

Postmodernism as World View in *The Golden Compass* Movie by Chris Weitz (The Application of Lucien Goldmann's Genetic Structuralism Theory)

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Abstract

The researcher applies a Descriptive qualitative method. Analysis is done by applying Genetic structuralism theory by Lucien Goldmann to find authors' worldview as a Trans-individual subject in the movie which can be categorized as a postmodern work. The research found that: World View in *The Golden Compass* movie can be divided into three parts; (1) The World View of God; the existence of divine reality is represented through Lyra Belacqua, Pantalaimon, and Lord Asriel's research. (2) The World View of Human, there is a reaction against the modernist system done by Lyra Belacqua, The Gypsy and The Witches, which the resistance is based on the concept of Egalitarianism as efforts to realize postmodernism ideals. (3) The World View of Nature, there is an Anthropomorphism concept represented by the relationship between Lyra Belacqua and Iorek Byrnison characters. So, it may be concluded that the movie is one of efforts by authors', Phillip Pullman and Chris Weitz to create history and to change the social structure by using their ideology and aspirations as the part of Trans-individual subject.

Keywords: *anthropomorphism, egalitarianism, genetic structuralism, postmodernism, trans-individual*

INTRODUCTION

There are many movies that adapted from a written work (novel) such as *The Golden Compass* movie that is adapted from the trilogy of *His Dark Materials* novel by Phillip Pullman. There are some phenomena that made the movie different from others, which is an event in some works always described as real as the fact of the story, but this work tells the story by using myth and symbol. It is different from the realist work that expresses the social reality as the way it is. This paper aims to discuss some social issues such as humanity issues in certain societies and also learns more deeply about the author's worldview that is represented in the movie. Hence, the researcher intended to analyze "The Golden Compass" movie by using the relevant theory of Lucien Goldmann's Genetic Structuralism and the researcher presents a problem which is formulated as follows; "What is the Worldview of *The Golden Compass* movie?"

RESEARCH METHOD

In this research, the researcher used a descriptive qualitative method. Source of the data in this study was primary data collected from *The Golden Compass movie*. To collect the data, the researcher used some steps; Watching, Enlisting and Classifying. The researcher used a dialectical method by Lucien Goldman in analyzing the data. The steps of data analysis can be formulated as follows:

1. The researcher determined the imaginary structure of *The Golden Compass* movie by explaining the evidence of some postmodern phenomena in the movie.
2. The researcher explained the social structure in *The Golden Compass* movie that supports the creation of the movie.
3. Finally, the researcher determined and explained the world view of Phillip Pullman and Chris Weitz as a Trans individual subject.

FINDINGS AND DISCUSSION

Trans-individual Subject

The Golden Compass movie is a literary work created by trans-individual subject. Phillip Pullman as author of the story and Chris Weitz as director of the movie are the same trans-individual subject. According to Goldmann (in Azi, 2013), social class is divided into two classes namely the intellectual class and the social group of authors. The intellectual class has the same ideology, vision and mission about socio-cultural conditions. In The Golden Compass movie, there is an intellectual class that influences the author in the creation of literary work. The movie indicates that the intellectual class influence the author is Postmodernism such as J.R.R Tolkien and C.S. Lewis and Romanticism such as Keats, Shelley and Coleridge (Waldman, 2015). This intellectual class has contributed to the creation of The Golden Compass, which is this intellectual class that has the same ideology, vision and mission in an attempt to change the modern social structure that it claims has failed to bring humans into harmonious life.

World View

Goldmann (1981) states that literary work is possible world because it gives the alternative histories or structures to the society and these alternative histories created through World View.

Therefore, every idea or worldview in *The Golden Compass movie* becomes possible history for society. The explanation above about the trans-individual subject, the researcher comes to a conclusion that the worldview in *The Golden Compass movie* is Postmodernism. World View has been divided into three parts; there are World View of God, World View of Human and World View of Nature.

World View of God)

According to modern theology, (Griffin, 2005: 18) it is explained that the mechanistic nature of God has no interference with the universe's creation. It means that God has no role in the world and outside of the world. In *The Golden Compass movie*, the researcher finds the world view of God represented in Lyra Belacqua, daemon and Lord Asriel's research. It has been mentioned that Postmodernism considers God as the composer, director, and also the player. It is represented in the Lyra Belacqua character that she is chosen by God as a heroine and struggles with the help of God to face her destiny.

Master Jordan:	I fear our defiance will not go unpunished. We failed her.
Thorold:	We protected her as long as we could. She's still a child. She can't possibly be a threat to them.
Master Jordan:	She is. <i>She is meant to play a major part in what is to come.</i>
Thorold:	How do you know such things?
Master Jordan:	<i>The Witches.</i>

The scene (*in duration 00: 20: 12*) and conversation above show the existence of belief owned by The Master that Lyra is not an ordinary girl as common children. He believes that Lyra has an important role and she in the end will play that role. This conviction is based on a prophecy of The Witches who predicted that there is a child who can know all truth hidden by reading the golden compass. Thus, based on the prophecy, The Master gives a golden compass to Lyra, so she could perform the role that was predicted by The Witches. God's involvement happens when God chooses Lyra as heroine and also as His mediator to preserve the universe. Her destiny is conveyed through the prophecy of The Witches. Generally, The Witches are very identical with the spiritual side. Future forecast about Lyra Belacqua as heroine, it describes the mystical experience of The Witches. The role of God is not only through the divine destiny that makes Lyra to be a heroine but also through Lyra's daemon, Pantalaimon. Here's the dialogue:

Pantalaimon : *Did you see her daemon? He began to shock when you mentioned the word,*

Dust. And what does she keep in that room? Let's go find out. Maybe this isn't such a good idea. Over here. Look!

Lyra Belacqua: That's just one of her stupid guest lists.

Pantalaimon : *No it isn't. Look at it.*

Lyra Belacqua : "Intercision". What does it mean, Pan? And that? General Oblation Board...

Pantalaimon : *G.O. B.*

Lyra Belacqua: Gobblers. From the letters. G.O.B. Workman, Edwards, Parslow, Costa.

Pantalaimon : *Billy and Roger!*

Lyra Belacqua :Pan, it's her. She's running the Gobblers!

The scene (*in duration 00: 29: 06*) and conversation above indicate the characteristic of Postmodernism that God is a player who can enjoy and change cosmic drama, which is represented in Lyra's soul, Pantalaimon. The soul is the creation of God that cannot be defined scientifically that is shown in the existence of God. The scenes above describe Pan's action that has the important role to change Lyra's fate. Pan does not ask Lyra to go to Mrs. Coulter's room and shows a paper that has the names of Billy, Roger and Mrs. Coulter. This event is one proof of God's way to help and to transform Lyra's fate by changing the cosmic plot through the Pantalaimon character, so Lyra can realize her destiny and the universe can move in harmony again. The divine reality is not only seen through Lyra's character and her daemon but also through Lord Asriel's research, which he is doing research about 'dust' and proves the existence of another world. Like the following statement quote:

"The behavior of these particles is quite unmistakable. Dust is flouting into this man, through his daemon. From a city in another world. A world very much like our own in a parallel universe, co-existing with our own, invisible, intangible, inaccessible. Until now. From there and from a billion other worlds Dust flows. Worlds of infinite possibilities, somewhere men have no daemons, somewhere daemons have no men, Men without daemons. Even some who have no Magisterium and no authority."

In his research, Lord Asriel found that their 'parallel world' is not the only one in existence. He believes that there are many other worlds scattered throughout the galaxy, which are connected by a mysterious particle called 'dust'. Therefore, Lord Asriel will travel to try to learn and prove that the opinion presented is a truth. Lord Asriel's research shows the existence of another world that is identical with religious reality.

World View of Human

Modernity is a major shift from communal understanding to individualistic understanding. The ideal life of society for postmodernism is the combination of community, freedom, and equality,

which is created by taking the good things of modernity and taking the aspect that is neglected by modernity, that is community. Moreover, humanity's value seeks to be reestablished in postmodernism which is considered lost by capitalist power in modern society. (Griffin in Azi, 2013: 43-47). The Golden Compass movie tells about the society who lives in the modern social system, which in the socio-cultural aspects have several negative impacts. There is the destruction to the nobleness of human character for individuals and also society. As follows:

“The scholars still refuse to hand over the last alethiomether. And now they've given Asriel all the funds he needs. If he succeeds in proving the existence of these other worlds it will contradict centuries of teaching. There will always be free thinkers, and heretics.”

The scene and monologue above is an evidence of modern society that is identical with *Individualism*, which is reflected through Magisterial Emissary character. The Magisterial Emissary tries to defend his power in various ways, even an evil way. Magisterial Emissary thinks that open and autonomous society must be subdued and disciplined through his power. Every individual has the right to choose and determine his own life. Basically, humans have the same degree as other humans and this concept is related to *Egalitarianism*. *Egalitarianism* is a view that humans are destined to have the same degree in every dimension such as politics, economics, social and culture. This concept can be seen through the relationship between some characters in the movie, as follows:

“But we Gypsians are being hurt worse than most by these Gobblers. These child thieves, They're taking our children up North. The land of cold and dark. And what they are doing with them there, we don't know. But we have heard terrible rumors. Our aim is first and foremost to rescue these children.”

The quotation above describes that The Gobblers had oppressed the Gypsy, which is The Gobblers are found by The Magisterium. The Gobblers are a collection of individuals as subordinates of Magisterium to kidnap marginal children like Gyptian children and bring them to a place called Bolvangar. The Gyptian have suffered because Magisterium has damaged their rights by taking their children and making them the object of 'Intercision' experiment. It indicates the disappearance of social values to the Magisterium. They assume indirectly that marginal children such as The Gyptian children are worthless and must be sacrificed. Thus, Lyra as heroine who opposed this inhumane action decides to join The Gyptian to fight for their rights. Lyra and The Gyptian do a mission to rescue kidnapped children in the north. These thoughts and actions describe *Egalitarianism* that Lyra and Gyptian try to create equality of degrees, which

they believe should be owned by every individual or society.

World View of Nature

Modernity in the universe is characterized by a tendency to dominate, subdue and control nature. It describes that there is *Anthropocentrism* that assumes human beings are above and beyond nature, that humans as the source of values and nature are considered as instruments that only have usefulness. Modernism differs from Postmodernism, which has *Anthropomorphism* that assumes all beings are equal with humans in nature (Griffin in Azi, 2013: 151- 157). In addition, the researcher also finds a world view of nature in *The Golden Compass movie*. In the movie, Lyra Belacqua lives in a modern system, which is modernism, believing that nature must defeat.

Iorek Byrnison: *It was no less than I deserved. I am in exile. I was sent away from Svalbard because I was unworthy. I fought another bear in single combat and was defeated.*

Farder Coram: Come child. We can't involve ourselves.

Lyra Belacqua: *He was a prince. He would have been the king, if the other bear hadn't defeated him. He lost everything. Oh Pan, it really hurt him.*

The quotation above describes that The Magisterium who operate the modern system had defeated Iorek Byrnison (polar bear) as the part of nature. Iorek was sent away from Svalbard and forced to live in a human environment in Trollesund, which caused him to be alienated and isolated. In addition, the conquest is not only through Ragnar (other polar bear), but also Magisterium conquered with took his amour, as follows:

Iorek Byrnison: I stayed in this town because the town's people gave me spirits and let me drink till I was asleep, And *they took my armor away. And without my armor, I cannot go to war. And I am an armored bear. War is the sea, I sleep in, there I breathe, without my armor I am nothing!*

Lyra Belacqua: But... Can't you make new armor? I thought bears were good at that. There's all this metal around

Iorek Byrnison: *Worthless! My Armour is made of sky iron, from the falling stars that land in Svalbard. A bear's Armour is his soul, like your daemon is your soul. Irreplaceable. 'May as well take him away and replace him with a doll*

Armor is a very important thing for bears because armor is the soul for a bear like the soul for a human. Armor also represents the true identity of a polar bear as a hunter or warrior, which is a part of his life and without armor they cannot do anything. The conversation above proves that nature is not only a collection of independent atoms that have no soul, thoughts, values and feelings as believed by modernity. Nature also has soul, feeling and even value, which is seen through the relationship between the polar bear and the armor. All of the explanations above describe the relationship between the Magisterium and Iorek that refers to the tendency to

dominate and exploit nature. It is based on *Anthropocentrism* assuming that humans have freedom to control nature and nature only as objects that have values. This relationship is different from harmonious relationship between Lyra and Iorek, as follows:

Lyra Belacqua: *lorek Byrnison. I know where your armor is. They tricked you out of it. They shouldn't have done that, lorek Byrnison. It's in the District Office of the Magisterium, right here, in Trollesund.*

lorek Byrnison: What's your name child?

Lyra Belacqua: Lyra Belacqua

lorek Byrnison: *Then Lyra Belaqua, I owe you a debt. I will serve you in your campaign, until I am dead, or you have a victory*

The scene (*in duration 00: 54: 41*) and conversation above indicate that there is a different relation between Lyra and Iorek. Lyra tries to help Iorek to get his armor back, she tries to find out where amour Iorek that was hidden by Magisterium through The Golden Compass. So, it makes Iorek discover his amour and as a gratitude to Lyra's help, Iorek promised to help Lyra during her mission trip. Lyra's actions show *Anthropomorphism* that assumes human and nature have an equal position, which is represented through Lyra characters.

CONCLUSIONS

There are some factors which make The Golden Compass movie a postmodern work. Researchers found Trans-individual Subjects that influence authors in the creation of movies, such as J.R.R Tolkien and C.S. Lewis. These postmodern figures have the same ideology, vision and mission as authors Phillip Pullman and Chris Weitz. In addition, the researcher found that The Golden Compass movie has Postmodernism as a world view. Firstly, World view of God. God as composer chose Lyra as His mediator to maintain the universe and also God as a player who can change the plot of cosmic drama that is represented through Pantalaimon. Secondly, the World View of Humans. Based on *Egalitarianism*, Lyra Belacqua, Gyptian and The Witches fight together against the modern system, which is an effort to create postmodernism ideals about equality or equal degree in socio-cultural structure. Thirdly, World View of Nature. Researchers found *Anthropomorphism* that considers human and nature have the same position, which is represented through the relationship between Lyra Belacqua and Iorek Byrnison.

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