



ETIKA LINGKUNGAN

DALAM PUSARAN BISNIS DAN POLITIK

Editor

Donny Danardono
Ekawati Marhaenny Dukut

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Penerbit Kanisius

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PENGANTAR REDAKSI

Etika Lingkungan dalam Pusaran Bisnis dan Politik

Tampaknya sains dan teknologi sulit melepaskan wajah gandanya. Di satu sisi keduanya dapat meringankan dan meningkatkan kualitas hidup manusia. Tapi di sisi lain keduanya juga bisa merusak lingkungan: mencemari air, tanah dan udara; sehingga pada titik tertentu menimbulkan pemanasan global yang mengubah kesimbangan alam.

Pabrik, kendaraan bermotor, pesawat terbang, piranti elektronik, pengatur suhu, dan energi nuklir tak bisa disangkal telah menyejahterakan manusia. Tapi ekstraksi bahan bakar minyak yang dibutuhkan oleh pabrik, kendaraan bermotor dan pesawat terbang seringkali merusak lingkungan. Bahkan gas buangan bahan bakar minyak itu juga mencemari air, tanah dan khususnya udara. Hal yang sama juga terjadi pada penggunaan berbagai piranti elektronik, pengatur suhu udara dan energi nuklir. Itulah paradoks sains dan teknologi

Apakah etika lingkungan—dalam hal ini antroposentrisme, neo-antroposentrisme, biosentrisme dan ekosentrisme: mazhab-mazhab etika lingkungan yang berorientasi hak dan keadilan bagi berbagai entitas non-manusia—bisa mengatasi wajah ganda dan paradoks sains tersebut dengan mendorong manusia berperilaku ramah lingkungan? Etika lingkungan yang mana? Mungkinkah berbagai mazhab etika lingkungan itu—yang masing-masingnya memberi penekanan berbeda pada bentuk relasi antara manusia dan berbagai entitas non-manusia itu—dapat dipilih tanpa bias kepentingan status sosial manusia sebagai manusia dan bisnis? Atau jangan-jangan—sebagai sebuah diskursus—berbagai etika lingkungan itu telah menjadi permainan normatif-politis dari kekuatan-kekuatan ekonomi dan politik global yang melingkupinya?

Berbagai permasalahan itu menunjukkan, bahwa sebagai sebuah diskursus, etika lingkungan yang berorientasi pada hak dan keadilan itu telah muncul sebagai mazhab-mazhab yang saling bertentangan. Setiap mazhabnya berkonsekuensi pada perbedaan pengkategorian perilaku yang ramah lingkungan. Dan masing-masing mazhab itu akan saling mengkritik kategori ramah lingkungan

yang mereka buat. Dalam situasi seperti ini kekuatan ekonomi dan politik raksasa berpeluang memaksakan “keyakinan-keyakinan etis lingkungannya” yang sebenarnya lebih berorientasi pada pelestarian bisnis dan lingkungan alam terdekatnya, tapi yang merusak lingkungan alam di tempat lain. Jadi secara inheren berbagai mazhab etika lingkungan yang berorientasi pada hak dan keadilan itu telah memunculkan pusaran politiknya sendiri

*

Ke-10 makalah di buku ini—yang sebenarnya berasal dari *Kegiatan Akademik Dies Natalis Ke-30 Unika Soegijapranata pada Agustus 2012* ini kiranya layak diterbitkan sebagai upaya melanjutkan diskursus etika lingkungan di Indonesia atau di belahan bumi lainnya. Berbagai makalah ini sempat tersimpan lama di laptop dan tertunda penerbitannya, karena gairah penyuntingan sempat turun.

Ke-10 makalah itu kami kelompokkan dalam tiga bab, yaitu *Dampak Lingkungan dari Sains dan Bisnis; Etika Lingkungan dalam Pusaran Politik; Gerakan Masyarakat dan Perempuan di Bidang Lingkunga*, dan *Etika Lingkungan Berperspektif Kepedulian*.

Bab I: Dampak Lingkungan dari Sains dan Bisnis adalah bab yang membahas dampak lingkungan yang ditimbulkan oleh penerapan sains, teknologi dan strategi bisnis tertentu. Makalah **Liek Wilardjo** yang berjudul “*Nuclear Energy: Pros and Cons*” membahas argumentasi-argumentasi teknis dan etis dari mereka yang pro dan kontra penerapan energi nuklir untuk menghasilkan listrik. Sebuah pembahasan tentang cara kerja energi nuklir dan persoalan lingkungan yang ditimbulkannya. Pada bagian akhir makalah tersebut, penulisnya yang berada di pihak kontra, menambahkan argumentasi moralitas pada penerapan energi nuklir ini. Menurutnya, penerapan energi nuklir, yang terbukti merusak manusia dan lingkungan, adalah tidak bermoral.

Makalah **Nengah Sudja** yang berjudul “*Kajian Singkat Pra Kelayakan Pembangunan PLTN Di Bangka Belitung Disertai Tinjauan dari Keamanan Energi*” adalah sebuah kajian ekonomi atas rencana BATAN membangun Pusat Listrik Tenaga Nuklir di Bangka Belitung (Babel). Makalah ini menyangkal

argumentasi BATAN, bahwa PLTN Babel bisa menghasilkan listrik murah. Menurutnya PLTN Babel bukan hanya tak ramah lingkungan bila dibandingkan dengan pembangkit listrik tenaga non-nuklir, tapi juga membutuhkan biaya tambahan yang tak sendikit untuk menyalurkan listrik dari Bangka Belitung itu ke sistem pelistrikan Jawa-Bali. Jadi, secara tersirat penulisnya menunjukkan, bahwa pembangunan PLTN Babel adalah tidak etis bagi lingkungan sosial dan alam.

Bab II : Etika Lingkungan dalam Pusaran Bisnis dan Politik adalah bab yang membahas bagaimana penerapan sebuah mazhab etika lingkungan tertentu yang berorientasi pada hak dan keadilan ternyata potensial ditunggangi kepentingan-kepentingan politik kelompok bisnis tertentu dan pemerintah. Karena itu partisipasi warga dalam penegakan etika lingkungan tertentu dianggap sebagai solusinya.

Makalah **Budi Widianarko** yang berjudul “*The Dilemma of Global Environmental Measures*” membahas bagaimana penerapan kataegori-kategori ramah lingkungan dalam bentuk *Global Environmental Issues* (GEM)—*ecological footprints, carbon footprints, water footprints* dan *virtual water*— ternyata menghasilkan sebuah paradoks, yaitu lebih mematuhi etika lingkungan global itu dan mengabaikan etika-etika lingkungan lokal yang mungkin lebih cocok untuk konteks sosial dan lingkungan tertentu. Ironisnya para aktivis lingkungan negara-negara berkembang cenderung mematuhi etika lingkungan global tersebut daripada mempromosikan etika lingkungan lokal. Dengan kata lain, makalah ini secara tak langsung menunjukkan bagaimana etika lingkungan yang berorientasi pada hak dan keadilan itu potensial memunculkan pusaran konflik politiknya sendiri.

Makalah **Vincent Didiek Wiet Aryanto** yang berjudul “*E-Business Disclosure for Sustainability on Selected Listed Companies in Indonesia’s Stock Exchange Market*” menunjukkan pentingnya informasi elektronik tentang akuntabilitas dan tanggungjawab perusahaan terhadap kelestarian lingkungan alam berdasarkan peraturan pemerintah. Informasi elektronik ini memungkinkan pemerintah membuat kategori perusahaan yang peduli atau tak peduli pada peraturan itu. Sekarang yang dibutuhkan, menurut penulisnya, adalah tanggapan masyarakat terhadap informasi elektronik itu.

Makalah **David Widihandoyo** yang berjudul “*Pembangunan Berkelanjutan dan Tatanan Sosial-Politik di Indonesia*” membahas bagaimana sulitnya Indonesia menerapkan strategi pembangunan berkelanjutan sebagai sebuah strategi pembangunan yang tak hanya berorientasi ekonomi, tapi juga kesejahteraan masyarakat dan pelestarian lingkungan. Kesulitan itu adalah disebabkan oleh keterlanjuran Indonesia tunduk pada neo-liberalisme yang membuat formasi sosial dan politiknya tunduk pada kepentingan kapitalisme global. Akibatnya negara terpecah dalam kelompok-kelompok elite yang mengejar kepentingannya sendiri dan tak mampu menindak para perusak lingkungan.

Makalah **Lilo Sunaryo** yang berjudul “*Etika Pembangunan Energy di Indonesia*” adalah makalah yang senafas dengan makalah David di atas. Lilo menunjukkan bagaimana kapitalisme yang berorientasi pada keuntungan ekonomi telah menghambat pemerintah untuk menerapkan energi yang terbarukan dan ramah lingkungan. Untuk itu pemerintah harus beralih memberdayakan penggunaan energi yang berorientasi pada rakyat dengan mengurangi kendaraan pribadi dan menambah kendaraan umum, menghentikan ekspor bahan baku untuk menambang energi fosil dan mengekspor energi fosil yang siap pakai, memberantas korupsi, dan melibatkan masyarakat untuk mengawasi berbagai pelaksanaan kebijakan pemerintah.

Bab III : Gerakan Masyarakat dan Perempuan di Bidang Lingkungan dan Etika Lingkungan Berperspektif Kepedulian adalah bab yang membahas strategi-strategi yang diterapkan oleh kelompok masyarakat dan perempuan yang menjadi korban kebijakan yang terkait dengan lingkungan. Bab ini ditutup dengan sebuah makalah yang mendiskusi kelemahan mazhab-mazhab etika lingkungan yang berorientasi pada hak entitas non-manusia dan menunjukkan kekuatan dari etika lingkungan yang berorientasi pada kepedulian.

Makalah **Benny D. Setianto** yang berjudul “*Gerakan Berbasis Hak: Evaluasi Gerakan Anti PLTN Muria*” adalah sebuah makalah yang mengkaji gerakan rakyat yang dipelopori oleh MAREM (Masyarakat Reksa Bumi) untuk menolak pembangunan PLTN Muria di Kudus, Jawa Tengah. Menurutnya, gerakan rakyat di bidang lingkungan ini merupakan wujud dari konsep negara kesejahteraan, negara yang menerapkan konsep hak asasi negatif dan sekaligus positif. Gerakan lingkungan seperti itu adalah gerakan mempraktekkan kebebasan asasi un-

tuk bersuara dan kebebasan untuk meminta kepada negara dan siapa saja yang menyediakan lingkungan yang baik. Namun demikian penerapan kedua bentuk hak itu dalam hal lingkungan sebenarnya lebih merupakan praktik penentangan kebijakan pemerintah dalam hal pembangunan PLTN. Pada akhirnya Benny menyatakan sudah waktunya mereka juga memikirkan penggunaan energi yang lebih ramah lingkungan.

Makalah **Hotmauli Sidabalok** yang berjudul “*The Politics of Geography and the Environmental Ethics of Care on the Placement of Temporary Disposal Sites (TDSs) in Semarang*” membahas bentuk politik dan kuasa yang muncul dalam proses penentuan lokasi “Tempat Pembuangan Sampah Sementara” (TPS). Keputusan menempatkan TPS seringkali mengabaikan kepentingan dan kebutuhan kelompok yang lemah akan lingkungan hidup yang sehat. Ada dua reaksi terhadap penempatan TPS yaitu menolak dan menerima TPS. Penolakan umumnya dilakukan dengan ancaman akan memindahkan TPS ke lokasi lain. Sebagai bentuk adaptasi keberadaan TPS, warga tidak saja menerima penempatan TPS tetapi juga melakukan beberapa tindakan positif untuk melindungi lingkungan. Penerimaan TPS adalah sebuah strategi setelah kegagalan mereka menolaknya akibat posisi tawar politik yang lemah. Masyarakat sadar bahwa manajemen penanganan sampah yang buruk di TPS akan berakibat buruk bagi mereka. Oleh sebab itu untuk meminimalkan risiko lingkungan akibat keberadaan TPS, masyarakat korban di sekitar TPS melakukan berbagai tindakan positif demi melindungi dan mengurangi risiko lingkungan. Reaksi-reaksi positif terhadap TPS bahkan membentuk identitas positif bagi kelompok tersebut. Hal ini bisa dibaca sebagai bentuk penyesuaian diri ataupun kepedulian terhadap lingkungan.

Makalah **Ekawati Marhaenny Dukut** yang berjudul “*The Echo of Eco-Feminism in Works of Literature*” adalah sebuah kajian tentang bagaimana karya-karya sastra bisa menjadi dokumen yang menampilkan perspektif perempuan dalam memahami kerusakan lingkungan dan upaya merawat lingkungan secara etis. Menurut Ekawati eco-feminisme adalah sebuah gerakan perempuan untuk merawat lingkungan tanpa memisahkan manusia dari berbagai entitas non-manusia dan ekosistemnya, oleh karena itu eco-feminisme berbeda dari berbagai mazhab etika lingkungan yang melihat manusia, binatang dan benda abiotik sebagai entitas-entitas yang terpisah berdasarkan hak-hak yang mereka

miliki. Menurutnya cara kita memperlakukan alam akan mempengaruhi cara kita berhubungan dengan sesama. Oleh karenanya dengan memperhatikan dan ikut menjaga lingkungan, sebenarnya kita pun menjaga eksistensi sesama manusia. *Eco-criticism* adalah cabang ilmu dari eco-feminism yang mengandalikan literatur atau sastra sebagai media untuk memeriksa hubungan antara sastra dan fisik lingkungan kita. Sejumlah novel Amerika dan Indonesia yang mendukung *eco-criticism* dengan eco-feminisme tersebut telah dikajinya. Dalam salah satu contoh kajian sastra Amerikanya ia memperlihatkan bagaimana karakter utama dalam *O Pioneers* membiarkan badai hujan menghajarnya hingga ia lemas membeku untuk kemudian diselamatkan oleh pembantunya. Penulis novel, Willa Cather dalam hal ini bukan bermaksud menunjukkan kelemahan perempuan namun malahan membuktikan betapa perempuan mau mengerti alam dengan mengikuti maunya sehingga perempuan itu malahan menjadi lebih paham akan keberadaanya sebagai ciptaan Tuhan Yang Maha Agung. Hampir serupa, gunung di dalam novel *Bilangan Fu* adalah ciptaan Tuhan yang perlu dimengerti juga oleh manusia. Penulis novel, Ayu Utami menyimbolkan gunung sebagai vagina perempuan besar yang dapat diberdaya dan ditindas oleh laki-laki. Namun oleh penulis novel, gunung itu diperlihatkan juga sebagai seorang ibu, di mana seorang pemanjat gunung dikatakan lebih sempurna apabila menghormati gunung sebagaimana seorang anak laki-laki menghormati ibunya sendiri, yaitu dengan mencari cara untuk memanjat gunung tanpa menancapkan benda asing apa pun pada gunung itu. Dengan demikian karya sastra dapat dipakai sebagai dokumen hidup tentang gerakan perempuan dalam pelestarian lingkungan.

Makalah **Donny Danardono** yang berjudul “*Etika Lingkungan Pasca-Humanisme*” adalah sebuah makalah yang membahas kelemahan berbagai etika lingkungan yang berorientasi pada hak dan keadilan. Sebagai alternatifnya ia memperkenalkan etika lingkungan yang berorientasi pada kepedulian. Menurutnya konsep hak (dan keadilan) lingkungan akan memisahkan manusia dari bintang, tumbuhan, entitas non-abiotik dan juga dari lingkungan. Tindakan manusia dibenarkan dan disalahkan sejauh sesuai atau melanggar hak-hak lingkungan itu. Padahal saat merumuskan hak-hak lingkungan itu manusia tak mungkin bisa melibatkan berbagai entitas non-manusia itu. Manusia sendiri yang meru-

muskannya. Karena itu perumusan itu cenderung bias. Hak-hak berbagai entitas non-manusia itu dirumuskan berdasarkan perspektif dan kepentingan manusia. Maka sudah waktunya gerakan lingkungan lebih didasarkan pada etika kepedulian, sebuah prinsip etis yang tak memisahkan manusia dengan berbagai entitas non manusia. Etika kepedulian melihat relasi manusia dengan lingkungan sebagai relasi yang sistemik dan organik. Karena itu etika kepedulian akan mendorong manusia untuk melihat bahwa kelestarian hidupnya hanya mungkin terjadi apabila tidak melihat dirinya sebagai bagian dari eko sistem.

Dalam Dies Natalis Ke-30 Unika Soegijapranata tersebut juga diselenggarakan Kuliah umum Etika Lingkungan yang bertema "*The Ethics of Eco-Theology and the Spirit of Natural Capitalism*". Pembicaranya adalah Prof. Dr. Ryoichi Yamamoto dari Universitas Tokyo. Karena persoalan teknis ceramah Prof Yamamoto itu tidak dapat kami sertakan di buku ini.

Panitia dan redaksi buku ini mengucapkan terima kasih yang tak terhingga kepada MAREM (Mayarakat Reksa Bumi) yang telah memungkinkan terselenggaranya ceramah Prof Yamamoto, diskusi makalah-makalah bakal buku dan penerbitan buku ini.

Semarang, Maret 2013

Donny Danardono

Ekawati Marhaenny Dukut

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B A B III

GERAKAN MASYARAKAT DAN PEREMPUAN DI BIDANG LINGKUNGAN DAN ETIKA LINGKUNGAN BERPERSPEKTIF KEPEDULIAN

THE ECHO OF ECO-FEMINISM IN WORKS OF LITERATURE

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THE ETHICS OF ENVIRONMENT PRESERVATION

With the rise of global warming, there have been many efforts of saving the planet Earth. One way of doing so is by making a better bridge between each individuals, communities and nations. According to David Simpson (2006: 1) this concerns the ethics of the environment, which gives importance to a better relationship between “humans and the more-than-human world” – or between humans and the rest of God’s creations: animals, fields, forests, rivers, sea, atmosphere, etc. The sharing of ideas about common good has become a factor that arise an interest about ethics within the group.

Simpson (2006: 2) believes the word ethics is actually never far from the lips of concerned people everywhere. Everyday newspapers have in one form or another gave signs to suggest some kind of ethical discussion. Yet with the success of economic globalization – echoing Nelson Mandela – it is unfortunate to still see massive poverty and obscene inequality in this world because not many people seem to want to fight for ethical justice. As environmental educators, Simpson proposes that every human kind should have the ability to share a deep concern for the unsustainably different ways humans live in, which are not destructive to other humans and to the more-than-human world. Therefore, students and teachers are academically asked to consider about ethics when doing whatever they plan to do in their everyday lives.

A German poet, Goethe, encapsulates the branch of philosophy of ethics when he states: To think is easy. To act is difficult. To act as one thinks is the most difficult of all (cited in Simpson, 2006: i). These words have become the underlying foundation for the ethics of human civilization. It is the day-to-day decision or the religion to which individuals, businesses and governments set their foot on something. Consider the issue of global warming or climate change. Whatever policy level making decisions will have a substantial effect to the future of human generations to come. With the pressured increase of Earth's natural systems, more and more people may have become aware that environmental issues concern everyone and cannot be resolved by technical means alone because environmental management relies on the question of ethics, such as: What is a good way to live? How good are the relationships between people and animals, species, and the ecosystem? Ethics is the one that makes a reflection on whatever good action or doing is done each day. By considering ethics, people may have better ways of seeing and doing things by continually re-examining whatever has been discussed among them to achieve a better world to live in.

Considering the above understandings on ethics, as human beings we are basically asked to have the responsibility to manage and care for the environment. It is only when the environment has a well-organized eco-system that humans, other non-human, and the more-than-human beings can live in harmony. The humans have the knowledge of the consequences of their actions, which among others have caused damages to the natural landscapes, resources and eco-systems. It is also the humans that have the capacities to do the actions of preventing or remedying them because they know what caused the damages. Therefore, it becomes understandable for why humans have been equipped with the morality of doing what actions are considered ethically acceptable in order to sustain a comfortable eco-system for all of God's creations. Out of those who are concerned with the world's ecology, it is the eco-feminists, who echo their actions to preserve the ethical standards of the global environment. Consequently, the following paragraphs will see how the eco-feminist's principles can reinforce the human's awareness of an ethical eco-environment.

PRINCIPLES OF ECO-FEMINISM

The term eco-feminism was firstly coined by the French writer François d'Eaubonne in 1974 as part of her call to women to save nature's ecology from human beings' exploitations. In 1980, the concept of connecting the idea of women and ecology was then developed by Ynestra King, at the Institute for Social Ecology in Vermont, and later became a movement with the launch of the Amherst conference, "Women and Life on Earth: Eco-feminism in the Eighties" that was attended by around 600 participants (Caldecott and Leland, 1983; Brammer, 2012: 1). Yet, before discussing further about eco-feminism, there is a need to know that there is a significant difference between the principles found in deep ecology and eco-feminism. Deep ecologists blame the anthropocentric (men being seen as the main being in the universe) point of view, whereas eco-feminists blame the andocentric world, which is being focused on men by often neglecting or excluding women's worldview. The kind of worldview talked about is similar to the worldview who regards themselves as being more privileged than the feminine (Diamond and Orenstein, 1990: 129) or the more-than-human kind, or the powerless creatures. In the conference, King has put into question the relation of women and nature's ecology. On one hand, it contests the identification that makes women as passive and powerless as the exploited natural world. On the other hand, it promotes a positive identification of nature with the reproductive capacity of women who share the commitment of bearing children each year to help the planet earth to survive, thus showing women's loyalty to future generations about the livelihood of the planet itself.

A decade afterwards, Charlene Spretnak (1990: 5-6) sees eco-feminism as a movement, which concerns with the rise of consciousness in environment, feminism and spirituality. The latter sees the link between the commonly held Judeo-Christian belief that God has given humans to dominate over the earth but at the same time can degrade the earth's eco-systems (Sneath, 2012: 1). Thus, similar to previous discussions, Spretnak shows her belief that along with the exploitation of the natural world, there is also exploitation of those dominated by men, i.e. the women. This is so, because

in general, women are regarded as weak as the earth and thus, are vulnerable to the drama of male domination. Eco-feminist theory holds that the domination of women by men is intimately linked to the destruction of the environment. With respect to the environment, traditionally, male-centered approaches have been understood to have involved the devaluation of and supremacy over women.

Noël Sturgeon is one of those eco-feminists who echo the eco-feminist's cry. She claims eco-feminism being "a movement that makes connections between environmentalists and feminists; more precisely, it articulates the theory that the ideologies that authorize injustices based on gender, race and class are related to the ideologies that sanction the exploitation and degradation of the environment" (Sturgeon, 1997: 23). So, eco-feminism is actually more than just a theory about feminism and environmentalism, or about women and nature because it approaches the environmental degradation and social injustice from the understanding "how we treat nature and how we treat each other are inseparably linked" (Gaard, 2001: 160). Of a similar outlook, Lawrence Buell offers the following statement to show the importance of eco-feminisms' concerns:

Just as feminism was moved by minority and 'third world' feminisms during the 1980s and 1990s toward auto critique of its prior focus on Western white middle-class concerns, so during the past decade some eco-feminists have been among the leaders in a broader initiative to push environmental welfare and equity of more pressing concern to the impoverished and socially marginalized: to landscapes of urbanization, racism, poverty, and toxification; and to the voices of witnesses and victims of environmental injustice (cited in Campbell, 2008: ix).

Thus, the eco-feminist's actions of exposing the location of toxic waste dumps in areas of, for example, the United States' poor and colored people's areas, or by exposing the recruitment of poor women of color in Third World countries to work in factories with toxic chemicals becomes proof of Buell's statement above.

The desire to control and to appropriate nature – both the human female reproductive capacity and the reproductive power of non-human nature

– through technology is a powerful connection between the oppression of women and nature. Oppression, however, is not always biological but also cultural. This means that biological males are just as susceptible to domination as women because of a process that would position them to the class of the less worthy, the powerless, or the so called feminine creatures. This seems to be the background of the book *New Directions in Eco-feminist Literary Criticism* by Andrea Campbell who argues that ecological feminism or eco-feminism is an “interdisciplinary movement that calls for a new way of thinking about nature, politics and spirituality” (2008: ix). As a movement, however, it does not go on the streets to make protests like that done by for example, the U.S.A.’s Black Power movement. But instead, it uses the arena of conferences and books or works of literature to echo their eco-feminism’s insights.

AN EARTH-CENTERED ECO-CRITICISM’S APPROACH

Although most feminists concern with the differences between the masculine and feminine traits as disputed above, thinkers in various fields, from science to anthropology, sociology, history, and politics are said to have sprinted momentum of critiques to the traditional attitudes of the natural environment from a feminist perspective through a field of study called eco-criticism. Campbell (2008: vii) defines eco-criticism as an earth-centered approach to eco-feminism literary criticism. She says that as a study eco-criticism began to emerge in the United States’ literature departments since the 1990s. Eco-criticism basically echoes the eco-feminism’s cry by using literature as its media. It asks how nature is represented in literary works. It connects the relationship between literature and the physical environment.

It is interesting to note Deborah L. Madsen who argues that in eco-criticism, the traditional representations of the land are drawn up as “innocent, female, and ripe for exploitation” (2000: 123). She clarifies further that eco-criticism can deal with the principles, such as the issues of “writing over speech, mind over body, civilization over nature, human over the animal, and masculine over the feminine”. Consequently, not only does eco-criticism

focuses on the exploitation of nature like that of the eco-feminist, but it can also focus upon practices of “domination within culture: racism, sexism, and class oppression”. Thus, in trying to see how writers would illustrate their eco-feminism believes, it is understood that the basic duality of the patriarchal society can become a way of characterizing the protagonists versus antagonists of a novel. To illustrate, the protagonist can take up a masculine role while the antagonist takes up a feminine role.

With regards to masculinity and femininity, Madsen sees the issues of the probable masculine and feminine opposition as a comparison of “culture and nature, civilization and primitivism, mind and body, reason and emotion, rationality and irrationality, control and uncontrollable, power and weakness, human and less-than-human” as well as “a distinction between consciousness and sub-consciousness, or the post-Oedipal and pre-Oedipal stages of psychosexual development” (2000: 124). She explains further that the feminine group would include: “women, men of color, children, the disabled, animals and nature”. The masculine being the more powerful than the feminine character would have taken the role as the protector. Henceforth, in return for this protective quality, the feminine or nature character would often be seen to sacrifice herself to culture. This means that in a novel, there may be a story line whereby the wilderness would submit to the pressure of civilized agriculture, or where the animals would sacrifice their flesh to human appetites and research.

People’s understanding that human interests are far more superior rather than the non-human encourages a scale of value among all aspects of creation. This would entail that the human is more valuable than the animals or the natural environment. Of the same respect, the men are more valuable than the women, the rich are more valuable than the poor, and the whites are more valuable than the blacks, and so on. In patriarchal terms, more valuable means not simply more powerful and more worthwhile, but intrinsically more privileged, too. The process of feminization, which is cultural and political rather than biological, becomes the process whereby powerless individuals learn to play the role of the subordinate. The hierarchy of hu-

mans over animals and likewise of culture over nature is dualisms that have shaped eco-feminism to encompass more than just the oppressive ideology of gender and nature. With this idea of hierarchy amongst humans, animals, culture and nature rather than just the dualism argument as stated previously, eco-feminism literary critics – or eco-criticism – have a stronger platform to the literary critique of oppressive ideologies. It is, however, necessary to keep in mind again that whatever oppression is shown in literature, it is not only a biological but a cultural one.

Greta Gaard and Patrick Murphy (1998) claim that critics are beginning to make the insights of eco-feminism a component of literary criticism. The so-called eco-criticism is thus, a growing field of study. Gaard and Murphy also discover that there is a wide array of environmental literature by women being written at the same time as eco-feminist philosophy and criticism is being developed. Before gaining momentum in literary works, the ideas of eco-criticism have been contested in conferences that are popping up all over the country at various academic gatherings. It is by these conferences that an environmental justice worldwide could emerge. How exactly has eco-criticism show the justice for an ethical environment? The following paragraphs show the illustrations found in a selection of American and Indonesian literature.

ECO-CRITICISM IN AMERICAN AND INDONESIAN LITERATURE

From the above discussions, it can be formulated that the argumentation of eco-criticism's dualism between the power and the powerless may be contested in the formulation like seen in Table 1 overleaf. The list can go on endlessly; nevertheless, in American literature the eco-criticism cry has been shown as early as the Native American Indian's civilization discussed hereafter.

A sample on contesting the alien with the native, civilization with nature, masculine with feminine, or man versus earth can be found in *Solar Storms* discussions. Written in 1995, Linda Hogan's novel talks about the journey of Angela Jenson who went from her native land of Oklahoma to the

Table 1:
Eco-criticism's focus

POWER	POWERLESS
alien	native
artificial	natural
civilization	nature
conscious	subconscious
cultured	native
human	animal
immoral	innocent
machine	earth
male	female
mASCULINE	feminine
mind	body
modern	classic
protagonist	antagonist
rich	poor
ripe	unripe
urbane	naive
white	black
write	speech

boundary waters and more urbane society of Minnesota and Canada. Along her journey, she tells how her family would go from one land to another land in search for a better ground to settle on. Early in the novel, it is written, “When the land was worn out, the beaver and wolf gone, mostly dead, the men moved on to what hadn’t been destroyed, leaving their women and children behind, as if they too were used-up animals” (Hogan, 1995: 28). Seeing from the lens of an eco-feminist, the quotation shows the custom for men to empower their land and animals with the knowledge that they are powerless to them, thus following the anthropocentric stream like discussed in the previous subchapters. This man empowerment, unfortunately also applies to their own woman and children in the family. While the husband/ father of the family searches for a more fertile ground, *Solar Storms* illustrates the unfortunate scene that some women and children have had no choice but to do with whatever nature has provided them in order to maintain survival at their worn out land by “eating carcasses of a hunted deer or cyanide wolves” (Hogan, 1995: 38). Though it is an unethical behavior already, this kind of

degraded life is unfortunately continued in the novel by showing that the endocentric life, i.e. the unattended wives and daughters had to be raped as well by some other men who passed them by. Just like the earth that experiences great exploitation the powerless women and daughters share the same harsh life as though they were something ripe to be cultivated by the hungry-for-sex men. In crying out her anger, Angela is unfortunate to learn from her grandmother that her protest is futile because the wounded feelings of being the powerless had been on ever since people started killing wolves as an exchange for the usual beaver menu, which drastically decreased at the cause of the last logging activity of the pine forests (Hogan, 1995: 37) which had to be done, in order that the white men could built their log cabins on the virgin lands. So, no matter how hurt Angela may feel, her grandmother explains that the cycle of the powerful men over the powerless women and the powerless earth may not have any end – unless all human would acknowledge the hurt they have done to nature and remedy it.

In another American novel, *O Pioneers*, written by Willa Cather in 1913 that was set in the American Midwest region and in the era after the white pioneers have taken over the Indian land and transformed it into a farmland of more modern, log cabin houses for the American family – the novel offers an opposite landscape to the *Solar Storms* story above. Instead of illustrating women as the powerless, the main woman character, Alexandra, is shown as being the one who has the power because she has the logics and ways of controlling her brothers and farm life. In the novel, her father acknowledges how far more masculine and clever she is over her brothers:

Before Alexandra was twelve years old she begun to be a help to him, and she grew older he had come to depend more and more upon her resourcefulness and good judgment. His boys were willing enough to work, but when he talked with them they usually irritated him. It was Alexandra who read the papers and followed the markets, and who learned by the mistakes of their neighbors. It was Alexandra who could always tell about what it cost to fatten each steer, and who could guess the weight of a hog before it went on the scales closer than John Bergson himself. Lou and Oscar were industrious, but he could never teach them to use their heads about their work.

Alexandra, her father often said to himself, was like her grandfather; which was his way of saying that she was intelligent (Cather, 2012: 20)¹.

Because of her skills and intelligence, the well-being of the family is entrusted to Alexandra. So, on his death bed, her father called his three children and said:

“Boys”, said the father wearily, “I want you to keep the land together and to be guided by your sister. I have talked to her since I have been sick, and she knows all my wishes. I want no quarrels among my children, and so long as there is one house there must be one head.” (Cather, 2012: 22).

The handing over of a household over to a daughter is a very rare occasion in the American pioneering days. This is because there is a patriarchal environment to follow in the States. Even up to the modern twenty-first century of today, it is rare to find instructions from a father about his daughter, such as the following:

“And Alexandra must not work in the fields anymore. There is no necessity now. Hire a man when you need help. She can make much more with her eggs and butter than the wages of a man. It was one of my mistakes that I did not find that out sooner” (Cather, 2012: 22).

Where Hogan sees women as powerless, Cather sees that women can become the one that has the power and special privileges. It is for this reason that eco-feminists have referred to Willa Cather’s work as a pioneering example of how manly a woman could become when given the opportunity to act against the traditional norm. Eco-feminists are also overwhelmed with the fact that Alexandra is described as a lady who embraces nature’s qualities. Humans are given the choice to dominate their ecosystem, yet if not done by making a compromise to it, nature will hurt rather than comply with man. The treatment of humans over nature is nevertheless linked to those of humans with others.

So, for example, in the novel, Alexandra is illustrated to not protest about a surprising storm that abruptly comes up to her while she is in a sundress

¹ See <http://www.gutenberg.org/ebooks/24/catherwietext92opino13rtf>

making a visit to her deceased son's cemetery. Instead she lets herself drown in the pouring rain which eventually gave her limbs the misfortune of being numb, before Ivar her servant, manages to find and save her from the storm. But with her surrender to the storm she understands more of nature and at the same time she understands more of herself as one of God's creations. She astonishingly says the following to Ivar:

“the feeling of the rain on you is so sweet. It seems to bring back feelings you had when you were a baby. It carries you back into the dark, before you were born; you can't see things, but they come to you, somehow, and you know them and aren't afraid of them” (Cather, 2012: 139).

As said by King in previous paragraphs, people may have seen a woman's surrender to nature as a show of powerlessness. Yet, actually at the same time, what Alexandra did is a promotion of a woman's positive identification with nature. Her loyalty to nature has in fact helped the continual survival of the planet earth.

It is true that Cather's message of *O Pioneers* about women's standpoint in relation to men is in opposition from the *Solar Storms*, yet in relation to nature both women as main characters of the novel have the same qualities of welcoming and accepting to whatever nature offers to them. Nature does not belong to anybody, therefore, to understand the nature and be part of it, humans must know about nature's ways.

The above insight of not protesting against nature but rather of accepting it to overcome any potential difficulties caused by modernization has also been cried out by Ayu Utami, an Indonesian writer, who is known for her sensational and controversial novels that won her the Jakarta Arts Council's first prize in 1998 and Prince Claus Award in 2001. The most controversial is her *Saman* (1998) novel, which violates the traditional norms of the Javanese and Muslim culture where women are brought up to be accepting, subordinate, and sexually innocent.

In *Saman*, Utami bluntly exposes the unconventional woman protagonist, Shakuntala, who is not afraid to show her protest towards her father and the patriarchy surrounding in general, by becoming a sexually free prostitute.

Tala dislikes her father's belief that "*Hanya lelaki yang boleh menghampiri perempuan. Perempuan yang mengejar-ngejar lelaki pastilah sundal*" [Only men can approach women. Women who run after men must be a prostitute] (Utami, 1998:120). Tala deliberately becomes a prostitute in order that she could become masculine and be the person in charge, or the person who has the power over whatever she does or says. If at one stage she feels like becoming a lesbian by showing her friend, Lalila, how to achieve orgasm; then she can do whatever and whenever she pleases without a man ruling and telling her that it is not feminine to do so. Such gallant expressions such as these are what make feminists give their applause to Utami, because it is only when women are given their rights to express their feelings and wants openly do feminists believe they can acquire the same equal rights as men, hence making the world a balanced place. This novel is thus a good sample of an eco-criticism's cry.

Although the protagonist is a male, Yuda, the adventurous mountain climber of Utami's other novel, *Bilangan Fu*, is filled with many of eco-criticism's echo in how to respect environment for the future of mankind. *Bilangan Fu* (The Fu Numeral), was written in 2008. It tells of Yuda who has been written to rely on his drilling equipments to climb the mountain. Yet, further in the story, he is challenged to use a cleaner and more sacred way of climbing by his new friend, Parang Jati, who explains the following:

...pemanjatan bersih...mirip pemanjatan suci. Di dalamnya orang tak boleh melukai tebing. Peralatan yang dapat digunakan hanyalah yang tidak bersikap sewenang-wenang pada alam. Tanggalkan bor, piton paku, maupun pasak... Jika kau tak bisa menempuhnya, maka kau tak bisa memanjatnya. Begitu saja. Itu tak mengurangi kehormatanmu sama sekali. Tak mengurangi kejantananmu juga.

Sacred climbing.

Aku membuka mulutku hendak menggugat dia. Ketika itulah ia bersabda, "Kamu biasa memaku dan mengebor perempuan di ranjang. Dengan ibundamu, pakailah cara lain" (Utami, 2008: 71-72).

[...clean climbing...similar to sacred climbing. In it people cannot harm the cliff. An equipment that can be used is only something that will not be irre-

sponsible to nature. Take off the drill, python nails, or pegs... If you can't go on with it, then you can't climb on it. It's just that. It won't reduce your honor at all. Not even your masculinity.

Sacred climbing.

I open my mouth wanting to sue him. It was at that instant that he pronounces "You ordinarily nail and drill women to bed. With your mother, use another way".]

At the beginning, the mountain is termed as the big vagina by Utami, thereby, making it easier for readers to understand why Yuda sees it as a media to show up his manliness. However, through Parang Jati, Utami changed the mountain metaphor for Yuda by referring to it as his mother. Consequently, Yuda is forced to treat the mountain with more respect by not using any more harmful drilling facilities. Utami utters, "In rock climbing, a good climber should climb clean, which means we have to find a natural path, we can't destroy the rocks" (cited in Sabarini, 2008: 3). So, quoting Parang Jati, sacred climbing would not make Yuda lose his masculinity. The better understanding of nature that is represented by Yuda's welcome to the regulations of giving more respect to the mountain, means he would give the same respect to anything that would be considered as powerless beings. In doing so, Yuda becomes a more stable, responsible and more powerful being.

In honoring the strengths of the powerless beings, e.g. nature and of women, Utami is intelligent also in making the analogy in the novel that "... *perempuan itu seperti nol ... lelaki itu seperti satu ...*" (Utami, 2008: 379). Symbolized by the number 0 (zero), it does not mean that women are regarded knowing nothing and can always be positioned as subordinate to men because of their not knowing anything, but instead, Utami considers women to having unity, circular wholeness, or high stability (Utami, 2008: 380). By comparison, men is symbolized by the number 1 (one), which is linear, stiff and has broken ends, thus suggesting instability in taking care of the surrounding environment. This may be the reason why people would entrust nature's future life to women rather than men, hence the popular saying of 'mother nature'.

Incorporating her knowledge of the Javanese spiritual culture, such as the myth of *Nyi Ratu Kidul* (Queen of the South), it is interesting to learn how Utami illustrates the Queen as having two criterias that can make the earth whole, i.e having both female and male qualities. According to a Javanese understanding, the Queen is just as well known as the shadow puppet character, *Semar*, who is not masculine but is also not feminine in character. Utami writes, if *Semar* is not a female then why does he have breasts and if she is not male then why does she have a forelock:

... Sang Ratu mengandung kedua unsur yang membuat keutuhan dunia. Feminin dan maskulin. Meskipun utamanya ia berwujud wanita agung. Sang Ratu adalah perempuan, tetapi ia juga lelaki; putra, tapi juga putri. Ia mengatasi personifikasi. Ia adalah cermin – yaitu refleksi terbalik – dari Semar. Semar yang bukan jantan bukan betina. *Sebab, jika jantan mengapa berpayudara, jika wanita mengapa berjambul* (Utami, 2008: 259-260).

[...The Queen contains both elements that make the wholeness of the world. Feminine and masculine. Although primarily she is physically a great woman. The Queen is a woman, but also a man; boy, but also girl. She overcomes personification. She is a mirror – i.e. an upside down reflection – from Semar. Semar who is not male but not female. *Because if male why does he have breasts, if female why does she have a forelock*].

This is similar to Cather's illustration of Alexandra previously, who is physically woman, but having manly strengths when dealing with nature and in her persistency in taking care of her family's livelihood. This discussion on *Nyi Ratu Kidul* and Alexandra just proves the point that women is not always equal to creatures of the powerless.

In the novel, Utami interplays those of power with the powerless also in her chapter entitled *Klan Saduki*. In this chapter Yuda and his girlfriend have had the chance to see a circus freak show about 13 kinds of strange half human with half animal and half plant. Among those are the Elephant Man, Lizard Man, the Rhinocerus Man, and the Tree Man. The circus man says that these creatures are born from parents who have broken a certain promise to nature. The tree man who has many branches growing out of his body, for example, is God's way of warning mankind to not kill other living creatures out of proportion. This is especially wrong when the reason of killing is to

show how powerful the human race is over other living creatures. Animals are also God's creation, where God is actually the environment itself, or life itself. So, by women having wombs to carry their babies, mankind is reminded to also take care of the environment. In her own words, Utami writes:

... kita tidak boleh membunuh makhluk hidup secara berlebihan. Apalagi demi kesombongan. Hewan adalah makhluk ciptaan Tuhan juga. Tuhan itu adalah alam ini, kehidupan ini. Manakala kita sedang ada janin dalam kandungan, maka kita diingatkan untuk memelihara kehidupan (Utami, 2008: 198).

Quotations such as above give the essence that eco-feminists are concerned about the need to control over one's surrounding, not in a masculine, unstable and irresponsible way but in a manly yet feminine way to embrace nature and those of the powerless. Humans are completely aware of what and why they are doing things, and thus, if nature is damaged – the responsibility is returned to humans to scrape the remaining and apply the magical potions to remedy the condition.

CONCLUSION

Although there are various forms of fiction writing such as above, a theme stands out in those works that are the link between human and their natural surroundings. Angela and her daughter, though fragile and exploited such as in *Solar Storms*, are the sustainers of human life and relationships. Thus, to make wholeness in the world, eco-feminists would likely appreciate Shakuntala's expressions of the freedom of power in *Saman*. Yet, it is also believed that they would salute more to the reactions of Yuda from *Bilangan Fu* and Alexandra of *O Pioneers* in blending their feminine and masculine ways. Just like Semar, God would approve more for a harmonious and balanced world to live in. Utami agrees by saying, "In the end, what is important is not what is true, but what we do on earth. Truth will always be delayed – what's important is kindness" (cited in Sabarini, 2008: 2). Thus, by listening to the echo of eco-feminists in works of literature, those of the subordinates, vulnerable, oppressed or neglected will be lessened – and in return, a more privileged and humane condition would emerge in our eco-system.

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ETIKA LINGKUNGAN

DALAM PUSARAN
BISNIS DAN
POLITIK

Sains dan teknologi sulit melepaskan wajah gandanya, yakni meringankan dan meningkatkan kualitas hidup manusia, atau merusak lingkungan dan menimbulkan pemanasan global sehingga mengubah keseimbangan alam. Itulah paradoks sains dan teknologi.

Apakah etika lingkungan—antroposentrisme, neo-antroposentrisme, biosentrisme dan ekosentrisme, mazhab-mazhab etika lingkungan yang berorientasi hak dan keadilan bagi berbagai entitas non-manusia—bisa mengatasi wajah ganda dan paradoks sains tersebut dengan mendorong manusia berperilaku ramah lingkungan? Etika lingkungan yang mana? Mungkinkah berbagai mazhab etika itu dapat dipilih tanpa bias kepentingan status sosial manusia sebagai manusia dan bisnis? Atau jangan-jangan—sebagai sebuah diskursus—berbagai etika lingkungan itu telah menjadi permainan normatif-politis dari kekuatan-kekuatan ekonomi dan politik global yang melingkupinya?

Berbagai permasalahan itu menunjukkan, bahwa sebagai sebuah diskursus, etika lingkungan yang berorientasi pada hak dan keadilan itu telah muncul sebagai mazhab-mazhab yang saling bertentangan. Setiap mazhabnya berkonsekuensi pada perbedaan pengkategorian perilaku yang ramah lingkungan. Dan masing-masing mazhab itu akan saling mengkritik kategori ramah lingkungan yang mereka buat. Dalam situasi seperti ini kekuatan ekonomi dan politik raksasa berpeluang memaksakan “keyakinan-keyakinan etis lingkungannya” yang sebenarnya lebih berorientasi pada pelestarian bisnis dan lingkungan alam terdekatnya, tapi yang merusak lingkungan alam di tempat lain. Jadi, secara inheren berbagai mazab etika lingkungan yang berorientasi pada hak dan keadilan itu telah memunculkan pusaran politiknya sendiri.

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