

**THE ROLE OF WOMEN IN SOLVING ENVIRONMENTAL DISASTER
AS REVEALED IN *STEINBECK'S THE GRAPES OF WRATH***

**PERANAN PEREMPUAN DALAM MENGATASI BENCANA ALAM
YANG DIGAMBARAKAN DALAM NOVEL *THE GRAPES OF WRATH*
KARYA JOHN STEINBECK**

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**POSTGRADUATE PROGRAM
ENGLISH LANGUAGE STUDIES
HASANUDDIN UNIVERSITY
MAKASSAR
2019**

**THE ROLE OF WOMEN IN SOLVING ENVIRONMENTAL DISASTER AS
REVEALED IN STEINBECK'S THE GRAPES OF WRATH**

Thesis

as a partial fulfillment to achieve Master Degree

Program

English Language Studies

Arranged and Proposed by

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To

POSTGRADUATE PROGRAM

HASANUDDIN UNIVERSITY

MAKASSAR

2019

THESIS

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Written and Submitted by

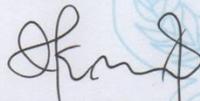
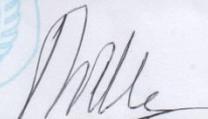
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States truthfully that this thesis is the result of my own work, and it is not the work of others. If it is proven later that either some or entire part of this thesis is the work of others, I am willing to accept any sanctions for my dishonesty.

Makassar, August 2019

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ACKNOWLEDGMENTS

Bismillahirrahmanirahim

First of all, the researcher would like to express her high praise to almighty Allah SWT, who has given opportunity, health, and patience in finishing her thesis and everything she does. Peace and blessings of Allah upon to noblest messengers and prophet, Prophet Muhammad SAW who has brought us from the darkness to the lightness.

Unlimited and unbounded thanks are dedicated to the researcher's parents, Muh. Natsir Azikin, Juwati, and her sisters who have gives unconditional love and support for her in finishing her final task. The researcher also wants to send thank to every member of her family, and she feels blessed to have them.

The researcher would like to express her deepest gratitude and huge thanks to her first supervisor, Dra. Herawaty, M. Hum., MA., Ph.D., and her second supervisor (Alm) Dr. Sudarmin Harun. M.Hum also Dr. Harlinah Sahib, M.Hum who has given their time, advice, and, supports. Without their guidance and persistent help, this thesis would not have been possible. Her deepest gratitude also goes to her examiner Prof. Drs. Burhanuddin Arafah, M,Hum., Ph.D., Prof. Dr. H. Fathu Rahman., M. Hum, and Dr. Mustafa Makka, M.S. for their valuable suggestions and corrections. Also for all staff at the Faculty of Cultural Sciences who have

helped the researcher in managing all formal deeds during her thesis arrangement.

High appreciation are addressed to The Dean of Faculty of Cultural Sciences, University of Hasanuddin Prof. Dr. Akin Duli, M.A, The Headmaster of English Language Studies Dr. Harlinah Sahib, M.Hum, all the lecturers at English Language Studies program who have taught me a lot of knowledge during the academic years, and the academic staff of Post Graduate Program Pak Muchtar, Pak Mullar, Pak Ilo, and Dg. Nai'.

The journey through finishing this thesis was not an easy process. None of this would have been possible without her dearest classmates in Literature class: Fildzah, Fitri, Kak Heri, Irene, Rahmat, Kak Anca, Kak Irma, Kak Ila, and Kak Hilma who has been helpful and makes every second of the researcher's study process pleasant. Hopefully, we can meet again, with pride, at the right time and place.

The researcher realized that this thesis needs to be improved; therefore, she appreciates for critics and suggestions. She expects that this thesis gives benefits to readers. Thank you very much and may Allah always bless us. Aamiin.

Makassar, July 2019.

Nur Hidayah Natsir

ABSTRACT

NUR HIDAYAH NATSIR. *The Role of Women in Solving Environmental Disaster as revealed in Steinbeck's The Grapes of Wrath* (supervised by Herawaty and Sudarmin Harun)

The research aimed to describe the consequences of environmental disaster on women and elaborate women's role in overcoming environmental disaster presented through the character's performance throughout the story.

The method used in the research was qualitative descriptive method based on ecofeminist literary criticism approach. Data collected from all the phrases, dialogues, and narrations of characters and narrators in the novel. The data were analyzed respectively.

The research result revealed that women have through some different problem due to their second-gendered risks and there are four consequences of environmental disaster on women. The findings include gender discriminations, economic vulnerability, vulnerable to abuse and sexual harassment, and lack of necessary healthcare and hygiene supplies. Other findings revealed that women have essential roles, both in domestic roles as well, the transformative roles when it comes to dealing in a post and the aftermath of the disaster.

Keywords: The Role of Women, the Grapes of Wrath, Ecofeminism.

ABSTRAK

NUR HIDAYAH NATSIR. *Peran Perempuan dalam mengatasi Bencana Alam seperti yang terungkap dalam Karya Steinbeck's The Grapes of Wrath* (dibimbing oleh Herawaty dan Sudarmin Harun)

Penelitian ini bertujuan menggambarkan dampak bencana alam terhadap perempuan dan menguraikan peranan perempuan dalam mengatasi bencana alam yang dideskripsikan melalui tokoh-tokoh perempuan yang terdapat di dalam novel.

Metode penelitian yang digunakan adalah metode deskriptif kualitatif dengan pendekatan kritik sastra ekofeminisme. Data penelitian berasal dari frasa, dialog, dan ungkapan-ungkapan para tokoh dan narrator dalam novel.

Hasil penelitian mengungkapkan bahwa perempuan menghadapi beberapa masalah yang berbeda terkait dengan masalah gender dan ada empat dampak bencana lingkungan terhadap perempuan termasuk diskriminasi gender, kerentanan ekonomi, rentan terhadap kekerasan dan pelecehan seksual, dan kurangnya perawatan kesehatan dan persediaan kebersihan yang diperlukan. Hasil penelitian lainnya mengungkapkan bahwa perempuan memiliki peran penting, baik itu terkait dalam peranan domestik ataupun peranan transformatif terkait dengan penanganan sebelum dan setelah bencana alam.

Kata kunci: Peran Perempuan, The Grapes of Wrath, Ekofeminisme

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CHAPTER I

INTRODUCTION

This chapter consists of six parts. They are the background of the study, research questions, objectives of the research, scope of the study, and the last is the sequences of the chapters.

A. Background of the Study

The quality and well-being of human life inevitably cannot be separated from the conditions of nature and its environment. Various natural disaster and environmental problems that have occurred in some part of the world, as a result of global climate change have affected human life. The ecological damage that happened lately cannot be separated for the wrongdoing of human being themselves, and if it is not stopped, it can be predicted that the consequences will seriously endanger the survival of humans and other living things on earth. This environmental crisis will cause suffering and also emotional distress to humankind, particularly, women.

Within the household, women have known as primary caretakers of the family; a position that sometimes can be seen lightly and taken for granted even during the environmental crisis and disasters situations. They were challenged and put in front of the line in their responsibility as caretaker, caregivers, and nurturing role for maintaining their household and at the same time, caring for their husband and children.

According to the study conducted by Gender and Disaster Risk Reduction in 2018 stated that women are sole providers to the family, often suffer significantly in the crisis. In addition to the general effects of natural disaster and lack of health care, women are often vulnerable to reproductive health problems, as well as, increasing rates of sexual harassment and domestic violence. The study also states that gender inequality meant that women and children are 14 times more likely to die in the catastrophe and comprise 75% of those displaced by disasters.

During an environmental crisis, a kind of functional disorder had created where women had to face challenges different from men. Women and girls, so often in any natural disaster have to endure an additional hardship because they have no permanent place in decision-making, have limited resources in their own right, face a loss of a source of income, suffered from harassment, as well as, deprivation from relief materials.

In Neumayer and Plümper (2007:552) states under their lower economic and social status, women tend to be more vulnerable to disasters. Women, even amid ecological crisis, also carry the greater responsibility for domestic care on their role in ensuring the food security for the whole family. The limited access to clean water, sanitation, foods, increased the likelihood of sickness, which will also

add to women's workload since they have primary role and responsibility for taking care of sick family members.

Ecofeminism put itself as a theory and movement which bridges the gap between feminism and ecology, transforms both movements to create a unified praxis to end all forms of domination (Sandilands, 1991:03) Part of Eco-criticism what we called ecofeminism, and means the impact of the natural environment on women. French feminist author Françoise D'Eaubonne first coined ecofeminism in her book *Le Féminisme ou la Mort* (1974) is an ethic criticism in nature which formed from two fundamental ideas, green movements, and feminism movement in the mid-twentieth century (Warren, 2000).

Eco-criticism studies the relationship between living things and its environment, seeing the world as an integral and holistic. Meanwhile, feminism is a view against all forms of inequality between genders, domination, discrimination, and violence against women. Feminist activist active to share awareness regarding women's rights, including woman's right to vote, free from any form of harassment, increased access to education— while also promoting bodily integrity, autonomy, and reproductive rights for women (Kolmar and Bartowski, 2005:48) Feminism started when women begin fighting for their rights, not only to fight prejudices but also stereotypes that entitled to a woman.

Based on this point of view, feminism and ecology have mutually reinforcing goals that are to build a picture of the world and practice that is not based on any domination and try to eliminate all forms of power while recognizing and embracing the interdependence and connection humans have with earth and nature. Ecofeminist ideas against the oppression of women and nature, also claim that environmental issues are the issues of women because they explained that the land is the producer of all resources as women are the sources of new life, not only biologically but also through women's role in life as caretakers and caregivers (Warren, 1987).

Literature is one of a medium that contributes to the recognition toward ecofeminism movement by raising awareness of the issue related to women and nature and Steinbeck's *The Grapes of Wrath* believed to be one of the examples of a novel that provides Ecofeminist content. The Pulitzer Prize winner, John Steinbeck (1902-1968) is a novelist, short-stories writer, and journalist known as one of the most well-known modernism novelists in American literature. One of his prominent works is *The Grapes of Wrath* (1939) considered as one of the essential American novels in which he has portrayed the economic issues faced by the rural class family during the Great Depression in the United States 1930s.

The novel has multiple themes related to the human condition, social relationship, political commentary, also deals with nature

importance. The novel got an enormous hit considered as influential works that captured the mood and angst of the nation during the 1930s period, shown the interconnected between human and how the natural forces can become so powerful (Burkhead, 2002:63)

Steinbeck's *The Grapes of Wrath* contains a story about Tom Joad, who is out of prison on parole, only to find that his family has been forced off their land. The story progress portrays The Joad's family journey as they struggle to begin a new life in California in search of better works at the peak of the Great Depression. During the dust bowl years with little money and can barely afford gas to get them across state lines; they were facing various misfortunes after another, which tested their strength and bond. In the novel, Steinbeck also offered readers a new portrayal of women through different female characters in his book that might be hidden under the shadow of the male protagonist in the story, specifically Ma Joad and Rose of Sharon.

There are some reasons why the researcher is interested in analyzing this novel. Firstly, literature no longer can be seen only as a body of written frameworks because literature is more than an imaginative journey that is inscribed in pages but also possesses intellectual value that gives an idea about environmental conservation, environmental sustainability, and contribution to the development of science and technology. The world has come a long way since the novel published years ago but the researcher believe the issue

described in The Grapes of Wrath novel is still relevant as ever and perhaps, in the long future.

Secondly, the novel is one of American classics that has been discussed on a variety of topics and use different approaches to analyze but as far as the researcher concerned none of them has investigated the novel heavily focused on woman and nature. Therefore, the reason why the researcher interested in analyzing it using Ecofeminist approach focuses on the consequences of environmental disaster on women and women's role implemented to overcome the existed ecological disaster in the novel more specifically with the title The Role of Women in Solving Environmental Disaster as revealed in Steinbeck's The Grapes of Wrath.

B. Research Questions

Based on the problem statement mentioned before, the following questions are constructed:

1. What are the consequences of the environmental disaster on women as revealed in Steinbeck's novel The Grapes of Wrath?
2. How is the role of women in implementation of such a role to overcome the disaster?

C. Objectives of the Study

Based on the research questions above, the objectives of the research are:

1. To identify the consequences of environmental disaster on women as revealed in Steinbeck's novel *The Grapes of Wrath*
2. To elaborate the role of women in implementation of such a role to overcome the disaster

D. Scope of the Study

From various topics that can be analyzed in *The Grapes of Wrath* novel, this research is focused only on two issues. First, the researcher identifies the various consequences of environmental disaster on women. Secondly, this study describes how women's role implemented as a alternative solution in overcoming the crisis in environmental disaster as shown by female characters in the novel. Female characters in this novel mainly, Ma Joad and Rose of Sharon are the backbones of the family yet because the male-centered society she lived in they cannot act as she wishes and should act following the social norms exists at that time.

E. Significances of the Study

The researcher expects that this research can give both theoretical and practical significance. The researcher hopes that this study could present a new contribution toward the theory of literature, particularly on how women's role in particular literary works significantly possesses a

vulnerable position in their society. Moreover, this research hopefully may help the next researcher on analyzing literary works using ecofeminist approach and expected to enrich knowledge about the impact of environmental disaster and how the role of ecofeminism can contribute to overcoming the ecological crisis.

F. Sequences of the Chapter

The sequence of chapters in this writing is divided into five sections, as follows:

Chapter one provides a general introduction. It includes the background of the study, research questions, objectives of the study, scope of the study, significances of the study, and sequences of the chapter.

Chapter two provides a literature review which consists of previous studies, theoretical framework, and conceptual framework.

Chapter three deal with type of research, sources of the data, the method of collecting data, and the technique of data analysis.

Chapter fourth is finding and discussion. It deals with the analysis of the problems of the research.

Chapter fifth is divided into two parts, the first part was the conclusion, and the second part was the suggestion. It consists of the sum up of significant points of the previous chapters, and it offers suggestions for further research. The researcher also adds bibliography and appendices.

CHAPTER II

LITERATURE REVIEW

This second chapter reveals the previous research studies related to the subject matter of this research, introduced the literary theory used in this research which the core information, and the conceptual framework.

A. Previous Research Studies

The following part deals with previous research studies of John Steinbeck's *The Grapes of Wrath* novel conducted by some students on their theses. *The Grapes of Wrath* is one of great American classics that has been published over the years and has been studied domestically and abroad, many people taking an interest in the novel especially around social criticism, economic, and political subjects. Among others are Titis Setyabudi, Eun Yong Lim, Surya Dewi, and J. Proboantoro.

The first study related to *The Grapes of Wrath* novel is written by Setyabudi in 2013 from Muhammadiyah University of Surakarta with the title *Rebellion against traditional values in John Steinbeck's The Grapes of Wrath*. The researcher investigates the work of John Steinbeck under discipline of American studies employing interdisciplinary approach. She intends to elaborates traditional values in America in early twenty century coming from family values that begin to be questioned when the supporter of the values facing turmoil situation. Therefore, this thesis attempts to show the condition of America in early twenty century that influences

social changing in the society, one of the changing is values that reflected by John Steinbeck in his *The Grapes of Wrath* novel.

She finds that there is a rebellion toward American value and the Joad family has to adapt with the great changing that forces them to change they life. In past, the traditional values; being pious, obedience, and traditional man-woman relationship are dominant in fulfilling a family need. After the great depression and the dust bowl, these values become less in use. The character react the external factor based on their new meanings toward values. The old tradition does not conform to the hardship.

However, this rejection is caused not only by disturbance of privacy but also social conformity. The social conformity is a life surrounding of the character which changes from tenant farmers to fruit pickers. People are busy to reach their business and disobey to build the brotherhood among them. In other word, the government does not give much influence and they fail to protect their people.

Another researcher is Lim in 2007 from Illinois University with the title *The Philosophical Quest of Tom Joad in The Grapes of Wrath*. The research attempts to present on how the protagonist in the novel, Tom Joad grows his philosophical quest based on Steinbeck's belief 'need is the stimulus to concept, concept to action.'

She elaborates that even though Tom Joad is portrayed as a cynical, convicted killer who responds to stimuli or from impulse at first, he undergoes his journey both literally and metaphorically from Oklahoma to

the promised land of California with the migrants, thus he reveals his philosophical transformation, inspired by the former preacher Jim Casy. Tom experiences the death of his grandparents and sees his family broken apart on this journey; he also assumes authority in and takes responsibility for the family.

The analysis leads to the conclusion that Tom's fully committed philosophical quest continues his transformation beyond the novel's pages and to its ultimate victory in the voice of the people. Tom realizes further that the migrant workers' working conditions and unfair wages are horrendous under unchecked capitalist greed. Sharing their common hardships and difficulties, he learns to embrace other families as his own and to cooperate with migrant workers for the sake of the group's needs, signifying his spiritual growth. The researcher shared that Tom dreams of a democracy that is governed by ordinary people and

The third researcher, Dewi from Sanata Dharma University had done her thesis in 2000 with the title *The Influence of the Setting to the Characters and the Characters Transformation in John Steinbeck's The Grapes of Wrath* focuses on the social environments and the individual who lives in it. This research attempts to evaluate the work by relating the intrinsic elements, the setting, and the character as there was a close relationship between the character and the setting in Steinbeck's novel *The Grapes of Wrath*.

The research found that Oklahoma with its agricultural catastrophe and California “Promised Land” bring a certain effect to the people who live in it. The capitalist give only benefits to certain groups of people and the system becomes a factor which supports the growths of individualism which raises a tendency among people to do things individually with their own way. The experience and the struggle that Joad family are in because the unfortunate position driven their character’s development and in order to save their family, the experience of bitterness educated them that they have to stick together despite everything. This thesis also found that setting plays important role in transforming the character’s trait and become the Joads’ model personality pattern which they use as their guidance proving that in each characters lives.

Thus the last research is done by Proboantoro in 1997 from Sanata Dharma University with the title *An Analysis of Poverty and Liberation in John Steinbeck’s The Grapes of Wrath in the light of liberation theology*. This research draws on Wellek and Warren’s external approach which takes liberation theology as its base of analysis. The research attempts to determine the poor as well as their liberation in Steinbeck’s *The Grapes of Wrath* and see some ideas of liberation theology in the novel that reflected situation back then.

This thesis discovered that in the novel there were variety groups of poor based on meaning of poverty, the first group lays on material poverty were migrants going to California lived almost at an animal level to

maintain their life. The second one is the spiritual poverty where the people in this category make poverty as their commitment to solidarity and protest with the poor. Those who had quality of spiritual poverty were only Tom and Casy because they able to embody their spiritual poverty to reached their material poverty. In term of liberation, this research finds that this novel find liberation in the dimension of economic, social, and political liberation and Steinbeck not only portray the poor migrants from California and their poverty in those particular region but he also presents efforts to release them from that condition by stands on the side of the poor in whom he presents some efforts liberation.

The similarity between this research and previous studies can be seen from the object of the research. In this research and some previous studies took Steinbeck's *The Grapes of Wrath* as the object of the analysis.

The differences between this research and previous research can be seen from the objectives of the research. In the research, the researcher focuses on the impact of environmental disaster and the role of women using Ecofeminist approach entitled *The Role of Women in Solving Environmental Disaster as reveals in Steinbeck's The Grapes of Wrath*.

B. Theoretical Framework

In this subchapter, the researcher describes the theoretical framework related to the title of this analysis. It consists of some underlying theory that used in analyzed the novel. They are as follows:

1. Ecofeminist Literary Criticism

In the field of literary criticism, ecofeminist approach has been widely adopted to explore the profound relationship among nature, women, and men in literary works. The degradation of land, ecological crisis, and its consequence on human existence counted as an important issue which affects so many lives until today, and the term Ecofeminism becomes highly relevant in this context.

Ecofeminism (*l'eco-féminisme*) term itself believed was coined for the first time by French feminist, Françoise d'Eaubonne in her works *Le féminisme ou la Mort (Feminism or Death)* published in 1974, though she is not the one who actually the first one who raises the issue on woman and nature for the first time in her works and share her ideas about human being's potential especially women, to make an ecology revolution in order to protect a living environment.

In 1972, by establishing the Ecology Feminism Centre in Paris, d'Eaubonne took the first significant step for established the relevance of ecofeminism and ideological framework for ecofeminism. Ecofeminism activism itself began to rise in 1980 where a group of women at that time

started a protest against environmental destruction and ecological disaster and organized the first national ecofeminist organization in the United States, *WomenEarth*, in Amherst, Massachusetts. Warren (2000:83) specified the underlying assumptions about ecofeminism by stated four points in her ideas. (1) There is a significant connection in the relationship between oppression to woman and oppression to nature; (2) understanding's nature is essential for gaining an adequate understanding of oppression on women and oppression on nature (3) feminist theory and practice must integrate an ecological perspective, and the last (4) In solving an ecological problem must be equalizing feminist perspectives.

In line with d'Eaubonne, Mann (2011:24) stated patriarchal system built on four interlocking pillars; sexism, racism, class exploitation, and environmental destruction and those are seen as very vital issues because ecofeminism's basic premise itself is that the ideology, which authorizes oppressions such as those based on race, class, gender, sexuality and physical abilities, is the same ideology which authorizes the oppression and the domination of nature and other social inequalities. Women and those oppressed races portrayed as being closer to nature. Over the years, patriarchal system seen as one of the barriers which separated woman and nature and also connected to environmental destruction of earth.

Eco feminist focus on how the system devalues and oppress both women and nature. The major ailments of the planet are global population explosion, global pollution, American consumerism, urban crowding, and violence. d'Eaubonne did not agree with those who argued that overpopulation is a third world phenomenon because the real cause of the chaos was patriarchal power and ecofeminism wanted to free the woman from any sign of restriction in doing her role caused by the patriarchal system that sometimes not benefits two sexes but only one gender.

In northern India in 1973, women took part in the Chipko movement to protect forests from deforestation. These non-violent protest tactics were used to protect these trees so that loggers could not cut them down and they succeed to save 12,000 km forest. In Kenya in 1977, an environmental and political activist named Professor Wangari Maathai created a rural tree planting program which led by women with the purpose to prevent desertification in the area known as *The Green Belt Movement*. This community still ongoing today to empowering citizens through seminars for civic and environmental education, as well as holding national leaders accountable for their actions and instilling agency in citizens. In 1978, Lois Gibbs was a housewife and a resident of Love Canal, and New York started an act to protest about 21,000-ton toxic industrial chemical dump wastes cluttering the area where she lived, Lois Gibbs brought public attention to the environmental damages in Love Canal where she was trying to raise awareness about the toxic conditions.

In the end, she convinced President Jimmy Carter to come to town in 1980 and help evacuate 900 families.

In late of the 20th century, women continue to work in efforts to protect wildlife, food, air, and water, these great initiatives were developed by using ecofeminist perspectives and various form of women's resistance with the purpose to protect the earth from ecological disaster and to change the toxic circumstances for the woman themselves or their society. According to Warren (2000) this seen as a reaction upon seeing injustices related gender and natural damages on nature and influenced by the environmental movement from influential authors, such as Henry David Thoreau, Aldo Leopold, John Muir, and Rachel Carson. Those pivotal examples of women's efforts in the 20th century are the books *Silent Spring* by Rachel Carson and *Refuge* by Terry Tempest Williams. These works truly opened American's eyes to the environmental harm they were perpetrating and created a platform for change

Ecofeminism seen as a new way of approaching nature though it is a newly related topic in ecology but considered as a significant movement that combines ecological and feminist movements which share ideas about the relationship between the woman and natural world in the sense that the two are interconnected. The values of ecofeminism and the movements gives a new scope to settle environmental concerns not only isolated with a female problem. Through more than 20 years development,

the influence of ecofeminism is becoming greater and more significant in western feminism, environmental philosophy, and ecological ethics.

a. Shiva's Ecofeminism View

Ecofeminism can be understood because of environmental issues are affected by women directly, and then some feminists claim that women occupy main position in helping to create a new paradigm of ecology. Thus, women are the most ready to resolve environmental problems. In connection with this case some experts say that women are closer to nature than men and have congenital nature such as caring, building community without violence, as well as high sensitivity on nature (Chandraningrum, 2014:130).

Vandana Shiva is an Indian physicist, philosopher and feminist born in 1896. She is the director of the research institute of science, technology and natural resource policy in Dehradun, India. Shiva been involved in the civil society movement against environmental destruction, including in the Chipko movement. She is also an author, the books she wrote among other things, *Staying Alive: Women, Ecology and Development*, *The Violence of the Green Revolution: Third World Agriculture, Monocultures of the Mind*, *Water Wars*, and others. She also teaches some particular course on feminism and ecology in a number of campuses in entire world explained that the ecological damage was a case that should be followed up by women.

According to Shiva and Mies (2005:381) various studies in developed countries showed that women were the first and the most felt the impact of environmental problems. Similarly, women were the most excellent manager in dealing with environmental issues that which was a key of continued development. Therefore, women would bring unique and valuable perspective in environmental management

Woman has historical background, biological, and socio-cultural factors that caused them to closer to nature than men. Women had played vital role in management way in the past. Men worked as hunters, while women worked as gatherers. Women's employment as gatherers was closer to nature conservation, while the men's employment as hunters was disposed to destroy nature. Shiva (1998:89) states that in managing the integrity of ecological cycles in forestry and agriculture that women's productivity has been most developed and evolved.

They work with the forest to bring water to their fields and families. This partnership between women's and nature's work ensures the sustainability of sustenance, and it is this critical partnership that is tom asunder where the project of 'development' becomes a patriarchal project, threatening both nature and women. Shiva identifies destruction of nature was the effect of human activities. Their acts and human greed which usually were disregarding or did not understand the principles of ecology and as result, it is women and children who beard the effect of environmental imbalance.

The earth initially protected humans, and finally humans felt the damage. Humans' product could not give good feedback to nature. Women felt the worst effects in this way. How was not, where women activities in nature, and at home which often used natural facilities. Women's activities in the forests and fields provided benefits for the stabilization of natural utilization. Taking the products from the nature, replant crops, having knowledge about managing natural and keeping it, those were the good feedback for the sustainability of nature.

The destruction of nature also meant the destruction of the principle of femininity. If nature was destroyed, women's employment would also become destroyed. Women could not produce and reproduce life in nature anymore. Nature was the source of life for them that destroyed and hurted. So, life became barren which felt like torture and death. Modern humans whose lifestyles were hedonistic would be more understanding how to meet their needs corresponding to era development (Shiva and Mies, 2005) However, for people who were primitive which worked in the woods and fields, they were more understanding the meaning of life and nature. Living in nature and live with nature was a priority of their lives.

That was why the Chipko women in India very vigorous to protest for closing the mines that destroyed natural resources in that area. Although with money their life would not be replaced, the money was only temporary, but nature was everything and forever. Perspective that allowing men and women to build similar perspective those more allowing

men and women to build similar relationships, in order to prevent any harassment, against war, and the natural environment where they live.

In hunting, for men their relation between hunters and hunting object was not a partnership but power relations. It was different from women's employment as gatherers. Women as gatherers developed partnerships. Interaction with nature was done by reciprocal. Women took something that was available in nature while rethinking in order to nature remained productive. Women took natural products was not to develop a relationship of dominance, but they worked together with the nature in order to the grown increasingly growing. The pattern of relationships that supported the establishment of ecological social equity based on the principle of partnership and not destruction, when consumed continuously considered the ability of nature to reproduce.

Rodda (In Chandraningrum, 2014) tell that women were not only control the environmental damage, but also played an essential role when it comes to environmental management. Women known as her role as producers, consumers, campaigners, educators, and communicators. As producers of the land, women could produce food that derived from planted plants. As consumers, women took the products from existing plants or animals in nature, such as gathering firewood, fetching water, and searching for medicinal plants in the forest.

As campaigners, women campaigned for the importance of protecting the environment. As educators, it could be seen from the knowledge

transfer about the productive and reproductive activities to their daughters. Lastly as communicators, women were able to market the products of the natural environment elsewhere. From those exposures could be seen that women actually had indigenous knowledge or local wisdom about how to manage local resources.

According to Shiva (2005:78) Women personality traits such as mellow, caring, maintaining, regarding and others were an act of kindness in conserving nature. It was also seen from its function, that women could make a life through their womb. Nature gave and gave birth to the creatures that lived inside. Nature was the womb which was a place and a space where life began, born and developed. Among ecological crisis situation it was the principal of femininity that needed for life. Femininity principle which characterized by peace, safety, love and togetherness are something that needed in ecological crisis.

The principle of destruction which has these traits such as, masculinity characterized by competition, domination, exploitation and oppression. Femininity as a principle should not only own by women. As well masculinity should not only own by men. Ecofeminism view offered by Shiva has a purpose that is not only for women's benefits, but also for men's benefits. If the natural environment is broken, then all of human are suffering. Otherwise, if the natural environment is everlasting, then the human will be more prosperous. Even that also gives a life to other creatures to live in peace.

b. The Relation between Women and Nature

Women often associated with being a myth of nature, the foremost example when woman has compared to earth as in 'mother earth', 'flower' as in Janda Kembang or Kembang Desa which means the most beautiful girl in the village, 'virgin land', 'virgin resources' and so on. Women had always associated with feminine and nature itself like a cat, chick, and snake. Meanwhile, their feminine attributes that known in general related to activity such as rape, exploitation, worked on, and et cetera. Those women traits are a similar attribute that usually associated with the environment and sometimes bringing the negative stereotypes to women (Barry, 1999).

Warren (1997:39) claims that women, especially in the Third World countries, are closer to their natural environments because of being the household managers, women, they are responsible for providing food, water, fuel—in short, sustenance to their families. Warren provides empirical data from the developing countries like India to show how women are active participants in playing out their roles as household managers and how the exploitation of these resources directly affect these women who depend on the natural resources for their survival. Such connections between environmental and feminist issues give birth to ecofeminism.

Women and men have historically known had different roles in production relative to the environment. In subsistence modes of production such as those of native peoples, women's impact on nature is immediate and direct. In gathering-hunting, fishing economies, women collect and process plants, small animals, bird eggs, and shellfish and fabricate tools, baskets, mats, slings, and clothing, while men hunt larger animals, fish, construct weirs and hut frames, and burn forests and brush. Because water and fuel wood availability affect cooking and food preservation, decisions over environmental degradation that dictate when to move camp and village sites may lie in the hands of women (Merchant, 1990:1118).

According to James (2000:26) Women are explained to have a closer connection to nature than men because there are elements that associated women to nature because women's feminine aspects such as; their body and their emotional sensibilities tend to interpreted as passive, nurturing, fragile, dependent, caring elements. On the other hand, men's masculinity and their logical sense understood as tough, independent, or rational ones.

In the case of northern India in the 1973, women took part in the Chipko movement to protect forests from deforestation. These non-violent protest tactics were used to occupy trees so that loggers could not cut them down and succeed to save 12,000 km forest. Women said have a direct dependence on trees and forests for their basic subsistence because of this dependence and their greater share of the burden of

deforestation. Though women have specific and direct knowledge of these forests because of their dependence on forests, they are often unable to own the land which these necessary forests exist.

Warren (1997:56) explained some studies that show environmental pollutants affect both genders, but women are most likely more vulnerable to gain an effect from certain kinds of environmental pollution. The locations of sources of industrial pollutant company often throw away their waste could impact minorities. For example, pregnant women are susceptible to toxins that can cross the placenta and accumulate in breast tissue and breast milk.

In food production areas, women are responsible for farming with an estimated rate until 50-80% of the world's food, and there is a gender division when woman farmers often work more extended hours and for lower pay than man. Women usually produce their food for consumption while men usually grow food for export or cash crops, but they are not given trust to be invested in technologies which make them more comfortable and makes their work more efficient.

When water sources have contaminated in developing nations, women have the responsibility to travel, usually on foot, further distances to search for water. In many developing countries, contaminated drinking water still is seen as a big problem because it poses health risks, also, can cause various disease and illness. Women also linked to this because, in most developing countries, women are usually in charge of collecting drinking

water, food preparing and risked them to have a higher risk of contaminations.

Throughout history, Women's physiologic relation with birth and child care led them to association with nature, nature portrayed as feminine and this makes women often thought of as closer to nature than men. The menstrual cycle, which linked to lunar cycles, is also seen as evidence of women's closeness to the body and natural rhythms (Mann, 2011: 23).

In western society, women and nature treated as inferior to men, nature treated as inferior to culture, and humans are understood as being separate from, and often superior to, the natural environment. Women and nature connection are seeing by Karen as factual evidence that issues of the environment have a bad influenced on women. She finds these connections significant both conceptually and philosophically. Moreover, these connections, she argues, are part of a broader ideological framework under which both women and nature unjustly exploited by patriarchy.

c. The Implementation of Ecofeminist approach

- 1) The first step is reading, the researcher conducts a close reading to identify a text in order to develop a precise understanding about Steinbeck's *The Grapes of Wrath* novel. The researcher reads the novel carefully and repeatedly to get the ideas about the consequences of environmental disaster on women and the

women's role to overcoming it through the action and the utterance of the characters.

- 2) The next step, the researcher identifies and marks all relevant data that probably can be clues to get a better understanding about the topic investigated.
- 3) Then in analysing the data, the researcher analysed the women's role and the consequences of environmental disaster on women through the lens of Ecofeminism approach based on Shiva's ecofeminist view which involved female characters in the novel.
- 4) In the last step, the researcher gets to the point of revealing the role of women in environmental disaster and the consequences of environmental disaster on women.

2. Environmental Disaster

a. Definition of Environmental Disaster

According to Farber (2011:3) An environmental disaster is the tragedy of a natural or human-made hazard (a hazard where is a situation which poses a level of threat to life, health, property, or environment) that negatively affects society or environment. An environmental disaster is one that destroys important environmental amenities or one in which harm to human pursuits is mediated through an environmental change and have severely negative impact on ecosystems.

Those catastrophes are often brief in duration. However, have a long-lasting impact on the animals and plants that live within the affected habitat. Every so often, environmental catastrophes change the physical environment so much that the damage to the ecosystem is irreversible. In other cases, environmental damage may be contained and the habitat rehabilitated (Bhargava, 2011)



PICTURE 1. Approaching dust storm in the Middle West

The example would be The Dust Bowl, natural damages started about the same time that the Great Depression began in the broad areas of the North American in the 1930s. The phrase Dust Bowl firstly originated in 1935 on a newspaper account described as a tremendous dust storm that drifted across Colorado, Kansas, Oklahoma, and Texas, and was quickly adopted more widely as a term to describe that part of the southern Plains where dust storms and soil erosion were especially common and severe (Hurt, 37:1981).

The Dust Bowl created by the drought, erosion, and dust storms has dramatically damaged the ecology and agriculture of American and

Canadian, also considered as the worst ever environmental disaster in the United States history. The storms caused extensively damaged and continued to sweep across the Southern Plains until the late 1930s and did not die down until 1940 in some areas, affecting more than 75 percent of the country.

American farmers who had plowed under the native prairie grass that held the soil in place saw tons of topsoil, which had taken thousands of years to accumulate, rise into the air and blow away in minutes. mostly American farmers' family, in those farming land to migrate since the lands they were living at, and all livestock were failed to give the families payback to continue the living (McLeman et al, 2013:417).

b. Types of Environmental Disaster

As stated by Lerner and Lerner in *Environmental issues: essential primary sources* (2006:250) Environmental disasters can be categorized into two general categories, the disasters which are the effect of natural hazard or weather events and the second categories are those caused by human activities.

The first category includes flood, tornadoes, eruption, wildfires, landslides, floods, earthquakes, droughts, tsunamis, and volcanic eruptions that affect the environment, and leads to financial, environmental or human losses. The influenced of human often worsened the case although the causes of these natural environmental disasters do not involve human activities. As an example, the environments that suffered

the most damage during the Indian Ocean tsunami of 2004 have been those in which urban development and construction had damaged coral reefs.

In the second category is the environmental disasters which triggered by human activities. They are the environmental disasters caused by human's behavior such as oil spills, chemical spills, and nuclear incidents. Similarly, wars and terrorism included because the cause can be disastrous to ecosystems. In lots of cases, environmental disaster as a result of human beings have longer lasting effects on the environment than catastrophes brought on by natural events.

For instance, the enormous oil spill that happened when the Exxon Valdez supertanker ran aground in Prince William Sound in 1989 keeps having massive environmental repercussions. Twelve years after the oil spill, large deposits of oil, which is poisonous to many species, endured throughout the affected place. In 2002, the population size of as a minimum eight species of fish and mammals became still significantly impacted by the oil spill (Lerner and Lerner, 2006).

c. Impact of Environmental Disaster

A disaster is a natural or human-made event that negatively impacts life, assets, livelihood or industry frequently resulting in permanent changes to human societies, ecosystems, and environment. The loss depends upon the capability of the population to help or withstand the disaster, and their strength is the result of the natural disaster. Numerous

natural danger is related, examples; earthquakes can result in tsunamis, and the dry season can lead straightforwardly to starvation and illness.

In an ecological disaster, the causes of disasters have on earth and society is terrific because a disaster causes environmental damage, climate change make it even worst because sometimes it can causes an acute threat to people or their environment. Climate change will intensify the connection between disaster problems and surroundings (Bhargava, 2011).

The studies reflect a common opinion when they argue that all disasters can be seen as being human-made, their stated that human being actions before the strike of the damages can prevent it developing into a worst conditions. All disasters are as a result the result of human failure to introduce appropriate disaster control measures. Although complicated disasters, where there may be no single root cause, are more common in developing nations. A specific catastrophe may also spawn a secondary disaster that increases the effect. A classic example is an earthquake that causes a tsunami, resulting in a coastal flood (Bhargava, 2011).

As illustrated by Farber (2011) the impact that disasters have on the earth and society are terrific. Nowadays, more than a million earthquakes arise every year as a minimum 1,000 of these reasons, property damage and about 15,000 human beings perish every year. The countrywide Geographic Society reports roughly 75 million humans have died from

earthquakes in recorded history. Moreover, that is not counting the masses of thousands and thousands who have been misplaced in famines, plagues, floods, and different disasters.

Additionally, the once a year price in 1980 of assets damage was about forty billion globally. The mental effect, losses property and human capability are things that could in no way be recovered. Scientists and engineers can examine global catastrophe to study more about our world and universe. By inspect the disaster sites and assessing damage, more can be accomplished to protect our lives towards disaster. Better constructing designs, structural materials, precautions, and caution systems can be created to save humans and property. Also, most of all, disaster can teach every one of people just how precious life can be.

In *The Grapes of Wrath* novel, Steinbeck's offered readers a view the Joad family travel from Oklahoma, moved to California and other states to find that the Great Depression had turned the economic conditions there little better than those they had left. The Impact of environmental catastrophe influenced not only the economic impacts of the Great Depression but also mobility and health problems of people. The situation portrayed as nightmare caused by the dust storms affects their visibility since electric street lights were growing dim caused by the dark dust even during in the middle of the day, the road and railway travel stammering, and respiratory illnesses were very common (McLeman et al, 2013:418)

3. Women in Environmental Disaster

Women and girls are particularly vulnerable when it comes to crisis or any natural disasters, yet issues relating to women's specific needs often to be excluded. According to the studies done study from London School of Economics (Neumayer and Plümper, 2007) found that an analysis of 141 countries showed that gender differences in deaths from natural disasters are directly linked to women's economic and social rights. When women's rights are not protected, more women than men will die from disasters. The study also found the opposite to be true: in societies where women and men equal rights are balanced, the casualties will have gender balance.

a. Impacts of Environmental Disaster on Women.

A large-scale natural disasters can have severe detrimental effects on the social infrastructures of affected countries, reducing access to food, hygiene, health services, or even clean water (Neumayer and Plümper, 2007). According to *The Global Fund for Women*, disasters occurred invastly different places and among different populations, yet they share acommon factor: during and afterwards the crisis, women and children suffered most. Women are mostly affected by disasters is indisputable yet it continues to be ignored: by governments, and by many non-governmental agencies involved in relief efforts after disaster.

In the world that seems like live with existing set of traditional gender role and women often daily risk of gender discrimination, males are likely to be given preferential treatment in rescue efforts. An example coming from Bangladesh in 1991 Cyclone from a father who released his daughter because he unable to hold on to both his son and his daughter from being swept away by a tidal surge, and his reason is “(this) son has to carry on the family line” (Neumayer and Plümper,2007).

1. Gender Discrimination

According to Houghton et al (2010) Women and girls in disadvantage due to their gender role responsibilities. In many countries women has a role to look after and protect children and the elderly as well as the family's domestic property, which affect their self-rescue ability in almost any type of natural disaster (Oxfam International, 2005). Women also have double burden of family duties and caring, and providing financially for the family in the event of the loss forcing mothers to share meager rations in order to feed their children.

Social roles and expectations mean that women have not been involved in decision-making since they are not as involved in public life. Men will participate in the community and public meetings and, as such, are often the gate keepers of the information that their family receives. Community structures and social norms mean that women's lives are primarily 'domestic' and affect women's access to information and

influence over decision-making in the emergency response. If the information provided in the form of brochures, leaflets or other print media. The government apparently does not take into consideration the fact that literacy of women remains low, the illiteracy rate and the greater the difficulties in accessing information, the greater women's vulnerability will be (Lin and Ramdas, 2005:3).

2. Economic Vulnerability

Natural disaster have had significant impacts on how household function, men are not easily able to return or find the job and neither men or women able to go to their farms and gardens. This has an impact of food and potential incomes, without a harvest the effects most likely to be long lasting. Women are likely to be adversely affected by damage to economic livelihoods because basic survival strategies such as securing water, food, and wood for heating purposes often fall on women, representing an extra burden on top of caring for and nurturing the family (WHO, 2002).

The crisis placed women in an economically vulnerable position while women are still being expected to continue performing their duties like taking care of the children and nursing the wounded, those who have lost partners or parents must also take on the burden of providing financial support. Women are especially likely to work in agricultural industry or the informal economy, both of which tend to be heavily impacted by disasters. Due to this fact and their lower educational and literacy levels, they are

over represented among those who end up unemployed. Due to their caretaking responsibilities, they are not free to relocate in search of work (Lin and Ramdas, 2005:2).

3. Vulnerable to sexual abuse and harassment.

A new database for sexual assaults during natural disasters, which went online in November 2005, counts 38 cases of rape in the aftermath of Hurricanes Katrina and Rita which show that women and girls are more likely to become victims of domestic and sexual abuse in any crisis and disaster situations, particularly, when families have been displaced and are living in overcrowded emergency housing where they lack privacy.

This problems of violence likely to increase because disaster-induced stress, alcohol abuse, and the (temporary) breakdown of law and order can be even worse in regions with prior histories of armed civil and/or social conflict. In cases where soldiers and displaced women are from different political or ethnic groups, those who should be protectors may instead become predators, increasing women's vulnerability (Lin and Ramdas, 2005:2).

4. Lack of necessary healthcare and hygiene supplies.

Women and girls are also more negatively affected by the often appalling health and hygienic conditions in this situations and with decreased access to clean water, hygiene supplies, sanitation facilities increased the risk of women contact to infectious diseases and increased

their likelihood of sickness. Long distances to clean water supplies have particular consequences for women and girls with limited amount of bathing supplies and adequate amount of water, specifically when it comes to maintain their menstrual period hygiene (Lin and Ramdas, 2005:2).

Women do not stop giving birth even amid natural disasters. According to UNFPA. It is estimated that 150,000 women were pregnant when the Asian tsunami struck in 2004, of which 50,000 were in their third trimester and also when Tsunami hit Donggala, recent catastrophe estimates that 45,000 women of reproductive age impacted by Tsunami of 352,000 were pregnant women.

Pregnant women lack of access to obstetric care leaves women at risk of miscarriage or complications, made worse by extreme unsanitary sanitation. In areas that didn't have these services before the disaster, the loss of midwives and healthcare infrastructure only makes the situation worse. Women also don't receive necessary healthcare; specific care, such as for pregnant women, isn't often a consideration during the relief effort, which is often also a male-dominated. The basic health care infrastructure is severely damaged or health expenditures are reduced to reallocate public funds for immediate disaster response purposes, obstetrical care is reduced, the number of miscarriages increases, as does maternal and infant mortality (Crow and Sultana, 2002).

4. Conceptual Frameworks

The conceptual framework helps the researcher to design the research and makes it easier to arrange and to analyze the data from the novel.

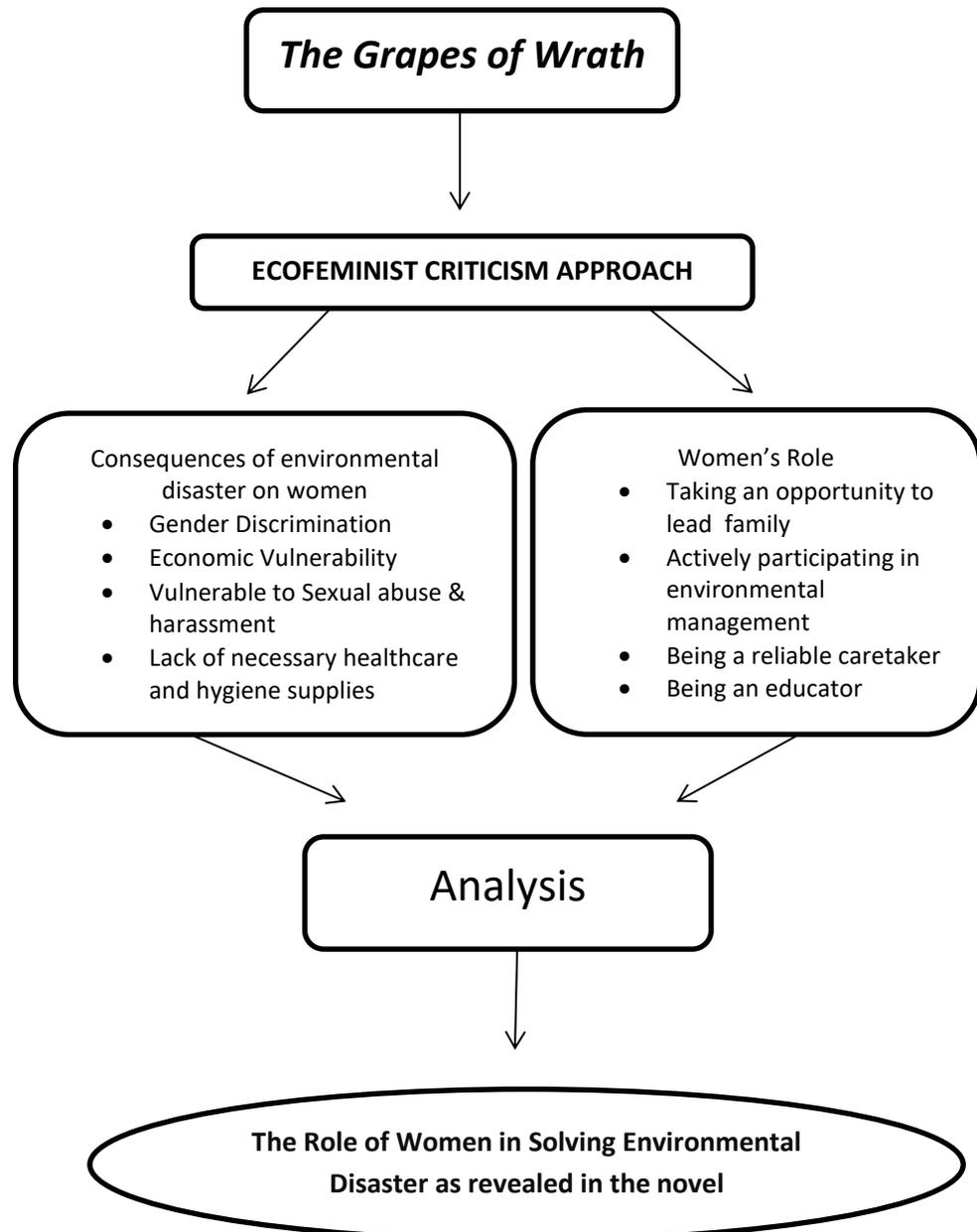


Figure 1.1

CHAPTER III

RESEARCH METHODOLOGY

This chapter deals with research methodology which consists of four subchapters: research type, the source of data, procedures of collecting data, and the technique of analyzing data.

A. Research Type

In writing this research, the researcher apply the descriptive qualitative research. According to Bogdan and Taylor (in Moleong, 1983:4) stated that qualitative research is research which results in the descriptive data from observing people or their behavior. Furthermore, interpretation can be analyzed from the perspective of the historical or cultural context in which the text was created.

B. Source of Data.

The primary data of this research is John Steinbeck's novel *The Grapes of Wrath* (1934) published version by Pan Books in 1972 which consists of 30 chapters also, 479 pages. All words, conversations, phrases, and sentences in this novel related to ecofeminism as the research data. The researcher also collected other secondary data to obtain more knowledge and information that taken from literary books, academic journals and credibles website articles related to the impact of environmental disaster, the role of women in *The Grapes of Wrath* novel and ecofeminist criticism approach.

C. Procedures of Collecting Data

The procedures of collecting data are presented in chronological order as follows:

1. The researcher read John Steinbeck's novel *The Grapes of Wrath* intensively while try to catch ideas related to the topic investigated. In this case, the researcher try to understand related topic about the consequences of environmental disaster and the role of women in an ecological disaster seen from ecofeminist perspectives in the novel through the action or statements of characters and the impact of the occurrences to the female protagonists in this novel.
2. The researcher take data in the form of words, phrases, and sentences from *The Grapes of Wrath* novel written by John Steinbeck that had been marked while reading the novel. Then, moving it in a notebook along with the pages written. The data are research object that contain information related to the research problems investigated.
3. The researcher conducted library research to find some useful resources on books, academics journal, and articles that related to the topic investigated which is the impact of the environmental disaster and the role of women in overcoming ecological disaster, to provide more information and knowledge that support the research. Through this secondary data, the researcher collected and used the relevant data related to the topics investigated.

4. After the data sorted, the researcher classified the data in order to analyze and arrange the data in the form of words, sentences, or phrases that have been collected.

D. The technique of Analyzing Data

In analyzing data, the researcher apply a descriptive qualitative analysis of content, and the steps of the data analysis compiled as follows:

1. For organizing and preparing the data, the researcher wrote all the data in the novel related to ecofeminism in *The Grapes of Wrath* novel.
2. Reading all the data are the second technique to find the significant topic of the data. In this research, the researcher try to find what kinds of problems related to ecofeminism particularly on the consequences of environmental disaster on women and women's role in overcoming the existed environmental disaster which became the major topic.
3. The last step is making interpretations relating to the data that had been categorized and sorted based on the researcher's comprehension of the ecofeminist approach.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter deals with the presentation of the finding and discussion upon the data found after identifying the source of data.

A. FINDINGS

This chapter answers the research questions that have been stated in chapter one. The analysis firstly focuses on the impacts of the environmental disaster on women. Secondly, the analysis concentrates on how women's role implemented to overcome the existed ecological disaster in the novel.

1. Consequences of the environmental disaster on Women.

In *The Grapes of Wrath* novel not only The Dust Bowl referred as one of long term disaster, but by the end of the story, the researcher found that there is another natural crisis happened which are storm and floods. Every natural disaster occurred in this novel either it is a long-term, or just a brief natural crisis affects the family, particularly, women. There are four impacts of environmental disaster on women according to Neumayer and Plumper (2007:89) those are gender discrimination, economic vulnerability, vulnerable to sexual abuse & harassment and the last, lack of necessary healthcare and sanitary supplies.

a. Gender Discrimination

Women and girls' lack access to information or knowledge of impacts on any natural crisis and related policies is the implications of their constrained movement ruled by men by isolating them further from received and access to information and participate fully in the public sphere, particularly in decision-making related on the family's matter.

The first example is when Ma asks her husband about the plan to face the drought in Oklahoma. When the drought hits Oklahoma, Pa has no idea to arrange the plan for the family. As a member of the Joad's family, Ma wants to know about the plan so that the family can earn money. However, Pa orders her to come back to the house, and he does not want to hear Ma's question. This can be observed below.

The tenant men squatted down their hams against to mark the dust with a stick, to figure, to wonder. The women moved out of the doorways toward their men, and the children crept behind the women, cautiously, ready to run. After a time, the women asked.
 "what did he want?
 "We got to get off," Pa said.
 "Where'll we go?", Ma asked
 "We don't know. We don't know. Back to the house!"
 And the women back to the house quickly, and quietly.
 (Steinbeck, 1975:23)

Pa's warning signifies that women must wait for men's leader to lead the family. In correlation to the men, women were expected to obey their husbands, remain housewives, and had little independence. Pa and the Joad sons; including Tom who was just released from prison, take the

initiative to prepare the truck and family for the new journey they're about to begin: all the family including Ma can do is agree.

After Pa decides to move to California, Ma shares her opinion that the Joads will face various obstacles related to the landscape. She knows it because of the postcard sent by friend in Oklahoma. She wants Pa to consider it and make a good plan for their journey. However, Pa assumes that his wife is dramatizing the situation. He believes that it is better for her to think for the next day, not for the future. Therefore, he rejects to consider her opinion. It was stated below.

'She piled wrung clothes like cordwood on the table," They say it's two thousand miles where we're goin'. "How far ya think that is, Pa? I seen it on a map, big mountain like on a postcard, an' we're goin' right through 'em. How long ya s'pose it'll take to go that far, Pa ?"

"I dunno," he said

"Two weeks, maybe ten days if we got luck. Look, Ma, stop dramatize ya though'. I'm gonna tell you somepin about bein' in the pen. You can't go thinkin' when you're gonna be out. You'd go nuts. You got to think about that day, an' the nex' day, about the ball game Sat'dy. That's what you got to do. Ol' timers does that.

A new young fella gets buttin' his head on the cell door. He's thinkin' how long it's gonna be. Whyn't you do that? Jus' take ever' day.

(Steinbeck, 1975:60)

Pa assumes that Ma's opinion is based on her emotion so that he says to her to stop dramatizing the journey they have not yet face. Although her opinion is very logical to be a consideration, the stereotype of traditional gender roles makes Ma have to listen to her husband all the time. It means her opinion is regarded as unimportant to be shared. The study found that even though Ma Joad might be capable in decision-making, they remained

dependent on the (male) household head to take the final decisions, for example on planning the family's journey to safer places

Another instance is shown when Ma wants to look for wood. She wants to find some pieces of wood to cook because she feels the Joads' men are too busy to prepare the ceremony for her grandfather. Therefore, she tells her husband that she wants to go out to look for the wood. However, Pa bans his wife. It can be seen in this quotation below:

Pa turned his head to Ma. "You'll lay 'im out?"
"I'll lay 'im out," said Ma. "But who lookin' for wood to get supper?"
Sairy Wilson said, "I'll get supper. You go right ahead."

She found basin, filled it full of water, went into the tent. For a moment, Ma looked down at the dead old man. And then in pity, she tore a strip from her own apron and tied up his jaw. She straightened his limbs, folded his hands over his chest. She held his eyelids down and laid a silver piece on each one. She buttoned his shirt and washed his face. (Steinbeck, 1975:94)

Pa uses his authority as the leader of the family to prohibit Ma to be out of the household. This occurs because he wants her to keep her role, which is in the domestic sector. However, Ma is disappointed with Pa's order. Sairy's response also reinforces it by saying, "You go right head". Sairy is a migrant mate who meets the Joads in the journey. She says it to keep her obedience, and then she replaces Ma to cook supper. In this case, it implies that Ma faces two discriminations. The first is that the prejudice from her husband, who does not want her to take his role, such as looking for the woods. In this case, he tries to maintain the patriarchal values. Ma

does not only face discrimination from men, but also women. Thus, both discriminations become complex problems for Ma.

b. Economic Vulnerability.

As Shiva (2005:56) stated women, even during a natural disaster, carry the responsibility of domestic care. Women's limited control over material resources and their income opportunities fall apart added challenge for women in trying to fulfill their duties because limited financial resources to purchase essential goods, such as food or water.

"I ain't watchin' this here fambly starve no more. One day' more grease. That's what we got. Come time for Rosasharn to lay in, she got to be fed up. You figger!

"This here hot water an' toilet" Pa began.

"Well, we can't eat no toilets. Why don' we go to Marysville?" Ma demanded.

'I dunno,' said Tom. 'Didn' seem right, somehow. He was anxious. Wouldn' say how much the pay was. Said he didn' know exactly."

Ma said,"we're goin' to Marysville. I don' care what the pay is. We're a-goin'."

"It's too far," said Tom."We ain't got the money for the gasoline. (Steinbeck, 1975:239)

This theory can be reflected in Ma as seen in quotation above when her economic vulnerability limited Ma's access to supply food for their family which leads to anxiety and worries as she feels she cannot fulfill her role as a provider for nutrient foods, particularly for her pregnant daughter Sharon.

c. Vulnerable to sexual abuse and harassment.

Women are most likely to face another risk regarding lack of privacy. There is usually a high density of people displaced in a free camp or emergency shelters, stay with massive numbers of people where rules and law not manageable anymore. The harassment toward pregnant women and girls is too common in the shelters. It will create a feeling of insecurity for women and girls and even worst to the women and girls who are already in trauma.

[..] And the families learned that, although no one told them, what rights are monstrous and must be destroyed; the right to intrude upon privacy, the right of seduction or rape, the right of adultery and theft and murder. These rights were crushed because the little worlds could not exist for even a night with such rights alive. (Steinbeck, 1975:207)

It is uncomfortable for women to change their clothes in such a mass living situation, especially, worst for girls or women when they are in a menstruating phase and for breastfeeding because it requires them to have a room for privacy and an appropriate place when they need to cleanse themselves from time to time.

d. Lack of necessary healthcare and hygiene supplies.

With decreased access to clean water for drinking, cooking, washing and precarious sanitation facilities, there is an increased likelihood of sickness, which is also added to women's workload, since they have primary responsibilities for taking care of sick family members.

In this part, Grandma is sick and because of the little money they had Ma Joad doesn't have any choice except to stop their journey, Ma trying hard to convince Pa to bring grandma to a doctor but instead following her suggestion, Pa instead decides to give her a pain killer because they have not any other choice. This can be seen below.

The Joads family is beside grandpa. Ma said, "she gets a pain in her stomick, she says, "we better go for a doctor, an' stop our journey." He says, "dont' tell me what should I do, Ma! She just got stomickacher. You eat too much. Take a dose a pain killer". Nex' noon she's outa her head, an' she dies. (Steinbeck, 1975:45)

Ma worked a tin cup through the sidebars of the truck, and she took water to Grandma and to Grampa on top of the load. She stood on the bars and handed the cup to Grampa...The old eyes looked up at Ma in pain and bewilderment for a moment before the awareness receded again. (Steinbeck, 1975:135)

Ma's desperation to take Grandma to a doctor signifies that Women are the one who given a caregiver burden in the middle or even the aftermath of any natural disaster. Pa's action also means that there has been a little attention given to the needs of those with disabilities or the women who care for them.

As food's stock decreased, girls and women are less likely to have access to food that high in protein and fat. Pregnant or lactating women are at particular nutritional, hygiene risk, and their needs around the shelter, water, and nutrition are particularly in risk. This seen in the quotation below:

"In the wet hay of leaking barns, babies were born to women who panted with pneumonia. And older people curled up and died that way... (Steinbeck, 1975:459)

Another instance, lack of necessary healthcare related to reproductive needs also being the reason of Rose of Sharon tragic end of pregnancy, Forbes (1998) stated that the lack of adequate nutrition of good quality and quantity during pregnancy could cause health problems for both the mother and her fetus. In this part, Rose of Sharon deliver the baby in the middle of heavy rains, in a car box, Mrs. Wainwright informs the family about the unfortunate condition of Rose of Sharon and her baby after the delivery.

[..] Never breathed,' said Mrs. Wainwright softly. 'Never was alive.'
(Steinbeck, 1975:468)

Rose of Sharon is pregnant and supposed to be feed with healthy foods filled with nutrients and clean sanitary on her environment around but due of unfortunate circumstances of the ecological damages those needs not accessible for her and led to the regrettable outcomes or, in this case, fatal death during pregnancy.

2. Women's role in overcoming the existed environmental disaster.
 - a. Taking an opportunity to lead the family

As soon as the book introduced Ma's character in *The Grapes of Wrath* novel, it is directly centered on her strength and courage side. There are reversal leadership roles where women in *The Grapes of Wrath* novel are portrayed as adaptable in times of crisis; Ma Joad, particularly, identified with her strength in every line of story surrounding her character and appearance. As seen below:

"She seemed to know, to accept, to welcome her position, the citadel of the family, the strong place that could not be taken. And since old Tom and the children could not know hurt or fear unless she acknowledged hurt and fear, she had practiced denying them in herself. And since, when a joyful thing happened, they looked to see whether joy was in her, it was her habit to build up laughter out of inadequate materials. But better than joy was calm. Imperturbability could be depended on. (Steinbeck, 1975:74)

[..] From her position as a healer, her hands had grown sure and cool and quiet; from her position as arbiter she had become remote and faultless in judgment as a goddess. She seemed to know that if she swayed the family shook, and if she ever really deeply wavered or despaired the family would fall, the family will to function would be gone. (Steinbeck, 1975:81)

The third example is that when the Joads and the Wilsons are in the middle of a desert, and they run out of water. The men demand to separate the Joads and the Wilson. They arrange that the Joads continue their journey until they find water, but the Wilsons stay in the camp and wait for the Joads to come back. However, Ma does not agree with their decision. She argues that families should not be separated in any condition. If men stick to their decision, she threatens them that she will be angry. This situation can be shown below.

The eyes of the whole family shifted back to Ma. She was the power. She had taken the control. "The money we'd make wouldn't do no good," she said.

"All we got is the family unbroke. Like a crowd bunch a cows, when the lobos are ranging, stick all together. I ain't scared while we're all here, all that's alive, but I ain't gonna see us bust up. The Wilsons here with us, an' the preacher is with us. I can't say nothin' if they want to go, but I'm agoin' cat wild with this here piece a bar-arn if my own folks busts up." Her tone was cold and final.

Pa said soothingly, "Ma, we can't get all camp here. Ain't no water here. Ain't even much shade here. Granma, she needs shade." "All right," she said. "We'll go along. We'll stop first place they's water an' shade." (Steinbeck, 1939:114)

The situation shows that Pa believes that family should be separated because of running out of water. However, Ma argues that families should stick together. Pa's decision implies that he emphasizes his position as the leader of the family. From Ma's point of view, she believes that unity as a family should be maintained so that the family can solve any problem. She also thinks that her husband's decision is inappropriate so that she tries to evaluate the effect of family separation, which is like "likes a crowd a bunch cows". It means that the family will be uncontrolled. She rejects men's decision for splitting the family and leading the family to continue their journey together. In this case, Ma shows to the society that she has an equal role to be the leader, so that the discrimination toward her can be eliminated.

The last example is when Pa realizes that he cannot lead the family. He talks to his wife that he has no idea to be responsible for earning money to his family. He does not believe that the family can survive from this situation. Then, Ma responds his opinion. She explains that the Joads will survive by giving her more chance to lead the family, and she suggests her husband to accept it.

"We got nothin', now" Pa said. "Comin' a long time—no work, no crops. What we gonna do then? How we gonna git stuff to eat? Git so I hate to think. Go diggin' back to a ol' time to keep from thinkin'. Seems like our life's over an' done.

"No, it ain't, Pa Ma smiled. —An' that's one more thing a woman knows. I noticed that. Man, he lives in herk—baby born an' a man dies, an' that's a jerk—gets a farm an' loses his farm, an' that's a jerk. Woman, it's all one flow, like a stream, little eddies, little

waterfalls, but the river, it goes right on. Woman looks at it like that. We ain't gonna die out.

People is goin' on—changin' a little, maybe, but goin' right on." (Steinbeck, 1975:291)

Ma explains to her husband that their way of life must change. It means Pa should accept her to have more chances to take men's roles. She also tells that people is changing, so that the Joads' cannot live in which men always take all responsibility to the family. Moreover, she wants Pa to be aware that the Joads have to be more rationally in thinking in order that they can accept every change. By her explanation, it implies that women should not be assumed as incompetent because the fact does not prove so

b. Actively participating in environmental management

According to Shiva (2005:79) women in the crisis were not only controlled the environmental damage but also played an essential role when it comes to environmental management. The first example is presented as Ma Joad showing her excitement over having to contribute the community in a new shelter when the Joads arrive at Hooverville. They meet a camp guard to register the family for settling in the camp. After the registration is completed, the guard tells the family that there is a committee to organize all people in the shelter. He also explains to Ma that there is also a ladies 'committee there, in which he suggests her to join. Ma feels happy with this information. This situation can be seen below

“Central committee keeps order an’ makes rules. Then there’s the ladies. They’ll call on you. They keep care of kids an’ look after the sanitary units. If your ma isn’t working, she’ll look after kids for the ones that is working, an’ when she gets a job—why, there’ll be others. They sew, and a nurse comes out an’ teaches ‘em. All kinds of things like that.”

‘No to my wife, she’s joy in the house.” said Pa.

‘it is good, I appreciate it. I will join the committee.’ said Ma. (Steinbeck, 1975:196)

It shows Ma who desires to have more freedom to participate in the public sector. She wants to join so that she can participate in organizing the camp. This is proof that women can choose whatever the roles that she wants without any interference from her husband by joining the committee.

Another instance is when the ladies committee in Hooverville comes to visit Ma. Jessie, the chief of the ladies committee, tells her that the chief changes every week to allow women to organize the shelter. She offers Ma to be one of the chief candidates in the committee. Ma accepts her offer. Then, the chief invites Ma to go around the shelter to see the sanitary unit.

‘Well, you wait’ next week then. We change ever’week, for giving a chance to women’ she explained to Ma.

“Sure you wouldn’t like a little coffee?” Ma asked helplessly.

“No, thank you.” Jessie took charge. ‘We gonna show you ‘bout the sanitary unit fust, an’ then if you wanta, we” sign you up in the Ladies’ Club an’ give you duty. “Course you don’t have to join.”

‘Does—does it cost much?’

‘Don’t cost nothing but work. An’ when you’re knowed, maybe you can be ‘lected to this committee, Let’s go” Annie interrupted.

‘Pa, you take care of children, I’ll tell you the sanitary, later.’

(Steinbeck, 1975:214)

The fact that the Hooverville camp has their own ladies' committee, entirely run by women to manage sanitary unit and organize other fields in the camp, this signifies of how women are indeed playing an essential role when it comes to environmental management.

"Pa, I want to join the committee, like Ma does.'

"No, Rose. Better you for carin' you brother and sister, and yo baby" said Pa

"I get to work in the nursery,' Rose of Sharon said.

They tol' me i can find out all how to do for babies an' helpin' women there, then I'll know." (Steinbeck, 1975:218)

Rose of Sharon asks permission to her father. Rose of Sharon sees her mother very active in the Hooverville. She want to take care of the children and the committee so she tells her father that she also wants to join in the nursery. Rose's request to participate in the nursery implies that women capable of participating in public sector. However, Pa not allowed her, but she ignores Pa's rejection because she wants to involve in the nursery and help pregnant women. Despite many barriers in the shelter's community, aftermath the crisis, women's coping attitudes regarding aftermath the disaster were appreciable, from building a rehabilitation efforts, collected safe drinking water and took on paid work to bring in extra income.

c. Reliable caretaker to older and sick family members

According to Shiva (2005:78) Women personality traits such as mellow, caring, maintaining, and regarding were considered as an act of kindness

in conserving nature. Women in environmental crisis have a set role in taking care the older people, and in the novel, Ma is shown to often prioritized the older more than to take care herself showing how kind she is, showed in the quotations below:

Ma threw the door open and half pulled the struggling old lady out beside the road and into the bushes. And Ma held her so Grandma would not fall when she squatted. (Steinbeck, 1975:132)

Ma worked a tin cup through the side bars of the truck, and she took water to Grandma and to Grampa on top of load. She stood on the bars and handed the cup to Grampa...The old eyes looked up at Ma in pain and bewilderment for a moment before the awareness receded again. (Steinbeck, 1975:135)

Woman, in the aftermath of the crisis, still have responsibilities to taking care of a lot of things and sometimes not only taken sole responsibility for their family. Ma fed all the hungry children in the camp when their family themselves limited with food also decided to bring Casy along when he was asking even though they did not have room for him to join:

“Ma ladled stew into tin plates, very little stew, and she laid the plates on the ground.’I can’t send ‘em away’, she said. (Steinbeck, 1975:89)

There ain’t room now, here ain’t room for more’n six an’ twelve is goin’ sure. One more ain’t gonna hurt. (Steinbeck, 1975:102)

The last example when Ma and Rose of Sharon found a dying man in a barn accompanied by his son. Ma finds this a problem that needed to be fixed right away, and the son explains that he tried feeding him bread, but he threw it up and needed milk or soup. Rose of Sharon is given an eye by Ma because with her recent birth she thought she could feed this man.

Rose of Sharon decides to feed him and made the ultimate sacrifice of her body as seen below:

Ma said: 'Hus. Don Worry. We'll figger somepin out.'
 Suddenly the boy cried: 'He's dyin', I tell you! He's starvin' to death, I tell you.'
 'Hush' said Ma. She looked at Pa and Uncle John standing helplessly gazing at the sick man. She looked at Rose of Sharon huddled in comforter. Ma's eyes passed Rose of Sharon's eyes, and then came back to them. And the two women looked deep into each other. The girl's breath came short and gasping.
 She said 'Yes'
 Ma smiled. "I knowed you would. I knowed! (Steinbeck: 1975:479-480)

d. Being an educator to their daughters.

Women's role as educators could be recognized from the knowledge transfer about the productive and reproductive activities to their daughters (Shiva, 2005). In the novel, Ma Joad shown herding Ruthie and Winfield and also educates them on how to find the resource that needs for wood and water by learning a good behavior shown in the example below:

"Now you go git a water right down there. Ask nice. Say "Please, kin we git a bucket a water?" and say "Thank you." And carry it back together helpin', an' don't spill none. An' if you see a stick wood to burn, bring it on'. (Steinbeck, 1975:144)

The second example can be perceived when Ma Joad was serving as nurse and midwife to her pregnant daughter, Rose of Sharon. Not only taking care her pregnant daughter she continuously shapes Rose of Sharon into the woman she needs to be to help her own family to survive someday and proving that pregnancy in and of itself is not enough to make a girl into a woman.

"When you're young, Rosasharn, ever'thing that happens is a thing all by itself. It's a lonely thing... You're gonna have a baby,

Rosasharn, and that's somepin to you lonely and away. That's gonna hurt you, an' the hurt' be lonely hurt, an' this here tent is alone in the worl', Rosasharn.... They's a time of change, an' when that comes, dyin' is a piece of all dyin', and bearin' in a piece of all bearin,' and bearin and dyin is two pieces of the same thing. An' then things ain't lonely any more (Steinbeck, 1975:209-210).

In the quotation above, Ma is seen to spend a moment alone with Rosasharn as she nurtures her, but in a way that suggests the girl must soon find the strength to nurture others.

B. DISCUSSION

This discussion is to show the role of women implemented to overcome the existed environmental disaster revealed in Steinbeck's *The Grapes of Wrath* novel. As discussed in chapter two, ecofeminist literary criticism focuses on the analysis of women's roles in the social life found in literary works. This analysis can be conducted through the depiction of women, women's thoughts, and perspectives related to women in literary works. In observing the phenomenon, this study focuses on the impacts of the environmental disaster facing by women and their roles to overcome the existed crisis caused by ecological damages. The discussion contains the data relating to the view of Vandana Shiva by using an Ecofeminist approach.

The researcher found fragments in the novel that corresponds to the view of Vandana Shiva that stated women's personality traits such as mellow, caring, and maintaining were an act of kindness in conserving nature and their principal of femininity is essential in an ecological disaster situation or even in environmental management in the aftermath of the disaster. From the perspectives of environmental consciousness, women, with their gentleness, kindness, and selflessness, are closer to nature. Those are the ways human should treat nature, and these revealed in *The Grapes of Wrath* novel through Ma Joad and other female characters. In the story, these female characters prove their kindness trait through their action and

words, their generosity, and how to treat people kindly showed in the example:

Pa broke in," But s'pose there just ain't room and food?" He had twisted his neck to look up at her, and he was ashamed. Her tone had made him ashamed. "S'pose we jus' can't all get in the truck?"

'There ain't room now," said Ma. 'There ain't room for more'n six, an' twelve is goin' sure. One more ain't gonna hurt; an' a man, strong an' healthy, ain't never no burden." She stopped, and Pa turned back, and his spirit was raw from the whipping (Steinbeck, 1975:102)

Many times in crisis, people often make selfish choices. However, Ma Joad has always stuck right to her nature of helping others. Whenever a situation arose that someone needed assistance, she would help if asked. Due to the kindness of her heart and her basic principles, Ma Joad decided instantly to bring Casy along when he was asking and while they did not have room for him to join; they made room because it was the right thing to do.

In the very end of the novel, a dying man is discovered in a barn by Ma and Rose of Sharon. The son explains that he tried feeding him bread, but he threw it up and needed milk or soup.

Ma said: 'Hus. Don Worry. We'll figger somepin out.'

Suddenly the boy cried: 'He's dyin', I tell you! He's starvin' to death, I tell you.'

'Hush' said Ma. She looked at Pa and Uncle John standing helplessly gazing at the sick man. She looked at Rose of Sharon huddled in comforter. Ma's eyes passed Rose of Sharon's eyes, and then came back to them. And the two women looked deep into each other. The girl's breath came short and gasping.

She said 'Yes'

Ma smiled. "I knowed you would. I knowed! (Steinbeck: 1975:479-480)

Rose of Sharon is given an eye by Ma because with her recent birth; she could feed this man. Rose of Sharon decides to feed him. Rose of Sharon and Ma both showed huge amounts of compassion and love for helping others in times when they had so little themselves. The ending scene is very significant to the role of women. Obviously, only a woman can do this, so it emphasizes the role of women in the book and can be interpreted as a symbol of how women give part of themselves to save another life. It shows Women's strength during the time of a crisis or even in the worst times.

Ma worked a tin cup through the sidebars of the truck, and she took water to Grandma and Grampa on top of the load. She stood on the bars and handed the cup to Grampa...The old eyes looked up at Ma in pain and bewilderment for a moment before the awareness receded again. (Steinbeck, 1975:135)

"I can set up the camp for Mr, Wilson," said Ma. Pa said, — Ma, like a good girl go lay down with Granma. She needs somebody now. She's knowin', now."

Ma got to her feet and walked to the mattress and lay beside the old woman, and the murmur of their soft voices drifted to the fire. Ma and Granma whispered together on the mattress. (Steinbeck, 1975:96)

In the quotation above, Shiva's theory can be reflected in Ma Joad. There is a significant impact of the disaster on women's day to day work. After the disaster strike, the public support systems such as schools, clinics, public transportation, and childcare are not running, resulting in an increased in women's physical workload and emotional toll. In line with

what Shiva says (2005:108) as one of the primary guardians of family health, caretakers of children and other dependent family members, women are likely to face a further increase in their workload as a result of both crises but in the same time, women also have the capability to mobilizing their skills and channeling it to enhance efforts to protect their safety and their communities.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter consists of the conclusions and the suggestions of the research. The conclusion in this chapter is drawn based on the two research problems, which are proposed in the first chapter. The suggestions in this chapter are intended to give information to readers or the next researcher.

A. Conclusion

From the discussion, it is concluded that:

1. In facing environmental disaster, in the post and aftereffect the crisis. There is a functional disorder created where women had to face challenges different from men because they have fewer resources in their own right and under their own control. This study found there are four consequences of environmental disaster on which experienced by Ma Joad and other female characters depicted in *The Grapes of Wrath* novel. Those are gender discrimination, economic vulnerability, vulnerable to sexual abuse and harassment, and lacks of necessary healthcare and hygiene supplies.
2. During an environmental disaster, there are women's transformative roles, which can be seen in the novel. The study found that women are important agents of change as women can prove to the society

that they can take positions in the public and domestic sector even contributed to environmental management. Ma Joad and other female characters showed that even in the middle of the crisis, women capable of holding any prominent roles. They can be a reliable caretaker to protect their children, older, and sick people in their care, ensuring household food security, as an educator, to transfer knowledge to their children. Moreover, the study found not only in domestic roles, but female characters in this novel also depicted as a backbone of the family, as well as, a capable decision-maker.

B. Suggestion

The researcher would like to deliver some suggestions after having done the analysis of findings and conclusion part. Steinbeck's novel *The Grapes of Wrath* has many aspects that can be analyzed. The novel has certainly interesting themes to be discussed further and can be associated with many literature theories and relevant problems that still exist around us.

Ecofeminism itself is one of fundamental approach to be studied and the contribution of literature in the global issues related to Women and the environmental issue still considered as one of the crucial matter yet it still limited to find. This study only contributes in the small part, so, the researcher expected and encourage for the further researcher to

investigate it so it can be used in addressing another environmental issues concerned on women that rarely discussed.

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APPENDICES

APPENDIX 1

John Steinbeck's Biography

An accomplished American writer who won the Nobel Prize for literature and the Pulitzer Prize for his book, *The Grapes of Wrath* (1939), John Steinbeck wrote profoundly about the economic problems faced by the



rural class during the Great Depression. His deep interest in the subject and authenticity came from his own experiences working as a manual laborer before choosing writing for a career.

John Ernst Steinbeck, Jr. born in Salinas, California on February 27, 1902 came from a middle class family of German and Irish descent. He attended Stanford University but left without graduating. He went to New York in 1925 trying to establish himself as a writer. However, he decided on returning to California after the unsuccessful attempt. On and off while writing, Steinbeck worked as a manual laborer to support his expenses. During this time he realized the plight and bitterness of the great depression faced by the migratory working class.

Steinbeck's initial novels, *Cup of Gold* (1929), *The Pastures of Heaven* (1932) and *To a God Unknown* (1933) did not bring him much success. However, *Tortilla Flat* (1935) gave Steinbeck a first taste of recognition and popularity by winning the California Commonwealth Club's Gold

Medal. The novel, with a hint of humor is a story revolving around a group of Mexican Americans. It was made into a film of the same title in 1942. Tortilla Flat was followed by In Dubious Battle (1936), a story about a strike by agricultural laborers. Next to be published was the Novella, Of Mice and Men (1937) also adapted to film and play versions, the novel bears the story of an intricate relationship between two migrant workers.

In 1930, John Steinbeck published his most critically acclaimed novel, The Grapes of Wrath. A bestseller, the book won Steinbeck the Pulitzer Prize in 1940 and was released as a film in the same year. In The Grapes of Wrath, Steinbeck wrote the story of a tenant farming family dispossessed from Oklahoma and moving to California in hopes of making a living while working as migratory workers. The story is a portrayal of the merciless agricultural economic system.

In 1941, Steinbeck collaborated with freelance marine biologist Edward F. Ricketts to publish Sea of Cortez which contained information gathered during Steinbeck's trip to the Gulf of California with Ricketts in 1940. During the course of World War II, Steinbeck served as a war correspondent and also wrote about Norway under the Nazi regime in his book, The Moon Is Down (1942). Some of Steinbeck's post-war works include Cannery Row (1945), The Pearl (1947), and The Wayward Bus (1947).

Although *The Grapes of Wrath* remains Steinbeck's most famous novel, some of his other noted efforts include *Burning Bright* (1950), *East of Eden* (1952), *The Winter of Our Discontent* (1961), and *Travels with Charley* (1962). Many of his stories were made into films of which *East of Eden* (1955), *The Pearl* (1948) and *Red Pony* (1949) are well known.

In 1962, Steinbeck was awarded The Noble Prize for his realistic and imaginative writing which carried sympathetic humor and a keen social perception. Two years later he was presented with the Presidential Medal of Freedom by President Lyndon B. Johnson. John Steinbeck died in New York on December 20, 1968.

Adapted from: <https://www.famousauthors.org/john-steinbeck>

APPENDIX 2

The Grapes of Wrath Summary

The Grapes of Wrath tells about the Joad family's experiences in their migration from Oklahoma to California during the Great Depression in 1930s. There are social phenomena found in their migration, which are the powerlessness of farm families' to the landowners, the injustice and sorrow being experienced by hundreds of thousand Oklahoman farmers, and the changes of gender roles in a family to adapt new circumstance.

This novel opens with a description of the drought which hit Oklahoma in 1930s. A dust storm happens for days until it blocks the sunlight, and the crop is failure to be harvested. Oklahoman falls into sense of pessimistic. Landowners ready to cut their farmers due to small income for their business, and tenant farmers loss their home. Tom is the first character that is told in the novel. He is a parole who walks back to his house after spending years in the prison. He meets and asks to a truck driver about the condition of Oklahoma. The driver tells him how the time has change as the landowners use tractor to drive small field. Tom continues his way, and he meets a preacher, Jim Casey. Casey accompanies him to the house. After walking in the dust road, they are surprised that the Tom's house is completely deserted.

The Joads reunite, and they prepare to California as the landowner says that there are many jobs there. Pa asks to his son how he can

escape from the prison, while Tom tells to his mother that the prison life does not change him for the worse. In the night, they sit together to have dinner with pregnant sister Rose of Sharon, Sharon's husband Connie, the preacher Casey, Grandpa and Grandma, Tom's brothers Noah and Al, Uncle John, and Ruthie and Winfield Tom youngest brother and sister.

The Joads start their trip to California. In their trip, they meet Ivy and Sairy Wilson, a couple who has same direction to California, so that they move together to arrive California as soon as possible. However, grandpa is dead because of the unstoppable trip and his illness, stroke. The Joads make an impromptu funeral because they do not have money to bury him.

They continue their trip until Ma asks to stop for taking a rest in gasoline station. In there, women cook for dinner, and men take a sleep, except the preacher. He counts people who are heading to California. He worries that the work would not be enough for everyone. He wakes up and tells to Tom about his worry. In their break time, the station owner wants to a charge for resting and parking in his place. They decide to sleep in the road.

After taking a rest, they continue their trip passing Arizona, and they arrive in California's border. They set a tent near a river before crossing the dessert to California. They get warning from a father and son who are on their way home after failing to earn a living in California. Noah tells Tom that he is leaving the family and will try to live off the river. In the night, the

patrol sheriffs come to their tent, and they order them to leave and will burn the tent in the morning. However, Sairy is too weak to travel any farther, and the Wilsons decide to disobey the sheriff's order, parting ways with the Joads.

In the morning, they move to California and have to pass the police inspection to enter California. Ma is the leader when police stop the car to inspect for plants and seeds. She tells to the policemen that her grandmother is sick and pale, and they do not have time to the inspection. The policemen allow them to pass and give information about medical help nearby. Later, she reveals that Granma was dead before they reached the inspection point, but she kept the news to herself until they made it through the desert.

The Joads arrive in the Hooverville, a camp which is made by President Hoover for the migrants. In the camp, they meet a guard, Floyd Knowles. He warns them about the low salary and high cost to buy some of food in California, and he also tells the work condition and women's committee which is led by Jessie. After living for days, the Joads men do not find any job, so that Pa and Uncle John buy alcohol to forget being unemployed. Connie, Sharon's husband, goes away because he cannot be a breadwinner for Sharon. The preacher also wants to leave the family because he does not want to be a burden for them. Then, the Joads move other camp to find job.

When they fix the car's tire in their trip, a man comes to them. He offers a work for picking grapes in the Hooper Ranch, and the Joads accept it. They get nine cents for each grapes box, but it later decreases in five cents because the Farm Association sets it. Finally, the Joads can afford the food and new clothing. On one case in the Hooper Ranch, a guard hits Ruthie without any reason. Tom does not accept his treatment to his brother, and he fights and kills the guard. Ma plans to hide his son under the mattresses, and he is hidden in the cave. Because he cannot work, Rose of Sharon demands to work.

One day, California is hit by storm. The rain causes flood, and destroying a dam near their tent. The water is raising, flood their tent. No more money to buy food for all the Joads'. The father is starving to death, bought all the food for his son. Rose of Sharon and Ma are in charge to lead the family, and Rose of Sharon asks to take care of the stranger. She offers her breast to the hungry man, and he drinks it.