

# III

## Research Methodology

This chapter presents methodology used in the study. It includes the elaboration of the research questions, research design, data collection which consists of subject and context and data collection procedure, data analysis, and sample of data presentation.

### 3.1 Research Questions

The researcher formulated the research questions to accomplish the objective of the study. The research questions are:

- 1) What are the connections between women and nature that establish in Avatar movie script?
- 2) What are the impacts of mining industry development in Avatar movie script toward the continuity of the connection between women and nature?

### 3.2 Research Design

This research is using primarily qualitative method. This research used qualitative research because the data used in this research are in the form of words, utterances, and dialogues. In other words, it concerns on the analysis of the

text. Stokes (2003) suggests that qualitative researches are primarily concerned with meaning, interpretation and the analysis of a text. As a textual analysis which can give a comprehensive understanding in analyzing data, this is a case study which looks intensely into the presentation of the connection between human especially women, nature and environment in the literary text. Furthermore, according to Escote (2008) textual analysis and literary criticism consist of analysis, interpretation, and evaluation of literary works. Mackee (2003) adds that textual analysis can help researchers to conduct study on cultural studies, media studies, in mass communication, and perhaps even in sociology and philosophy.

In addition, the descriptive method is employed to support qualitative research design. Good (1963) mentions that descriptive method includes present facts or current condition concerning the nature of a group or persons, a number of objects, or a class of events. It is appropriate for this present research since the purpose of the study is to reveal the types of connection between human and nature and the impacts of mining industry development in the movie script.

### **3.3 Data Collection**

#### **3.3.1 Data Source and Context**

The primary data of the study is a movie script or screenplay entitled *Avatar* written by James Cameron. The movie script was published in 2007 by Twentieth Century Fox Film Corporation. The movie script is written in English and consists

of 151 pages. The data were collected in the form of words, utterances, and dialogues that are purposively selected and directed to answer the research questions.

The researcher also employed the secondary sources to support the study. The secondary sources were taken from journals, books, e-books, and internet sources. Some of the sources related to the theories in ecofeminist perspective including from, Heather Eaton and Lois Ann Lorentzen (2003) in "*Ecofeminism and Globalization: Exploring Culture, Context and Religion*", Andrea Campbell (2008) in "*New Directions in Ecofeminist Literary Criticism*", Karen J. Warren (1997) in "*Woman, Culture, Nature*", Vandana Shiva (1997) in "*Bebas Dari Pembangunan: Perempuan, Ekologi dan Perjuangan Hidup di India*", Irene Diamond and Gloria Orenstein (1990) in "*Reweaving the World: the Emergence of Ecofeminism*". In addition, the research also used the sources that relate to the connection between human especially woman and nature.

The main issue that was analyzed in this research was about the environmental cases that happen in the screenplay which also take place in some parts of the world. The study focused on the connection between human, especially women and nature and the impact of mining industry development toward the continuity of the connection between earth people, natives, and nature.

### 3.3.2 Data Collection Procedure

The data collection procedures were conducted through several stages. The first stage was watching the movie and finds the interesting phenomenon to discuss. The second stage was to find the movie script to review the movie based on it. The next stage was finding, collecting, and comprehending the references related to the research to form the theoretical framework. The fourth stage was formulating the research questions concerning to the connection between women and nature and the impact of mining industry development.

After that, the fifth stage was doing the multiply reading (reading repeatedly) the *Avatar* movie script by James Cameron to obtain complete view about the data. The first reading was to gain general meaning of the story. The second reading was to find the characters in the movie script to gain deeper understanding about the connection between the characters and nature to analyzed the connection using Warren's and other ecofeminists types of women-nature connection. The analysis of the connection in the movie script was used to gain the valid information about the movie script. Then, next reading was to find out and reveal the impacts of mining industry development toward the continuity of the connection between the earth-people, the natives, and nature in the movie script. The fourth reading was done to highlighting the types of women-nature connection and the impacts of mining industry development toward the connections in the movie script based on the theoretical framework and then the

fifth reading was aimed to choose textual evidence that were relevant with the formulated research questions.

The sixth stage was categorizing the data by focusing on the connection between women and nature, and the impacts of mining industry development toward the continuity of the connection between earth people, natives, and nature, in the form of tables according to each point analysis. In terms of types of connection, this table consists of columns named types of connection, interpretation, and textual evidence. In terms of the impacts of mining industry development, the table consists of columns named impacts of mining industry development, interpretation, and textual evidence.

The seventh stage was discussing and interpreting the analysis of the textual evidence mentioned in the previous stages and answering the research questions based on ecofeminism theory. Finally, the analysis ended by making conclusion and suggestions for further research.

### **3.4 Data Analysis**

In this section, the research describes data presentations of the connections between women and nature and the impacts of mining industry development depicted in the movie script. The collected data were then categorized into the types of connections between women and nature and the impacts of mining industry development toward the connections. The data presented as a table. The table would be divided into two tables. The first table is about the analysis of

research question number one which puts forward the types of connection between women and nature based on Warren's (1991) and other ecofeminists theory that were mostly shown in the movie script. It consists of types of connection found in the text, context or interpretation which is aimed at analyzing and giving comments about the connection found in the text and textual evidence to support the data.

The second table is about the analysis of research questions number two, which is divided into the impacts of mining industry development that were shown in the movie script. It contains the impacts of mining industry development found in the text, content or interpretation to analyze and give comment about the impacts of mining industry development found in the text, and textual evidence to support the data.

Through these tables, the study expected that it would assist the reader to understand the connection between human and nature and the impacts of mining industry development more comprehensively. Finally, the collected data were analyzed using ecofeminism theory proposed by Warren (1991) and Shiva (1997).

### 3.5 Data Presentation

The examples of data presentations are presented in the tables below:

#### 3.5.1. The Connection between Human and Nature in Avatar Movie Script

No.	Explications		Textual Evidence
	Types of Connection	Context / Interpretation	
1.	Historical Connection	<p><b>Context:</b> Historical connection started when human invades the alien planet, Pandora. Human tried to conquer and dominate the possession of the Pandoran.</p> <p><b>Interpretation:</b> Historical connection is believed as the prototypical patterns of domination which is begun with the invasion of Indo-European societies. Domination is perceived as the action to conquer or control regions or people. It is depicted by conquering the whole land of the natives.</p>	<p><b>GRACE</b> Parker, <u>it's their ancestral home. They've lived there since before human history began.</u> You can spare them a few more weeks.</p> <p><b>SELFRIDGE</b> This thing is inevitable. What does it matter when it happens? I'm sorry, Dr. Augustine. You're out of time. (Page 80-81)</p> <p><b>GRACE</b> You need to wake up, Parker. <u>The wealth of this world isn't in the ground -- it's all around us. The Na'vi know that, and they're fighting to defend it.</u> If you want to share this world with them, you need to understand them (Page 101)</p>
2.	Social Connection	<p><b>Context:</b> Social connection had shown the interaction of the natives with nature in several ways. One of the interaction is the "I see you" phrase which when they say this phrase, they</p>	<p>Grace looks up to see Neytiri approaching. It is an awkward moment between them. Grace makes the formal gesture of greeting.</p> <p><b>GRACE</b> (Na'vi, subtitled) <u>I See you, Neytiri Mo'at'ite.</u></p> <p><b>NEYTIRI</b> <u>I See you, Doctor</u></p>

		<p>see the inner being / the inner essence of the person.</p> <p><b>Interpretation:</b> The social connection based on female characteristics such as empathy, intuition, caring, and also nurturing. This phrase is showing the empathy and nurturing characteristics.</p>	<p><u>Grace Augustine.</u> (page. 63)</p> <p>JAKE PULLS the arrow from the twitching body of a hexapede. He dispatches it with his knife. He speaks haltingly, but with feeling, in Na'vi. <b>JAKE</b> (Na'vi) <u>I See you Brother, and thank you. Your spirit goes with Eywa, your body stays behind to become part of the People.</u> NEYTIRI watches with approval. <b>NEYTIRI</b> A clean kill. You are ready. (page. 66)</p>
3.	Spiritual Connection	<p><b>Context:</b> The spiritual concepts are shown as Shahaylu or the bond. Shahaylu is an aerial bond between the natives and the nature, plants and animal.</p> <p><b>Interpretation:</b> This connection is in line with Starhawk (1989), not just our bodies are natural, but also our minds, which means that to reach the oneness concept to nature we have to feel the nature in our mind and body.</p>	<p>Jake's <u>PUPILS DILATE and his mouth drops open. The horse's eyes also go wide and it HONKS nervously.</u> Neytiri touches her fingertips to the neural interface. <b>NEYTIRI</b> <u>This is shahaylu -- the bond. Feel her heartbeat, her breath. Feel her strong legs.</u> Jake closes his eyes, nodding. One with the horse. (page. 55)</p>
4.	Experiential Connection	<p><b>Context:</b> Mo'at is a spiritual leader of Omaticayan clan. She</p>	<p>MO'AT (MOH-aht) stands on the second level, looking down. <u>She is a severe woman</u></p>



		<p>can interpret the message from Eywa.</p> <p><b>Interpretation:</b> This textual evidence show that women have experiential connection as Warren (1991) suggested based on the spiritual ties to the earth honored.</p>	<p><u>in her 50's. Her bearing is haughty, her expression friendly as a hanging-judge. Her outfit is elaborate, denoting her rank as CLAN MATRIARCH.</u></p> <p><b>MO'AT</b> (subtitled) I will look at this alien. There is an expectant hush as Mo'at descends the helical core of Hometree, a kind of natural spiral staircase.</p> <p><b>NEYTIRI</b> <u>That is Mother. She is Tsahik -- the one who interprets the will of Eywa.</u> (page. 46)</p> <p><b>JAKE</b> Tsu'tey. (next photo) Mo'at. (next photo) Eytukan.</p> <p><b>GRACE</b> He's the clan leader -- (indicating Mo'at) -- <u>but she's the spiritual leader. Like a shaman.</u> (Page. 53)</p>
5.	Symbolic Connection	<p><b>Context:</b> Atokirina' is the spirit of the Great Tree. Eywa is the mother goddess who keeps the souls of all the Na'vi and other living creatures on Pandora within her until it is time to be born.</p> <p><b>Interpretation:</b> The analogy between the role of women in biological production and the role of archetypal like "Mother Earth" or "Gaia" is the same as "Atokirina'" and "Eywa" in the text. They have the role of giving life and</p>	<p><b>NEYTIRI</b> <u>Atokirina'. Seeds of the Great Tree -- very pure spirits.</u></p> <p>Jake -- now a pulsing, glowing, fluttering MASS OF LIGHT -- moves one hand slowly, not wanting to break the spell. He studies one of the sprites dancing on his palm until --</p> <p>-- WHOOSSHH! <u>The woodsprites whirl up and away, scattering into the darkness.</u></p> <p><b>JAKE</b> What was that all about?</p> <p>Neytiri seems shaken. She seizes his hand and pulls him after her.</p> <p><b>NEYTIRI</b> Come!</p>

		creating all that exists.	(Page 42)
			<p><b>JAKE</b> Got it. So <u>who's this Eywa?</u></p> <p><b>NORM</b> Who's Eywa? Oh, only their deity. <u>The Great Mother. The Goddess</u> made up of all living things. You'd known that if you had any training whatsoever.</p> <p>(Page 53)</p>

### 3.5.2. The Impacts of Mining Industry Development in Avatar Movie Script

No.	Explications		Textual Evidence
	Impacts of Mining Industry Development	Context / Interpretation	
1.	The destruction of environment	<p><b>Context:</b> The mining industry using explosive tools and big machine to dig the natural resources.</p> <p><b>Interpretation:</b> Simatauw (n.d, cited in Macdonald and Rowland, 2002) stated that one of the impacts of mining industry development is ecological destruction. The destruction of natural ecosystems, damage the foundations of the natives life.</p>	<p><u>K-WHOOOOM! The entire face of one terrace is blown skyward in a chain of EXPLOSIONS. The "shot" blasts hundreds of tons of rock loose. LONG LENS ANGLES of enormous WHEEL-LOADERS shovelling up ore-rich rock and dropping it into DUMP TRUCKS.</u></p> <p>(Page 21)</p> <p>But then -- THE ROAR OF ENGINES. Neytiri awakens with a start. <u>The SPLINTERING, CRACKLING of forest being crushed under enormous treads gets louder. SHE WATCHES in growing horror as the BLADE of a bulldozer becomes a dark wall behind the sheltering ring of willows. She shakes Jake, shouting at him in Na'vi to wake up.</u></p> <p>(Page 91)</p>

2.	Violence action to the natives	<p><b>Context:</b> The military kill the natives when they tried to stop the mining company take their possession, their ancestor land.</p> <p><b>Interpretation:</b> As a result of this unawareness many companies those end up doing bad things to the local community and the environment to obtain resources that exist in the local environment.</p>	<p>Jake scans the pictures tacked up around Grace's workstation. <b>JAKE</b> What did happen at the school? GRACE looks up from making coffee. Her eyes track across the pictures of the laughing children. Finally -- <b>GRACE</b> Neytiri's sister -- <u>Sylwanin</u> -- stopped coming to school. She was <u>angry about the clear-cutting</u>. GRACE sips her coffee, grimaces at the taste. <b>GRACE</b> One day, she and a couple of other young hunters came running in, all painted up -- they'd set a <u>bulldozer on fire</u> -- I guess they thought I could protect them. GRACE'S voice stays oddly CALM as he tells this terrible story, while getting MILK out of the refrigerator. <b>GRACE</b> <u>The troopers pursued them to the schoolhouse.</u> MACRO as she pours the milk -- her hand is SHAKING. <b>GRACE</b> <u>They killed Sylwanin in the doorway. Right in front of Neytiri. Then shot the others. (mildly) I got most of the kids out, before they shot me.</u> (Page 67-68)</p> <p>Selfridge is stares soberly as Quaritch outlines the plan. <b>QUARITCH</b> <u>I can do it with minimal casualties to the indigenous. We'll clear them out with gas first. It'll be humane. More or less.</u> Selfridge sighs and rubs his face. <b>QUARITCH</b> Hey, don't go limp on me now. This is exactly the incident we needed. <b>SELFRIDGE</b> Alright, let's pull the trigger. (Page 103)</p>
3.	Deprivation of ancestral land rights	<p><b>Context:</b> The mining company tried to</p>	<p><b>GRACE</b> <u>That's more connections than the human brain. You get it? It's a network -- a global network. And</u></p>

		<p>destroy the sacred site.</p> <p><b>Interpretation:</b> The textual evidences showed that one of the grievances that affected by mining as mentioned by MacDonald (2002), is that the companies did not recognize the religious and spiritual connections of indigenous women to their environments and land, especially when they are displaced by mining activities. The company did not realize that if they destroy the ancestral lands than they will ruin the indigenous people life.</p>	<p><u>the Na'vi can access it -- they can upload and download data -- memories -- at sites like the one you destroyed.</u></p> <p><b>SELFRIDGE</b> What the hell have you people been smoking out there? They're just. Goddamn. Trees. (Page 101)</p> <p><b>GRACE</b> <u>They bulldozed a sacred site on purpose, to trigger a response. They're fabricating this war to get what they want.</u></p> <p><b>NORM</b> I can't believe that.</p> <p><b>JAKE</b> Yup. That's how it's done. When people are sitting on shit you want, you make them your enemy. Then you're justified in taking it. (Page 103)</p> <p><b>NORM</b> We're screwed.</p> <p><b>TRUDY</b> You know <u>he's gonna commit those bombers straight to the Well of Souls.</u></p> <p><b>JAKE</b> That's right. Because I gave it to him on a plate.</p> <p><b>TRUDY</b> We both did.</p> <p><b>NORM</b> <u>If he takes out the Well of Souls -- it's over. It's their main line to Eywa, to their ancestors -- it'll destroy them.</u></p> <p><b>JAKE</b> Then I guess we better stop him. (Page 126)</p>
4.	Military and company intimidation that caused modernization enforcement	<p><b>Context:</b> The military and mining company intimidate the natives with modernization and if the native do not want to cooperate then they use violation to get rid the natives.</p> <p><b>Interpretation:</b></p>	<p><b>SELFRIDGE</b> But after -- how many years? <u>--relations with the indigenous are only getting worse.</u></p> <p><b>GRACE</b> That <u>tends to happen when you use machine guns</u> on them. (Page 16)</p> <p><b>QUARITCH</b> Looks good. (to Jake) I need you to learn about these savages, gain their trust. <u>Find out how I can force their cooperation, or hit 'em hard if they don't.</u> Maybe you can keep some of my boys from going home like you. Or bagged-and-</p>

		<p>The impact of mining industry development that we can see here is one of military intimidations. Because they cannot reach the trust of the native they used the hard way by using machine guns to get what they want.</p>	<p>tagged. (Page 25)</p> <p><b>SELFRIDGE</b> Look, Sully -- <u>find out what these blue monkeys want.</u> (MORE) We try to give them <u>medicine and education. Roads! But no -- they like mud. I wouldn't care except --</u> Selfridge turns to a large 3D GRAPHIC DISPLAY, pointing. A road runs from Hell's Gate to a proposed new mine miles away. <b>SELFRIDGE</b> Their damn village is sitting right over the richest unobtainium deposit for a hundred clicks in any direction. <u>Which sucks - - for them -- because they need to relocate.</u> (Page 51-52)</p> <p><b>JAKE</b> So -- who talks them into moving? <b>QUARITCH</b> (turning) Guess. <b>JAKE</b> What <u>if they won't go?</u> <b>QUARITCH</b> (icy) I'm betting <u>they will.</u> <b>SELFRIDGE</b> <u>Killing the indigenous looks bad, but there's one thing shareholders hate more than bad press -- and that's a bad quarterly statement. Find me a carrot to get them to move, or it's going to have to be all stick.</u> Jake is shaken by the enormity of this new responsibility. <b>QUARITCH</b> You got <u>three months. That's when the dozers get there.</u> (Page 52)</p>
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