic Narrative Schemas in Dystopian Films

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This research investigates the way dystopia as film genre is attributed with catastrophe or, what will be regarded here as apocalyptic events. We question the way in which the genre represent state of affairs of humanity in the face of catastrophe, in catastrophe, and after catastrophe. We conducted a narrative analysis under the account of semiotic cognitive approach, by identifying narrated events, and actions of the protagonist as part of events. We argue that narrative in dystopian films, across sci-fi and fantasy, represent three types of apocalyptic schema (i.e. pre-apocalyptic, apocalyptic, and post-apocalyptic). Each schema seems to have distinct model of storyline. Despite the differences, the analyzed films illustrate typical tone of hopefulness, if not optimism, wherein humanity prevails over the catastrophe. Another typical representation in dystopian films analyzed here is portrayal of collective fear among the protagonists. Our study leads to a point that humanity is portrayed adaptive to catastrophic situations, therefore it is able somehow to survive. We can see the other sides of dystopia genre with the light of cognitive semiotics perspective, which differs to a great degree with theories offered by classical literary studies.

Keywords: *films, genre, dystopia, semiotic cognitive, apocalyptic events schema,*

Revenge of the *Nyai*: An Ecofeminist Reading of the Story of Nyai Surati in *Child of All Nations*

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This paper offers a post-colonial ecofeminist reading of the story of Nyai Surati as laid down by the character Minke in *Child of All Nations*—the second book of the Buru Quartet authored by Pramoedya Ananta Toer. The theme of “revolt of nature” could be analyzed from the story as Nyai Surati’s body becomes the host for an infectious disease which kills Tuan Besar Kuasa. The colonial institutions in place brought capital and factories in Tulangan (i.e., the sugar mill). The same institutions also put the people of Tulangan in direct contact and oppression from colonial might in the figure of the Tuan Besar Kuasa to whom lording over the land and its produce is not enough; he must also lord over a native, female body. From Nyai Surati’s story, an ecofeminist ethic critiquing colonial and patriarchal domination over woman and nature arises.

Figurative Language and Imageries Analysis Used in Johnny Cash’s *Don’t Go Near the Water* Song

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Figurative Language and Imagery are exploitable linguistic features that enable particular term of expression to give a more complex, persuasive, and impactful meaning. However, they lead the reader to work harder in regard to identify the meaning of the language. This study focuses on examining the use of Figurative Language and Imagery in a song and associating them with environmental issues that happen nowadays by using Leech (1969) and Perrine (1992). Accordingly, researchers found there are types Figurative Language (e.g. simile and hyperbole) and Imagery (e.g. tactile, visual, olfactory, kinesthetic, auditory, and gustatory) have occurred in the song of Johnny Cash “Don’t Go near the Water”. Descriptive qualitative method is applied to conduct this study by reading the lyrics, identifying the words, phrases, and sentences, categorizing the findings in term of Figurative Language’s types and Imagery’s types and analyzing them. Overall, it may be said that visual sense of Imagery and hyperbole are the most frequently used in this lyrics and both of them can represent the environmental issues in the songs

Keywords: *figurative language, imagery, lyrics, environmental issue, simile, hyperbole, tactile, visual, olfactory, kinesthetic, auditory, and gustatory.*

Psychoanalysis of the Environment Issues in T.S. Elliot's "The Waste Land"

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Environment is a prominent discussion of the day. It has been adopted as universal topic. This paper attempts to introduce alternate understanding of the problem faced by communities, societies and institutios. Problematic phenomenon that can not be solved in a single perspective. Environment is an interdisciplinary point of view. It is a multifacet and broad condition. Rapid social change and industrialization have shaped new behaviour relating to waste and its treatment. It is impossible to work alone in the complexities of environmental and psychoanalysis issues. A reflection of environmental problems conceptualized at a global level has been seen as a serious expression and concern across the periods and nations. It has been expressed also in a genre of literary work. Through poem written by T.S. Elliot - "The Waste Land", It can be learned that the poem has been inspired by the representaion of behaviour, psychic expressions, forms, problems, communities, and even formal institutions. The poem is constructed in five parts, they are "The Burial of the Dead", "A Game of Chess", "The Fire Sermon", "Death By Water", and "What the Thunder Said" . Every part of the poem has revealed human psyche and behaviour toward the aspects of nature - earth, water, air, space, weed and the other, through the implementation of figurative language, allusion and other poetry devices. As a result of this writing, the writer introduces corruptive behaviours leading to environmental psychosis that has been envisaged long before nowadays global society arguing and countering the environment as a discourse of bargaining their position in coping natural resources.

Literary Ethnobotany:

Traditional Knowledge of Plants in Indigenous Australian Poetry

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This paper will examine the development of *literary ethnobotany* in selected work from contemporary Indigenous Australian poets Bill Neidjie (1920-2002), Jack Davis (1917-2000), Oodgeroo Noonuccal (1920-93), Lionel Fogarty (b. 1958), Ali Cobby Eckermann (b. 1963), Samuel Wagan Watson (b. 1972) and others. Literary ethnobotany will be used as a framework to characterise poetic texts that document human interactions with—and traditional knowledge of—plant life. The biocultural knowledge depicted in the poems centralise bodily interactions with the botanical world through processes of harvesting, procuring, eating, drinking, cultivating and conserving. Aesthetic and metaphysical perceptions of—and beliefs about—plants reflect the cosmologies of Indigenous Australian cultural groups and, in particular, the Dreaming, or ancestral creation stories.

Jack Davis, for instance, articulates the deep-rooted feeling of Aboriginal people for forests in "Forest Giant." Beyond aesthetic appreciation and nostalgic reverie, the poem narrates a compelling sense of bodily interdependence between people and trees as Davis addresses the old-growth giant directly as a sentient fellow-being: "You have stood there for centuries / arms gaunt reaching for the sky." Davis' verse underscores the animism that is integral to Indigenous understandings of plant life. Literary ethnobotany, therefore, presents a generative framework for interpreting Indigenous poetry as well as other literary texts—in Australia and elsewhere—that foreground human interactions with plants over temporal durations and through the seasons. Pertinent to the Anthropocene—the proposed name for the current geological epoch of rapid global biodiversity loss—literary ethnobotany has the potential to record, invigorate and inspire sustainable interactions with vegetal nature.

An Environment-Based Strategic Plan to Promote Tourism Industry at Ngrawan, Getasan, Semarang Regency, Central Java

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Leisure has now been a dire and pressing need of modern life to keep equilibrium of physical and psychological entities to which any human nature has been embodied. It was unlike in the past where tranquility was still a day-dream, and travelling to a place of interest was considered a waste of money—thought of as something beyond human basic needs. This study was conducted to revitalize tourism industry potentials at Semarang Regency, Central Java Province. A comprehensive survey was administered to a group of people under *Pokdarwis* (Tourism Awareness Club) to identify tourism potentials on which to formulate a strategic plan. In-depth interviews with local people were also conducted to further enrich the existing data. The findings show that *Desa Menari* is highly plausible for the development of a well-preserved, natural, innovative tourist destination located at *Tanon* Sub-Village, *Ngrawan* Village, *Getasan* District, Semarang Regency, Central Java Province, with a height of 100 meters above sea level, right at the foot of *Telomoyo* Mountain, about 53 kilometers from the capital city of Central Java Province and 32 kilometers from the Regency Capital. Included as tourism potentials for future development are Learning Adventures, Creative Home Industry, and Homestay Programs wonderfully enriched with Traditional Arts Performance. The study recommended strategies for future development, such as preserving conducive environments, magnetizing both local and international visitors, revitalizing cross-cultural awareness, and equipping the local people with survival mastery of tourism English tailored to the immediate needs to further promote the potential area at international level.

Keywords: *conducive environments, cross-cultural awareness, tourism English*

Unsur Pohon dalam Karakter Han (汉字Hànzi)

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Nida (1975:178-186) melakukan pengelompokan terhadap medan makna, antara lain hasil alam. Hasil alam disubkelompokkan menjadi tumbuhan seperti rumput, pohon, buah, sayur, tanaman perdu. Subkelompok tumbuhan ini berada dalam lingkungan alam yang memberikan sumbangan makna terhadap karakter Han. Karakter Han yang tampak berupa garis atau coretan tak menentu ternyata memiliki makna, misalnya 木. Pertanyaannya: bagaimana memahami “pohon” pada karakter Han melalui bentuk atau maknanya? Apa guna mengetahui bentuk dan makna itu? Pertanyaan itu dapat dijawab melalui teori semiotika di bidang ikonitas. Dengan berpandangan 木 adalah karakter yang merupakan ikon dari tumbuhan dalam subkelompok pohon maka akan diperoleh makna “tumbuhan berbatang kayu, memiliki cabang dan daun”. 木 adalah karakter tunggal, sedangkan 林 dan 森 adalah karakter majemuk yang juga ikonis. Jika 木 bermakna satu pohon, 林 bermakna hutan, 森 bermakna pohon yang banyak sekali. Karakter lain, 杆, tidak hanya mengandung makna pohon saja, melainkan cabang dari pohon. Begitu pula 核 ‘biji’ masih berhubungan dengan tumbuhan atau pohon. Pada 核 makna pohon tetap dihadirkan dalam 木 yang berposisi di sebelah kiri. Di sini tampak bertambahnya jumlah bentuk akan diikuti oleh bertambahnya makna. Hal itu sesuai dengan prinsip ikonitas, yakni adanya kesejajaran atau keselarasan antara pikiran dan dunia nyata. Data penelitian berasal dari kamus. Hasil penelitian ini menunjukkan bahwa teori ikonitas dapat menjelaskan adanya komponen bentuk dan makna yang menjadi dasar bagi karakter lain dengan bentuk dan makna yang lebih kompleks. Sumbangan praktis adalah dengan mengetahui bentuk dan makna dasar, kita dapat memperkirakan ranah dan makna sebuah karakter.

Kata kunci: *karakter Han, lingkungan alam, tumbuhan, semiotika, ikonitas, ikon diagram*

Lacan: A Zoontology (Or How My Dog and I Figure in the Anthropocene)

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Canis familiaris or companion canines share a natural and conceptual role in the development of our shared evolutionary history. This paper excavates and examines the archaeological, anthropological, and literary role of dogs in our becoming *Homo Sapiens* vis-a-vis my personal embodied experience of living with my dog named Lacan. In the Philippines for instance, dogs are *actants* that assisted the Western gaze in crucifying the Filipino natives as Other, following the 1904 St. Louis Fair in the United States where the *Igorrotes* (Igorot), who are known for their dog-eating practices, were placed in an exhibit for American viewership as if they were zoo animals. Consolidating the fragmented story of dog's ontology contests the popular anthropocentric conception of sociobiological evolution predominant in human sciences.

Anjang Kencono: Menjual Budaya Ritual Lokal Melalui Pariwisata

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Di era milenial, di mana gaya hidup seseorang tampak melalui unggahan status mereka di media sosial, maka industri pariwisata bagaikan mata air yang mampu menjadi oase melalui beragam pilihan destinasi wisata bagi generasi milenial untuk dapat mereka unggah ke media sosial. Terlebih industri pariwisata Indonesia kini merupakan salah satu penyumbang devisa tertinggi di Indonesia (Farhan, 2019). Dengan kekayaan budaya nusantara, sistem religi dapat menjadi salah satu unsur budaya yang dikembangkan untuk masuk dalam industri pariwisata Indonesia. Di Desa Senden, Boyolali, Jawa Tengah, masyarakatnya yang merupakan petani tembakau dan sayuran masih mempercayai perlunya melakukan ritual sebelum memetik hasil panen untuk pertama kalinya. Salah satu unsur dari ritual panen setempat adalah kepercayaan terhadap Anjang Kencono. Masyarakat setempat mengenal kata Anjang Kencono sebagai rahmat dalam bentuk sinar yang jatuh ke ladang petani, yang dipercaya sebagai penanda akan hasil panen yang baik. Kini ritual panen dan kepercayaan terhadap Anjang Kencono dilakukan secara komunal oleh warga desa di bulan Agustus setiap tahunnya untuk memperkenalkan Desa Senden sebagai Desa Wisata. Oleh sebab itu, penelitian ini bertujuan untuk menjelaskan pengemasan ritual panen sebagai aset pariwisata lokal bernilai jual bagi masyarakat setempat. Penelitian ini dibahas dengan menggunakan pendekatan kualitatif, dengan metode PAR atau *participatory action research*, dan teori *CBT* atau *community based tourism* (Potjana, 2003). Hasil penelitian menunjukkan jika ritual panen sebagai budaya lokal dapat dikembangkan menjadi bagian dalam industri pariwisata. Adapun keterbatasan masyarakat desa dalam hal pemasaran, dan penyokong dana; tidak menyurutkan partisipasi dan komitmen mereka dalam mengembangkan ritual panen setiap tahunnya. Masyarakat diharapkan dapat mengalami peningkatan perekonomian melalui kegiatan tersebut, sedangkan para turis dapat memiliki kenangan dan pengetahuan baru dengan ambil bagian dari ritual tersebut yang dapat mereka unggah ke media sosial mereka, dan ikut menjadi agen pelestarian budaya lokal.

Kata kunci: *Boyolali, desa wisata, ritual panen, Senden, tembakau*

The Challenges in Establishing School of Javanese Culture in Senden Village, Boyolali

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Nawacita is the nine work agenda launched by the Indonesian President, Ir. Joko Widodo, which began in 2014. One of them is forming a community's economic independence by driving the domestic economy strategic sector (Lopulalan, 2014). This caused Senden Village community in Boyolali, wants to develop their region through their strategic sector which is tourism. Senden's tourism potentials are natural beauty on the slopes of Mount Merbabu-Merapi, and residents who are welcome to visitors as well as applying traditional values, such as conducting harvesting ceremonies, and performing *jathilan* dances. Senden's youth organization guided by the team of Universitas Indonesia formed a School of Javanese Culture as a special interest tour package. The research focuses on the challenges in building the School of Javanese Culture. This research aims to reveal the efforts of the Senden Village community in order to overcome the challenges in establishing the School of Javanese Culture and introducing it to the wider community. The discussion uses a qualitative approach with participatory observation methods. The observation shows that the challenges come from the community. They are not aware if the tourism potentials are their selling values. Their lack of self-esteem made them more engaged in their lives as farmers rather than embracing the challenges. Therefore, the presence of the School of Javanese Culture which they named *Pawiyatan Budi Rahayu* is expected to continue to assist the community to have self-confidence, independence, and be able to improve their economy beyond the farming culture that they have lived through generations.

Keywords: *Boyolali, culture, Javanese, specific tourism package*

The Irony of Law Enforcement against Nature in the TV Series *Grimm* in the Episode *Tree People*

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Grimm is an American fantasy police procedural drama television series that follows Portland detective Nick Burkhardt, descended from a long line of warriors known as Grimms, defends his city from magical creatures known as Wesen. Nick faces off against both external forces that threaten his life and his pursuit of justice and internal conflict when his duty as a police detective and a Grimm clashes. In the ninth episode of season six titled *Tree People*, Nick faces a Wesen after investigating the mysterious disappearance of people in a local forest. This conflict rises as mythical creatures raised their hand against people who made transgression against nature for them to be made as nourishment for it. By observing the introduction of a conflict and how it was concluded in the episode, and using ecocriticism to view the conflict. This paper will present the irony of enforcing justice according to the human law isn't appropriate against the case of Wesens that is arguably trying to protect itself when the law fails to protect it. The paper will raise the questions on how the main character resolve the problem by choosing to uphold either his responsibility to his people or to nature, and how it represents inadequacy of the current laws to tackle the environmental issues caused by human action.

Keywords: *Grimm, Wesen, tree people, law, nature*

The Representation of *Killers* in Documentary Film Entitled *Sexy Killers*: A Critical Discourse Analysis

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Film is a representation system that can be said as a window to see the dynamics of people's lives during the time which the film is made. This research is entitled "The Representation of Killers in Documentary Film Entitled *Sexy Killers*: A Critical Discourse Analysis". This study aims to analyze the representation of *killer* in documentary films. This study discusses the problem by referring to the documentary film aired on YouTube. This paper is a study of texts which aims to identify, analyze, and formulate how the 'killers' are portrayed through images and narratives. This research tries to describe how killers are represented in the reality of social life. The methodology of this research is using Fairclough's (1992) method of text analysis. The content that conveys killer representations is examined by analyzing text that refers to the word killer. Furthermore, the author found several reflections on the meaning of the representation of the 'killers' in the film. First, the failure to process the land used for excavation causes a lot of losses that cannot be overcome. The hole left abandoned cannot be avoided from the fall of the victim. Second, the slow response and responsible actions of the owner of the quarry made it worse because people living around the excavated site became victims. Third, the security agreement promised by the excavators was not realized.

Keywords: *representation, killer, documentary film.*

When *Instagram* Translation Machine Translates Ecology Terms: Accurate or not?

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Cultural terms translation has stolen many researchers' attention lately. It is because of the difficulties and challenges in transferring a cultural word in one language to another. In what follows, an analysis on cultural terms translation will be tossed about. Specifically, this research will discuss the accuracy of cultural terms translation. According to Newmark (1988), there are 5 categories of cultural terms. One of them is dealing with ecology and environment, i.e. ecology cultural term. As a qualitative research, this paper will interpret the data based on the context (Santosa, 2014: 64). Therefore, some steps are taken to be able to interpret the data. First, researcher classifies the ecology terms found in the data. Then, the Indonesian ecology cultural terms will be compared with their target language reference. The next step is judging the translation accuracy and, finally, researcher will summarize the whole finding. The data are all taken from an *Instagram* account named @wwf_id and the translations in English are provided by *Instagram* Translation Machine (ITM). To judge the accuracy of the translation, the researcher uses Nababan's Translation Accuracy Assessment.

Keywords: *ecology, cultural terms, translation accuracy*

Preserving Mother Nature: The Ecocritical Study on Blair Richmond's *The Lithia Trilogy*

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Young adult literature is a trendy as well as an entertaining way to promote fresh ideas to the young readers nowadays. The *Lithia Trilogy* by Blair Richmond which consists of three novels (*Out of Breath*, *The Ghost Runner*, and *The Last Mile*) has its own approach to present the environmental issue, which lays at the very heart of this trilogy spirit, without disregarding the teenage-life problems portrayal. This study applies ecocriticism to find the idea on the issue. Besides, by using the vampire symbolism as a strategy to wrap up the core issue, the young readers cannot help but think about the allusion of the popular literature of the young adult via *Twilight* and the linked gothic-vibes romance tale. Furthermore, this trilogy also uses the strategy of Shakespearean tragedy to present the plot. By scrutinizing the plot using the nine elements of Shakespearean tragedy, which are: tragic hero, a struggle between good and evil, hamartia, tragic waste, external conflict, internal conflict, catharsis, supernatural elements, lack of poetic justice, and comic relief, this paper discusses how the legacy of Shakespeare can be put into play in young adult literature. Using those theories, this study shows that this young adult trilogy presents the idea on the urgency of preserving mother nature.

Keywords: *young adult literature, ecocriticism, Shakespearean tragedy*

Nature as the Ally to the Renewal of Woman Life in Maya Angelou's "Woman Work"

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The research aimed to discuss nature as the ally to the renewal of woman life in Maya Angelou's poem entitled "Woman Work." The speaker of the poem found her comfort and strength when she dealt herself with the nature. The topic of the research was revealed by two poetic devices, that is, personification and apostrophe. The speaker tended to perpetuate nature as her assistant to live her life. Nature is the most important life source of the speaker. Besides the theory of nature, that of ecofeminism was applied to analyze the poem, entitled "Woman Work." There were three approaches that were used: anthropocentric, ecofeminism and structural approaches. Library research is the technique of data collecting. The finding of the research was the woman feels that nature is important to her because it is the only thing in her life that does not add any stress and is an outlet for the busy day.

Keywords: *nature, ally, woman, ecofeminism*

Higher Order Thinking Skills through Outdoor Education in Teaching English for Young Adolescents: An Innovation to Strengthen Students' Social Awareness towards Juvenile Delinquency

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This paper appears as a follow-up study of HOTS-based English learning in storytelling to improve students' social awareness, one of them is intended to protect them from the juvenile delinquency. In detail, it purposes to: (1) investigate how Higher Order Thinking Skills through Outdoor Education can be implemented in teaching English to young adolescents; (2) identify challenges faced by the teacher and strategies to overcome them. A Classroom Action Research (CAR) consisting of two cycles was applied through three research instruments to collect data, such as observation, interviews, and document analysis. The collected data were analysed by referring to the theory of Higher Order Thinking Skills, Outdoor Education, and social awareness to identify students' HOTS indicating from their idea, arguments, perspectives, and commitment toward social environment issue, in this case juvenile delinquency. The findings reveal that the students' HOTS were promoted through Outdoor Education which involved students to analyse, evaluate, and create something as a decision maker and problem solver. However, the teacher faced some challenges: they still have lack of experience in teaching HOTS-based learning and findings materials related to social issues. As strategies to overcome them, the teacher committed to join *In House Training* on HOTS, focusing on environmental issue.

Keywords: *Higher Order Thinking Skills, juvenile delinquency, outdoor education, social awareness, young adolescents*

Knowledge Management in the Production of Discourse through Presupposition Triggers in the Editorial Board of *The Jakarta Post*

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This study aims to analyze the knowledge management in the production of discourse through presupposition triggers at both lexical and syntactic levels in the editorial board of *The Jakarta Post* entitled "Cure to sinking Jakarta?" on Tue, July 30, 2019. The purpose of this study is to figure out how the language users manage their knowledge by means of presupposition triggers in their production of discourse. This hoping to contribute to the understanding of how discourse and knowledge is managed and controlled by the language users. This study uses a qualitative descriptive method. The writers found that descriptive qualitative method supports the data analysis by revealing the deeper meaning of the text and describing the phenomenon concerning the knowledge management in the production of discourse through presupposition triggers. The writers focus on analyzing the presupposition triggers at both lexical and syntactic level emerge in the editorial board of *The Jakarta Post* and describing the knowledge management occurred in the production of discourse. The result of this study shows that there is knowledge management carried out by the language users in the production of discourse which is detected by means of presupposition triggers which are found both at lexical and syntactic level in the editorial board of *The Jakarta Post*.

Keywords: *knowledge management, production of discourse, presupposition triggers, editorial board*

Literature Saves Mother Earth: A Sharing of Experience in Using Literature to teach Children of Cawang Community How They Can Save the World

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We are all well aware of the current environmental crisis we are in. The whole world is doing its best effort to minimize the impact of the damage that has been done. Environmental issues are not issues exclusive to the fields of science and technology. These environmental problems are also concerns of Literature, Language, Culture and Education, which also may contribute to the betterment of Mother Earth. One way of contributing through Literature is through using story-telling to raise awareness to children about the importance of saving Mother Earth.

Fakultas Sastra, Universitas Kristen Indonesia (FS-UKI), as a way of paying back to the community, has various programs of “Pengabdian kepada Masyarakat” which center on educating children around the university. One activity is teaching English to children with the technique of story-telling, which is one of the main distinctive features of the curriculum in FS-UKI. Through story-telling and the inclusion of literature in English teaching programs, the children can learn many aspects of life, including how they can participate in keeping Mother Earth safe.

The paper shares the experience of contributing to the betterment of environment through teaching children using story telling with literary contents while at the same time teaching them English. This project of “Pengabdian kepada Masyarakat” is a collaboration of FS-UKI and Komunitas Gumul Juang, a non-profit organization that specializes in helping out children in urban areas. The children will be taught English using famous Indonesian folktales, such as Bawang Merah, Bawang Putih, which have been adapted to fit the children’s current situation and to add the environmental content in the storytelling. This project is hoped to be an example of how we can use literature in making the world a better place.

The Wisdom of the Environment to the Female Australian-Aborigine Stolen Generation Represented in the *Follow the Rabbit Proof Fence*

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Based on the true story *Follow the Rabbit Proof Fence* reveals the victorious experiences of the first female Australian-Aborigine Stolen Generation in Western Australia in the 20th century. The Jigalong traditional Aborigine community believed in the multi functions of the environment. It offers the survival, economics, and spiritual functions to the community members, especially first female the stolen generation. Those multi functions of the environment contribute the wisdom of the flora, fauna and landscape of the nature that instigate physical and spiritual resistance of the female Aborigine-Australian stolen generation towards the inhuman postcolonial force assimilation. In other words, the wisdom of the environment obliterates the exploitation and colonization of the patriarchy white domination and the victory of the female Aborigine-Australian stolen generation. The ecology wisdoms result the triumph towards the female Aborigine-Australian stolen generation caused by the community power, cultural identity, spiritual values, and physical and mental survival. These astonished ideas are the main thought of this article that applies the postcolonial ecofeminism.

Keywords: *assimilation, postcolonial ecofeminism, Rabbit Proof Fence, stolen generation*

The Image of Climate Crisis in Media: A Conceptual Metaphor Analysis

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The climate crisis is now become the world problem and a big environmental issue and has drawn attention of governments and media, the impact of the crisis can be reflected on how media describe the crisis using metaphorical expressions, the way media use the language to describe the climate crisis is the focus of this study. Using conceptual metaphor analysis, researchers aim to identify the source domain of metaphor used to describe the climate crisis. By identifying the source domain, researchers discuss the underlying concept from source domains that are used to compare the climate crisis with. The method is descriptive qualitative, the source of data are from ten news article from Guardian website which discuss the climate crisis. The result shows that various source domains are used to describe the climate crisis: Climate Crisis is described as a War, as a Moving Object, as a Destination, a Political Ideology, a Wrestler, a Chemical Substance, and as a Natural Disaster. Although climate crisis is one of them described metaphorically as a destination where sooner or later without a drastic action, eventually the world will arrive there, but it implied an unwanted destination that should be avoided or else, turning back or stop towards the destination, and with the highest finding where climate crisis described as a war to fight and to combat, it shows that the climate crisis is a real threat to our world which everyone should take action to fight.

Keywords: *climate crisis, conceptual metaphor, source domain, media, war and political ideology*

Perspektif Orang Manggarai tentang Migrasi: Sebuah Studi Text Lagu-lagu Populer Daerah Manggarai

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Migrasi menjadi isu yang penting dalam masyarakat Manggarai. Mobilitas penduduk ke berbagai tempat di luar Manggarai berdampak signifikan bagi kehidupan orang Manggarai. Sistem agraris sebagai basis kehidupan masyarakat mengalami pergeseran menuju sistem industry. Fenomena ini menjadi tema lagu-lagu populer di Manggarai. Dua lagu yang mewakili hal ini adalah “Lelak Loce Renda” karya Felix Edon dan “Hemong Beo.” Karya Yasintus S.A. Jaar.

Penelitian ini menggunakan pendekatan sosiokultural. Pertanyaan penelitian yang diangkat dalam penelitian ini adalah, faktor-faktor apakah yang mendorong orang Manggarai melakukan migrasi berdasarkan teks yang terdapat pada lagu-lagu populer Manggarai? Dan bagaimana pandangan orang Manggarai terhadap migrasi yang terdapat dalam teks lagu-lagu populer Manggarai? Untuk menjawab pertanyaan penelitian ini dipergunakan pendekatan pull and push factors oleh Everett E. Lee.

Melalui penelitian ini diketahui bahwa orang Manggarai melakukan migrasi karena faktor dorongan yang berasal dari dalam wilayahnya sendiri, maupun tarikan yang berasal dari luar. Faktor pendorong dari dalam Manggarai sendiri terlihat dari pandangan atau goet-goet Manggarai yang mendorong masyarakat untuk keluar wilayah, sementara faktor luar disebabkan oleh keinginan untuk meningkatkan taraf hidup karena kondisi tempat asal yang dianggap tidak mampu untuk memenuhi kebutuhan mereka.

Kata kunci: migrasi, Manggarai, lagu-lagu populer daerah

Teens and Ecological Consciousness: Developing Ecoliteracy for Environmental Sustainability in the Anthology “Find Out the Green Color -*Temukan Warna Hijau*”

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As the world is becoming more and more industrialized and technologically advanced, the relationship of teens to nature is essential to increase. It is the teens who actually become ‘the victims’ of the environmental crises nowadays as the result of rapid ‘development’ being established by the previous generation. It is also the teens who experience more environmental sustainability challenges in the future as the next generation. The anthology of teenlit “*Find Out the Green Color*” clearly portrays the current ecological problems that the teens should deal with and take action on. This paper focuses on the issue of teens and environmental concerns by proposing two questions: 1) How is the teens’ ecological consciousness represented? and 2) How is ecoliteracy developed in the teens’ life? Ecocriticism perspective, particularly Fritjof Capra’s notion on ecoliteracy is applied in the analysis. The finding shows that the teens establish their green narrative as they themselves realize the urgency to maintain the environmental sustainability from their own personal attachments to nature in daily life.

Keywords: *ecoliteracy, ecological consciousness, environmental sustainability, teens*

False Promise Behind Reclamation: The Two Face of Anies Baswedan

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The case of reclamation in the northern coastline of Jakarta Bay has been a long-standing polemic. There has been many pros and cons over the reclamation. Despite the pros and cons, the reclamation of the northern coastline in Jakarta Bay might bring about certain benefits especially in relation to the opening of new employment. The benefits have been asserted by the government of Basuki Tjahaya Purnama (BTP), which have been confirmed by the people who lived in the area at that time. Unfortunately, most people only pay attention to the cons of the reclamation. Thus, these cons might be a potential political weapon for the political contender of the incumbent namely Anies Baswedan. Indeed, Anies Baswedan won the governor election in 2017 by benefitting the issue of reclamation as one of his political promises in the campaign. During his campaign, he promised that he would stop the reclamation on the northern coastline of Jakarta Bay since the reclamation did not offer any benefit for the future of Jakarta. At the beginning, Anies has taken several steps for keeping his promises with regards to the reclamation by terminating the development permission for the reclamation. However, the Provincial Government of the Jakarta Special Capitol has issued the permits building license for the property in the reclamation-results island. Thus, people consider that Anies Baswedan is a man with two face: resisting the reclamation in the front but acclaiming the benefits in the back. Therefore, the researcher is intrigued to investigate the case further by analysing the news frame over the case. The news frame that has been selected is analysed by means of combined theory namely social wrong by Fairclough and symbolic violence by Bourdieu. Then, throughout the conduct of the study, the researcher later found that Anies Baswedan actually has played between both sides with regards to the case of reclamation. Thus, it might be concluded that Anies Baswedan has not been consistent with his promise to terminate the reclamation and this will be a poor precedent for the second-term candidacy in the future.

Keywords: *social wrong, symbolic violence, reclamation*

Environmental Apocalypticism of Overpopulation Represented in Three Dystopian Short Stories: “2 B R O 2 B” by Kurt Vonnegut, “Billennium” by James Graham Ballard, and “Amaryllis” by Carrie Vaughn

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One of the current challenges concerning environmental issues is the threat of overpopulation in the Anthropocene Era. This period, in which humankind plays a pivotal role as ecological agent comes with the realization that the previous ecologically irresponsible human-non human relationship is inadequate in preserving a sustainable earth for the next generation. This scepticism towards the earth's future condition is aptly captured in dystopian literature. Dystopian literature contextualizes a possible future of environmental apocalypticism, in which a major catastrophe irrevocably shapes the earth's environment and how society desperately tries to adapt. This paper emphasizes on how overpopulation becomes a recurring theme on three dystopian short stories: “2 B R O 2 B” by Kurt Vonnegut, “Billennium” by James Graham Ballard, and “Amaryllis” by Carrie Vaughn. Differs with the idealized imagination of paradise in utopian literature, these stories capture the dread and despair in how humankind cope with the depleted resources. Based on the analysis, this study posits that overpopulation is a serious threat in the near-future and its depiction in dystopian literature represents a warning to preserve a sustainable earth.

Keywords: *dystopian literature, ecocriticism, environmental apocalypticism*

Loving Nature through *The Secret Garden*

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Environment is a crucial part of our everyday lives. We live in and partake our daily activities in it. As a result, our actions have a strong impact on the environment around us. Either at work & public places or home, everything we do directly and indirectly bring some effects to the surrounding nature. Unfortunately, our actions tend to be on the negative pool such as wasting on energy or products, littering, and not to mention the pollution substances from vehicles, factories, and people who smoke. We are one of the participants in every environment in this world; our actions also affect animals, plants, and microorganism living in it. If we do not change our ways into a much caring one to our nature, the world we know will have been destroyed through a much quicker process. Therefore, it is important and necessary to build awareness towards the issues and problems our nature is facing.

With the advancement in information technology today, we know that nature is endangered further. Increasing the awareness on ecological problems around us become much more crucial, especially towards younger generations. One of the ways to spread the message is through literary works. Messages found in literary works are more accessible towards children and youth, this includes the positivity of the surrounding nature in our daily lives. *The Secret Garden* by Frances Hodgson Burnett is one works that touch on this subject, with the story shows how nature positively influenced our well-being.

Exploring Nature through Movie Introducing Environmental Awareness through Russell in *Up* (2009)

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As film are now widely accessible among children, it can be a good source of entertainment to introduce environmental awareness. The focus of this paper is to reveal and compare the speech and the actions that represent the environmental awareness represented by Russell as a Scout and Charles Muntz as a professional Explorer in *Up* (2009). By applying textual analysis, the study revealed that there are 15 sequences that reflect Russell's awareness toward environment although there are 2 sequences that show he is susceptible of ignorance. On the other hand, there are 9 sequences that show Muntz as showing not only lack of awareness toward nature, but also a deep ignorance toward the environment, as his scientific reasoning is biased by personal ambition for fame. Thus, while the movie reveals a disturbing view of how development of science can be detrimental toward nature, it also implies that environmental awareness can be built and developed with a supportive environment by the people around and media that contains environmental awareness content.

Keywords: *environment, animated film, Disney, character development*

The Ecological is Political Transversality in *Sigwa: Climate Fiction Anthology from the Philippines*

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Taking cue from Felix Guattari's concept of "transversality"—one which he coined in hopes of establishing a theoretical and praxiological horizon from which all emancipatory struggles will be waged in the wake of the post-Communist era—and Timothy Morton's "hyperobjects," this study takes *Sigwa: Climate Fiction Anthology from the Philippines*, the first of its kind in the country, as its primary object of analysis. Eschewing technicist, overly-teleological, and messianic modes of reading and engagement with "committed literature" and the actual labor of writing (and anthologizing), the study situates *Sigwa's* intervention (and call to action) vis a vis the extant specters of global capital, climate change, complicity, dispossession, hope, and radical change in the Philippines and the world.

Keywords: *Sigwa, transversality, hyperobjects, climate fiction, climate change*

Learning Environmental Messages from Disney's 2016 *Finding Dory*

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Taking place in the beauty of nature, *Finding Dory* (2016) tells not only about Dory's long journey to find her parents but also carries environmental messages represented through her trip from the Great Barrier Reef in Australia to the Jewel of Morro Bay, California and back. This study applies Peirce's semiotics aimed at the revelation of human acts that affect nature to identify the effects of human's actions upon marine life in this movie. This study reveals that polluted ocean and the domestication of ocean creatures conducted by human affect nature negatively, although the movie also shows that Dory the blue tang fish as the main character views marine life conservation affects nature positively. Thus, while the movie subtly displays the extents of human's negative impact upon nature, it also highlights the importance of an increasing awareness and explicit efforts among human to preserve nature as a promising endeavor for a better future for marine life and the world.

Keywords: Disney, animated film, environment, character development

The Ecocritical Reading of Sinclair Ross' 'The Lamp at Noon' and Dorris Lessing's 'A Mild Attack of Locusts'

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This paper utilizes the ecocritical reading to study Sinclair Ross's 'The Lamp at Noon' and Doris Lessing's 'A Mild Attack of Locusts'. Although the former short story took place during the Great Depression in USA and the latter occurred in post-independence of Southern Rhodesia (now Zimbabwe), they share similarities of main themes. Both short stories narrate the devastation of human against natural hazard and the hardship of human to survive countering to nature. The resolution of the short story depicts that human cannot go against nature despite all costs; and regardless human efforts to prevent and fix the natural peril, never can they win against the hazardous environment. Accordingly, using ecocriticism to analyze the themes, characters, and conflicts, there found two key issues. Firstly, the ecocriticism can dismantle the dilemma on the conflict of humans versus nature. Secondly, there is urgent awareness to embrace the 'partnership ethics' whereby men and women should be treated as equal partners in all relations and that humankind are one of ecological webs morally equal to any of the non-human nature.

Keywords: ecocriticism, devastation, dilemma, partnership ethics

“I Dreamed a Dream”: Eco-Criticism of Short Animation Video in Social Media

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Social media has become an integral part of human life in this industrial revolution 4.0 era. Social media has two faces. It can be used either to propagate the negativity vibes such as fake news or it can be used as a medium to spread positive messages such as environmental awareness issues. Twitter, as one of the most popular social media, along with Facebook and Instagram, is considered the microblogging platform which allows its users to express their opinions and thoughts through short messages called *tweets*. With the active users of more than 336 million all over the world, twitter plays a significant role to deliver both positive and negative messages. The power of a twitter account relies on its followers. The greater the followers it has, the stronger the power of the account. This paper tries to describe and analyze a short animation video posted on January, 26th, 2019 in twitter account *@Spilling_The_T* which has more than fifteen thousand followers. The video has been watched for 4,7 million views and has got 116.000 retweets and 187.000 likes. The short animation video portrays four critically endangered animals which sing an original soundtrack song from *Les Miserable* movie, titled ‘I dreamed to dream’ to highlight what humans are doing to our planet and how it affects the animals and the nature. Using the eco-criticism theory, this paper describes the destruction effect of greediness of human acts to the wildlife.

Keywords: *eco-criticism, short animation, social media.*

Deconstructive Hegemony on the Marginal Race and Social Class Seen in Cultural Appreciation toward Nature in Doris Lessing’s *No Witchcraft for Sale*

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Hegemony is not simply understood as a domination. Antonio Gramsci’s account on the theory presents the bigger scope of the term. His concept of hegemony reveals how the power domination is established longer without physical violence. This Marxist theoretician explains further that it is a medium to maintain the power that turns out more effective to be applied in the long period of time in the more subtle and submissive way. This essay aims to examine the hegemony lies within Doris Lessing’s short story, *No Witchcraft for Sale*. The short story will be examined separately using the two theories which are Post-colonialism and Marxism. The discussion of hegemony that covers the marginal race is going to be scrutinized using the Post-colonial theory and the discussion regarding to the marginal social class is going to be scrutinized using the Marxist theory. The use of the two theories work alongside is to show how the oppressions on the racial and labored status do not influence the way the character in the story appreciates the nature. The character’s appreciation toward the witchcraft is the representation of the cultural appreciation toward nature. By the character’s attitude of appreciating the nature, the constructed hegemony is proven abrogated. The character, the marginal race and social class in the story, deconstructs the constructed hegemony. On scrutinizing the hegemony, Derridian deconstruction is employed to construct the analysis on the abrogation of the European constructed hegemony.

Resistance to the Patriarchy Capitalism in Drama *Kisah Perjuangan Suku Naga* Written by W.S. Rendra: Ecofeminism Study

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The drama entitled *The Story of the Struggle of the Naga Tribe* is one of the works of W.S. Rendra was written and performed for the first time in 1975. This drama raised the issue of ecology, namely the threat of the existence of the Naga Tribe from where it lived by the entry of foreign investors who would open a copper mining project. This will have implications for the loss of ancestral lands, places of worship, and customs that they have long held firm. The ecological issue underlying the story in the drama by W.S. Rendra was analyzed using the eco-feminism perspective. The results showed that this drama was written by W.S. Rendra and performed by the Theater Workshop to criticize the planned operation of the copper mine which did not follow the criteria for environmental impact analysis (EIA). The results of the study show that Naga tribe rejected the plan to open a mining project. They fought against patriarchal capitalism supported by the Queen and the Minister of Mining by cooperating with foreign journalists (Carlos) and foreign newspapers to preach the disaster that would befall the Naga tribe if the mining project was opened in their settlements. In addition, resistance to the power of patriarchy capitalism is also supported by the traditional value system of the community which is still held firmly, especially with regard to the status of customary land which is confirmed by regulations that prohibit the sale of land with people outside the village. The presence of female figures such as Setyawati and Bibi Supaka who took part in opposing the mining exploration plan in their villages showed the existence of ecofeminism values used against the power of patriarchal capitalism.

Keywords: *capitalism, patriarchy, ecofeminism, exploration*

Arboreal Poetics in Howard Nemerov's "The Thought of Trees" and Luis H. Francia's "Lessons of a Tree": Toward Greening the Earth and Combatting Climate Change

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Poetry is an ecological agent. Each poem evokes one's sense of place in space. Charles Olson, a Black Mountain College poet argued that poetry should be a kinesis that constructs and transfers energy from the poet to the readers. A professor of English, John Felstiner argued that poetry evokes one's new consciousness of the Nature in this era of Anthropocene. Extravagant human activities cause environmental problems when one overconsumes material products that are made from non-renewable materials. Environmentalists and ecologists believe that a disproportionate use of fossil fuels for instance crucially has detrimental impacts on the biotic life. This paper discusses poetics of vegetation in a contemporary American poem "The Thought of Trees" by Howard Nemerov and a Filipino poem "Lessons of a Tree" by Luis H. Francia. As eco-poetic icons, trees act as a carbon sequester from a global climate change and a source of life for every living being in physical and spiritual ways. Analysis of trees in their poems will look into the nature of trees and their ecological interconnectedness with any life forms. This will investigate ecological principles and ecocritical perspectives. Nemerov and Francia's arboreal poetics emphasizes the urgency and universality of trees for combatting environmental issues especially climate change in this millennial industrial era. Learning from trees evokes what Timothy Morton calls an ecological thought; a cosmic awareness that guides one to behave ethically toward the earth. This means to savvy the need for conserving the Nature and its resources for their ecological sustainability for future generations.

Keywords: *arboreal poetics, Anthropocene, climate change, biotic life, ecological sustainability*

Religion and Environment: Environmental Damage and Ecological Conversion

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Environmental damage problems are no longer the things that need to be hidden. On our planet, there is an ongoing acceleration in changes involving people and their environment. Initially, the relationship between humans and nature in traditional societies was characterized by ecological balance. Then came what was called the *revolution in the Neolithic era*, a period in which humans began to change nature without regard to the consequences. Even more massive was the emergence of the industrial revolution. Industrial countries manipulate the natural environment to cause permanent damage without thinking about regeneration.

In the Christian Scripture, the pollution of life is described as sin, from Adam and Eve to the transgression of the people of Sodom and Gomorrah. Nowadays sin is in the form of destruction of nature, pollution as a result of industrialization, coupled with massive deforestation. In the last few decades the figure of St. Francis of Assisi came out of the "holy" environment. He did not make research or speak scientifically, but "speak" through his life's example. It is interesting to notice, the last Catholic Pope chose the name Francis of Assisi who was very concerned about the environment. Pope Francis published the encyclical *Laudato Si'* which is intended for everyone. The Pope invites all people from all religions and all nationalities to participate in caring for, protecting and cultivating the earth as our common home. The Pope calls for fundamental conversion in the attitude of human life to its environment by proposing an integrated ecology that covers all fields. For that we need personal and social transformation.

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“Rethinking Environmental Issues through Literature, Language, Culture, and Education”



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