

The Role of Women Toward the Environment in “*Ainbo*” Movie: An Analysis of Ecofeminism

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Abstract

This research aims to explore the role of women in the environment from the perspective of ecofeminism. The researcher uses Karen J. Warren's theory of ecofeminism to determine the level of concern and the role of women in environmental issues. This research employs qualitative methods. The data source for this research is the 'Ainbo' movie. The researcher collected data by watching the movie, pausing and taking screenshots, note-taking, classifying the data, and identifying the data. The researcher analyzed the data by describing, interpreting, and analyzing and then concluded the results. The results show that elements of capitalism, which pursue profit through the relentless exploitation of natural resources and labor, are clearly visible in the practice of illegal gold mining in the Amazon. These activities cause significant environmental damage, and women are often the chief victims of their negative effects. This capitalist system has received strong criticism from the women's movement because, besides promoting environmental degradation, it also exacerbates the oppression of women in the Amazon forest area. The researcher concludes that nature and women have a close relationship, with both often experiencing exploitation. Male characters are depicted as representatives of capitalism who exploit natural resources for personal gain. In contrast, women are depicted as having a deep closeness to nature, reflecting their feminine principles, which emphasize protecting and saving the environment. The role of women as saviors of the environment stands out in contrast to the destructive actions carried out by male capitalists.

Keywords: *ecofeminism, environment, women*

INTRODUCTION

The environment is a vital support system that significantly contributes to human well-being. According to Noor (2015), the environment is everything that surrounds humans and influences the development of human life, both directly and indirectly. Meanwhile, according to Ariani (2018), the environment is a place for humans and other living creatures to engage in various activities. According to Bangun (2020), the relationship between humans and the

environment is one of mutual dependence because humans are very dependent on the environment, and vice versa human activities influence the environment. In terms of the environment, humans are not owners or rulers. However, the reality is that human beings have altered their position within the environment. Instead of acting as guardians or custodians, humans often perceive themselves as having the right to control and exploit the natural world. Armed with intelligence, reasoning, and abilities, humans strive to manipulate and exploit the environment, causing damage. According to Hapsari (2015), the damage changes form, quantity, or quality, becoming less favorable. Environmental damage can occur in all aspects, including the decline in the quality and quantity of nature. Other living beings are not considered contributors to ecosystem balance but are often seen from a human-centric perspective. As a result, nature is frequently viewed solely through an economic lens.

The primary goal of humans in changing and exploiting natural resources is to fulfill their immediate living needs. However, this pursuit of satisfaction is insatiable, and humans often need to recognize that nature's resources are finite, whereas human needs are limitless. Due to these human actions, planet earth is undergoing pollution, affecting all living creatures. In reality, the relationship between humans and the environment persists continuously. For example, humans rely on fresh and cool air from nature, seek shelter under shady trees, and engage in various environmental interactions. It is crucial to emphasize maintaining a harmonious and balanced relationship between humans and their surroundings. Environmental protection and management of natural resources are shared responsibilities. Humans must work together to maintain ecosystem balance and biodiversity. This can guarantee that the environment remains sustainable by protecting the environment and natural resources (Khaerah, 2010).

Anggraeni (2017) emphasizes that ecological damage has significantly increased due to the failure of environmental conservation efforts, especially amidst economic crises. In this situation, public attention to environmental damage is declining while the excessive use of natural resources persists. As a result, ecological preservation efforts should be a top priority for humanity, ensuring the sustainability of living systems (Susilo, 2012). Meanwhile, Naes (in Khaerah, 2010) asserts that cases of environmental damage begin with irresponsible, indifferent, and selfish human behavior. Even though the impact of natural damage will also affect humans, especially women.

Women who are highly dependent on the environment suffer the most severe consequences due to environmental damage (Suliantoro, 2011). The role of women who are often involved in managing natural resources, such as agriculture, water management, and other daily activities, provides a unique perspective on the importance of preserving ecosystems (Astuti, 2010).

In response to environmental concerns, Zelada and Claus created an educational movie conveying a powerful message about environmental conditions. The *Ainbo* movie is an animated adventure that unfolds the story of a young girl, Ainbo, born and raised in the Amazon forest's Candamo village. Ainbo embarks on a mission to defend her land from greed and exploitation, confronting illegal loggers and miners. The narrative revolves around Ainbo's efforts to thwart the evil entity Yacurana with the assistance of animal guides named Vaca and Dillo. The Yacurana, led by Dewitt, represents greedy miners aiming to exploit the Candamo village for personal gain. Meanwhile, Vaca and Dillo are animal companions, guiding Ainbo to save Candamo village. Led by two creatures named Vaca and Dillo, Ainbo encounters Motelo Mama, the most powerful giant turtle in the Amazon jungle, and Peleus' grandfather, a lethargic older man and owner of a sacred dagger.

In the '*Ainbo*' movie by Zelada and Claus, researchers contend that *Ainbo* embodies messages in line with ecofeminism. Ecofeminism revolves around the cultural association of women with nature. As Bangun (2020) asserts, women have played a pivotal role in instigating social movements for environmental conservation, giving rise to an alternative perspective on the relationship between humans and the natural environment, known as ecofeminism. Given this context, the investigator's chosen research title is 'The Role of Women Toward the Environment in '*Ainbo*' Movie by Zelada and Claus.

Previously, this research was similar to a study by Karim and Jumrah in (2022) titled "Representation of Women as Symbols of Mother Earth: An Ecofeminist Perspective in the *Moana* Movie". Their research's results investigated women's relevance to ecological issues, dividing it into three aspects: ecology, reproduction, and awareness. Their research, similar to this study, explores the theme of ecofeminism, emphasizing the intimate relationship between women and natural ecology. The researcher used qualitative research methods to analyze movies as data sources to elucidate the representation of women and environmental issues in these cinematic works. Despite these similarities, there is a major difference in the focus of the

analyzed movie. The earlier research is more centered on Moana, exploring the Polynesian cultural context, while this research focuses on Ainbo depicting the challenges faced by the Candamo village amid environmental degradation. This difference in focus allows for a different examination of the portrayal of women and their connection to environmental issues within different cultural and ecological settings.

Based on the previous discussion, the researcher's reason for analyzing the 'Ainbo' 2021 movie using ecofeminist theory developed by Warren (1990). Warren is to find out the causes and consequences of the oppression of women and nature. This theory highlights the relationship between women's problems and nature. As Warren said, domination and exploitation in social relations also reflect society being trapped in a patriarchal concept that is androcentric and oppressive, prioritizing profit and progress. This thinking is based on the values of hierarchy (division based on level or position), dualism (the understanding of the world as being divided into two opposing concepts or entities), and the logic of domination (emphasis on control or dominance over others) which is often associated with masculine thinking. Therefore, this research tries to apply Warren's ecofeminist theory to the 'Ainbo' movie.

RESEARCH METHOD

In this research, researchers used qualitative methods to analyze the role of women in the environment in the movie 'Ainbo' by Zelada and Claus. As explained by Anggito and Setiawan, qualitative research is research that aims to collect data in a scientific context with the aim of interpreting the phenomena that occur. In this research, there are two data sources used in this research, namely primary data and secondary data. Primary data was obtained from dialogue, scenes and actions in the movie 'Ainbo' by Zelada and Claus. There is secondary data, data collected through journals and previous research with ecofeminist theory. In this research, researchers chose the Ainbo movie as the object of study and applied four data collection techniques. First of all, researchers watched the movie repeatedly to gain a deep understanding. Next, each scene is stopped, images are captured, and attention is paid to statements, words, characters, actions, and events that relate to the research problem statement. Data from movies that are relevant to ecofeminist theory are classified by researchers, then recorded and arranged based on the classification.

FINDINGS AND DISCUSSION

The Role of Women Toward the Environment in 'Ainbo' Movie: An Analysis of Ecofeminism

In Warren's ecofeminist theory, there are four causes of oppression of women and nature, namely: value-hierarchical thinking, value dualism, logic of domination and thinking space. Value-hierarchical thinking, namely, up-down thinking, places higher value, status, or prestige on what is "up" rather than on what is "down". Value dualism, that is, disjunctive pairs in which the disjuncts are seen as oppositional (rather than as complementary) and exclusive (rather than as inclusive) and that place higher value (status, prestige) on one disjunct rather than another. Logic domination, that is, a structure of argumentation that leads to a justification of subordination. Thinking space refers to thinking and ethical reflection that encompasses feminist and ecological dimensions, considering the impact on how humans perceive and interact with the environment and fellow human beings.

The Logic of Domination in the Environment

Data 1. Many fish died and were scattered on the beach



Picture 1 (In duration 02:51)

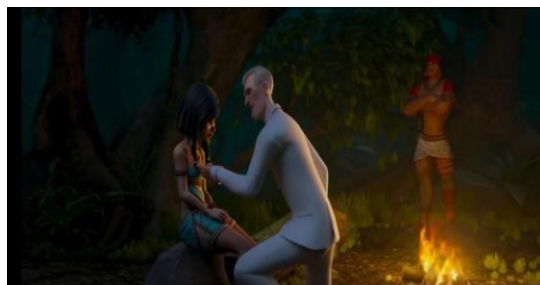
Huarinka : It's getting worse every day. The number of dead fish increases. Our people are breathing and many of them are sick including me. It is a curse.

Zumi : But dad is getting better.

The screenshots and the conversation above depict the escalating environmental damage in Candamo. This is evident when Huarinka shows Zumi a dead fish, and several others are also visible on the screen. According to researchers, this deterioration is a result of environmental pollution linked to industrial waste originating from certain factories or companies. These waste materials contain hazardous substances, including inorganic acids and compounds. If these substances enter the water, they can cause pollution that harms the living creatures within, including fish. The repercussions of environmental damage, if left unaddressed or without a

solution, will have severe consequences for humans, such as the extinction of animal species and various living creatures on earth. To prevent this, according to ecofeminism, humans should strengthen relationships not only with each other but also with the non-human world.

Data 2. Mr Corneliss Dewitt uses nature to fulfill personal needs



Picture 2 (in duration 48:15)

Mr Cornelis Dewitt : *Zumi, in my country we treat treatment with our medicines. It's a real miracle.*
Zumi : *Can it save my father?*
Mr. Cornelis Dewitt : *I believe so.*
Zumi : *Then come to my village, Candamo. Please, don't waste time.*
Mr. Cornelis Dewitt : *I understand. I am a total healer.*
Zumi : *But, Mr. Dewitt explained one thing to me, you are a foreigner and white in our village. You want to help us. What do you want?*

Mr Cornelis Dewitt : *if you want something.*
Zumi : *Yes, go on.*
Mr. Cornelis Dewitt : *Show me where you got the gold to make this beautiful necklace.*
Zumi : *Is this your only request? If you cure my father I will show you the gold. Now let's go to Candamo*

In the context of the logic of domination, the conversation between Mr. Corneliss Dewitt and Zumi reveals the power dynamics that refer to Mr. Cornelis Dewitt to control the situation in his interests. Despite coming with the initial intention to help with Zumi's father's treatment, Mr. Cornelis Dewitt, in asking Zumi to show the gold origin of her necklace, reflects how individuals from cultures that are considered more powerful or valuable can try to take advantage of circumstances and dominate individuals from cultures that are considered weaker or less valuable. Warren and Cheney (2022) said that this stereotype is the creation of a patriarchal society, a patriarchy created to establish itself in a higher position, which puts men in the best position and places women in the lowest position. In this case, Zumi and the village of Candamo are in a more vulnerable position because they are seeking help to recover Candamo village. Mr Cornelis Dewitt, as a foreigner carrying knowledge that is considered valuable, attempts to take advantage of the situation by asking for something in return for the help he offers. These actions reflect the way individuals from groups that are considered stronger or superior have exploitative and dominating attitudes toward the environment. That view doesn't matter if the natural

environment is broken, they must make as much profit as possible. Apart from that, this action also reflects the exploitation of natural resources (gold), which is an important part of Candamo village. Mr Cornelis Dewitt attempts to gain access to these resources in exchange for treatment, showing how the logic of domination can manifest itself in the form of control of natural resources and exploitation of vulnerable situations. Apart from that, the characteristics possessed by Mr. Corneliss Dewitt reflect Anthropocentrism, which places humans in the top position. As the only creature on earth, humans consider themselves superior to every other organism. Anthropocentrism assumes the importance of humans, who are sentimental or dominate the environment.

Capitalist anthropocentrism behavior views humans as the center of life and nature as a source of fulfilling life's needs, making humans think that only humans have essential values that must be respected and lose sight of their relationships with other living things and non-human entities.

Women Strive for Environmental Protection

Data 3. The role of women in environmental conservation



Picture 3 (In duration 01:18)

Ainbo : " I said before, I'm the best huntress in all of Candamo. I'm only 13 years old. Someday everyone will say 'Ainbo of Candamo', the strongest hunter in all the Amazon, but maybe even the best hunter still needs help. It's your turn. You will help me catch him. Do you understand? good.

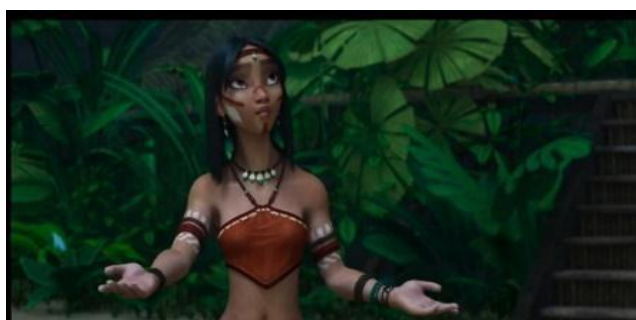
The image above reflects women's close connection to nature. Women who engage with nature have various ways of utilizing it to meet their needs without disrupting the ecological balance. Those with a strong bond to nature use it as a life source, implying that by satisfying their needs from nature, women actively contribute to its preservation. As depicted by the Ainbo in the picture, their hunting activities are solely for fulfilling necessities, reflecting a respectful approach towards natural values.

Moreover, Ainbo does not harm the trees providing shade. Trees play a crucial role in the

environment by producing oxygen, enhancing air quality, regulating the climate, and supporting wildlife. Forests contribute to air quality improvement through the natural process of photosynthesis, where trees absorb carbon dioxide from the environment and release essential oxygen. This process highlights that living beings have needs from nature while recognizing limitations in utilizing its resources.

Ecofeminism asserts that women's connection to nature is akin to that of children and mothers. It emphasizes the role of women in fostering a closer relationship with nature.

Data 4. An inseparable bond between Lysine and nature



Picture 4 (In duration 69:25)

Lizini : We are destined to love each other. I was saved by the forest spirit and united with the forest

This sentence vividly illustrates the profound connection between women and nature. The declaration, "I was saved by the forest spirit and united with the forest", encapsulates the deep bond between an individual, specifically a woman, and the natural environment, particularly the forest. This conveys the perception that nature possesses the power to provide protection. The assertion, "we are destined to love each other", adds an emotional layer to this representation, suggesting that the relationship between women and nature transcends mere functionality; it is rooted in love and an intrinsic connection. This can be interpreted as an expression of respect, tenderness, and concern for nature as a living entity that sustains life. In essence, the sentence paints a picture of harmony, connectedness, and love between women and nature, thereby portraying a profound relationship and mutual dependence between humans and their environment.

Data 5. Women take advantage of natural resources

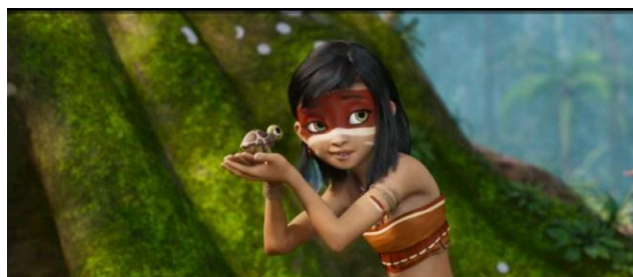


Picture 5 (In duration 07:32)

Bamboo is a natural resource that can be utilized because it has beneficial properties starting from stems that are strong, straight, even, hard and easy to work with. Bamboo is a versatile plant for most people. Apart from being able to improve land, balance hydrology and global warming, bamboo can also be a handicraft that can be useful for human needs. As in the picture above, Ainbo uses an arrow basket made from woven bamboo. Utilizing bamboo to make arrow baskets by women like Ainbo is not only an example of creativity but also reflects an ecofeminist approach to the relationship between women and nature. In an ecofeminist perspective, women are considered to have a deep connection with nature, and their creativity in using natural resources, such as bamboo, is a manifestation of ecological wisdom.

By applying handicrafts and knowledge of local materials, women not only create practical tools but also demonstrate awareness of the importance of maintaining ecological balance. The choice to use bamboo as a basket for arrows shows the use of natural resources, which is in line with ecofeminist principles, which emphasize the need to respect and care for the environment. In this context, women are not only seen as actors in the creative process but also as environmental caregivers who take a role in conserving natural resources. This action is in line with the ecofeminist vision, which seeks harmony between humans and nature.

Data 6. Communication between women and ecology



Picture 6 (In duration 19:57)

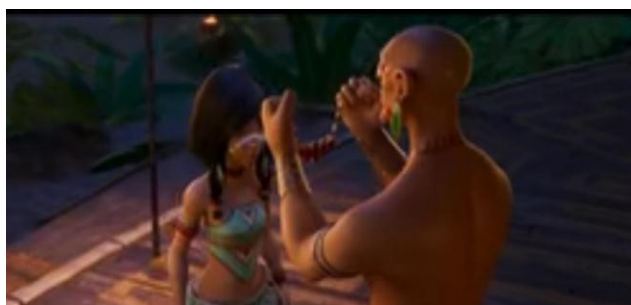
Ainbo : *Why are you so far away from the little turtle river? but, you're trying to tell me something, right? you sign, right?*

As with the previous data, this data explains that women's closeness to nature is something common. This is reflected in the actions taken by Ainbo in the picture above, which is an attitude of respect and care for animals. Ainbo is aware that animals have value in themselves and have the right to be respected, live, grow, and develop according to the purpose of their creation. Keraf (2010) state that an attitude of solidarity towards nature is manifested in the recognition of equal and equal status with nature and other living creatures in nature, an attitude of sharing what nature feels, efforts to save nature, preventing humans from destroying it. And polluting nature and all life in it and efforts to harmonize human behavior with the ecosystem.

The Ainbo character in this scene reflects an attitude of love and concern for nature and the ecosystem, which is based on the awareness that living creatures (including the turtle that approached Ainbo) have the right to be protected and cared for. According to researchers, the turtles that closed Ainbo had unique patterns that could be used as decoration. However, the frame shows that Ainbo has feminine qualities such as being loving, nurturing and gentle so that the baby turtle is freed.

Women as a Conservators

Data 7. Zumi's coronation as leader



Picture 7 (In duration 08:42)

The screenshot above depicts that Zumi (Ainbo's friend) shows her role as the successor to the chief throne even though she is a woman but able to conduct wise leadership where we all know that only men are able to decide their own will in the system of government. Only men were always given the role of leader, so through this image, the author tries to reveal that women could also make their own decisions in the lead. The researcher wants to emphasize that women, like Zumi, are clear examples that a person's abilities and qualifications do not have to depend on gender. The researcher hopes that this image can inspire readers to open their minds about the diverse talents and leadership of individuals, regardless of gender, male or female.

Apart from that, this image also reflects the importance of changing society's views on gender and providing equal opportunities for women in all aspects of life, including in the areas of leadership and decision-making. This is an important step towards a more inclusive and just society.

Data 8. District of women's knowledge



Picture 8 (In duration 18: 40)

Attock : Yes. You and the spirit are to blame.
Ainbo : You are crazy, my spirit is good. You trust me, right Zumi?
(Zumi falls silent. Ainbo runs away).
Attock : If she was innocent then why did he run away?
Zumi : Maybe she is afraid.
Attock : I may scare you, but I keep evil spirits away from Candamo. *Zumi*: I thought you were off duty yesterday.
Attock : I can prevent evil spirits from entering the village. But I cannot prevent the evil that has already entered. *Zumi* : I don't know what you mean?
Attock : Yes you know Ainbo was the last person to be found with Connie. *Attock*: Huarinka is also blind. that's why we're led by kids like you
Zumi : I may be a child, but I'm not stupid. How dare you talk to my father like that.

This conversation reflects the dynamics involving men's oppression of women in a cultural context. The author concludes that there are sentences that reflect complex social and gender dynamics, where a man, Attock, tries to use his higher social status as a man to degrade a woman, Zumi. That is, Attock exploits gender stereotypes, namely the assumption that because Zumi is a woman, she must be stupid or less competent in any role or task. This is an example of a stereotype that demeans women. Meanwhile, Zumi defends herself by emphasizing that she is not stupid. These are examples of women challenging stereotypes and responding to acts of gender oppression. This conversation illustrates how important it is to avoid gender stereotypes and support gender equality in society. Respect and assessment of individuals should not be based on sex or gender but on ability, competence and character as an individual.

Apart from that, the sentence "I can prevent evil spirits from entering the village. But i cannot prevent the evil that has already entered" reflects that men cannot overcome the damage or

pollution that occurs. Because women are seen to have more knowledge about earth systems than men, thus making them better qualified as experts in handling the environment.

Data 9. Men as adherents of patriarchal culture



Picture 9 (In duration 24: 53)

- Huarinka : What's wrong?
Zumi : It's Ainbo
Huarinka : Her come back
Zumi : No, she won't come back. Attock is after him to...
Huarinka : For what?
Zumi : Attock said Ainbo was the cause of the curse and Candamo will develop again if...
Huarinka : Is he chasing Ainbo?
Zumi : I told him not to but he ignored me. This was my first command and he treated me like a child. Huarinka : Zumi, listen to me. Take 2 soldiers and find Attock before it's too late.
Zumi : But Attock said he would not join any fighters.
Huarinka : This is ridiculous. You're their leader now. So now it's time to move to bring Ainbo home.

In this conversation, there was an element of demeaning and placing women as inferior by men. Zumi revealed that he gave orders (as a form of a leader's decision) to his subordinates (Attock) but he felt ignored and treated like a child. This may reflect inequalities in relationships or power, where women are seen as less competent or have less right to give orders.

Women as Pioneer

Data 10. Women's strategies for freeing nature from damage



Picture 10 In duration 67:06

Lizini : I'm Lizini from Candamo. I ask you and your machines to leave. Leave our land.
The land of our children and grandparents.
Miners : (Laughs)
Lizini : Go now.

A central tenet of ecofeminism states that male ownership of land has led to a dominant culture, manifested in food exports, overgrazing, human exploitation, and a cruel land ethic, where animals and land are valued only as economic resources. This is usually called anthropocentrism. The Anthropocentrism paradigm views humans as the center of the universe, and only humans have value. At the same time, nature and everything in it is merely a means of satisfying the interests and needs of human life.

The highest value is a man and his interests. Only humans have value and receive attention. Everything in this universe will only receive value and attention as long as it can support and benefit humans. Humans are considered the masters of nature who can do anything to nature, including exploiting nature and everything in it, because nature is deemed to have no value in itself. Ethics only applies to humans. All demands regarding moral obligations and responsibility towards the environment are considered excessive and inappropriate demands.

The relationship between humans and nature is only seen in an instrumental context. Nature is valued as a tool for human benefit. However, in this scene, Lizini is depicted as a firm figure who expels the miners as a form of environmental protection. Even though the miners laughed at her, Lizini remained brave and insisted that the miners leave Candamo land. According to researchers, this scene explains Lizini's role as a woman who is very ambitious about fighting environmental exploitation.

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