

Ecojustice Education Approach: Using Montes' "Turtle Season" Short Story to Teach the Intersectionality of Gender and Environment

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ABSTRACT

This paper uses Ecojustice Education as advanced by Martusewicz, Edmundson, and Lupinacci (2015) as an approach to use literature as material to teach the intersectionality of gender and environment through a constructivist module form. Studies including Seager (1999) reveal the link between patriarchal methods and the destruction of nature, illustrating a space where gender politics exacerbates environmental degradation. This paper presents a model for maximizing literature as a reflection of significant human experiences. Here the researchers crafted a way to use literature to marry issues of gender and environment in a palatable form for classroom consumption. The researchers see the model as useful for developing instructional materials that brings together issues tackled by gender and development and environmental education. Through the Ecojustice Education approach, literature is perused not as art for art's sake but rather elevated as a platform to promote an ecological worldview to shape student consciousness and elicit active efforts from schools and educators to be creative in addressing concerns of gender and environment.

Keywords: *gender, environment, ecojustice education, literature, intersectionality*

INTRODUCTION

Allow us authors to preface this study with a rather simple introductory question: Why read literary texts at all? These are several reasons proposed by McCormick, Waller, Waller, and Flower (1987): first, it gives readers a sense of history and belongingness with their culture; second, it reveals highly stimulating and intense expressions of the human language; third, it is a way of indoctrinating young people into the culture's shared

beliefs and problems; fourth, it encourages readers to question or change the norms of their culture; fifth, it is for sole aesthetic or an escape from mundane life; and last, it is a contemplative way to know more about oneself.

As millennial educators raised on dystopian novels and real-life activism, the authors are keen on the fourth reason for reading literary texts. We hinge our study on the rationale that reading literature for school or for leisure should transcend the level of entertainment and elevate into the realm of meaning-making for transforming one's social worlds. As Freire (2005, p. 12) put it while teaching reading to the illiterate poor in Brazil, it is a means to see the world "not as a static reality but as a reality in the process of transformation".

This brings us to an essential second introductory question in this study: How do we read? It is interesting to note that we take reading for granted and what we do not perceive, we cannot do anything about. How do we read literature or the news, for instance? Do we simply remain on the surface level of language or do we also read what is not directly being said?

These kinds of questions sparked our curiosity and concern as educators. The 2008 Functional Literacy, Education and Mass Media Survey (FLEMMS) of the Philippine Statistics Authority claims that "among the 15 to 24 age group, 94.0 percent of females as compared to 88.7 percent of males are functionally literate". The same study defined "functionally literate" as one who can read, write, compute, and with the additional component of being able to comprehend. This means that 94.0 percent of Filipino females and 88.7 percent of Filipino males in the formal schooling system can indeed read and comprehend (National Statistics Office – Gender and Development Committee, 2011, p. 2). However, how do they read and what do they believe they comprehend? There is no dearth in information and facts as well as legitimate sources, yet we are experiencing a clear post-truth (Oxford University Press, 2016) era in our country the Philippines (Ong & Cabañes, 2018) and the world at large.

This is troubling because although we are reading, how we read and what we believe we comprehend from language leaves much to be desired. This begs the question, how are we teaching our students to read? More importantly, how do we perceive language and its products? If we were indeed reading critically, then a host of problems in the country today may have already been substantially alleviated.

This brings us closer now to our research topic as we have properly foregrounded it with critical reading issues. In critically reading texts, we cannot take its language at face value. "Language has its effect on society through repeated use, through sequences of use, through the laying down of a history of use" (Eckert & McConnell-Ginet, 2003, p. 53). It does so through its wording of literature, through representation in text of issues

and values, or the lack in such representation thereof. What is not written speaks just as loudly as that which is.

Language in Gender

When reading and teaching reading as a life skill, we simply cannot take language at the surface level. Its impact on society, particularly on gender as we examine in our study, is far reaching and often almost invisible when one does not read closely. For instance, according to Davies (2007), language affects gender by promoting asymmetrical power relations, privileging men and stereotyping women. Further, he goes on to argue that language can also conversely make its users aware of power imbalance perpetuated through our terminologies. He also notes such language in gender issues as sexism and discriminatory language embedded into our words, which we take for granted because they are normalized in our society. He mentions the following discriminatory language (pp. 100-101):

false generics ('man' used to mean both men and women), compounds with 'man' that can be perceived as exclusive (e.g. 'manmade', 'manpower'), the use of clichés and stock phrases that may reinforce invisibility of the out-groups (e.g. 'man in the street', 'man of letters/ science'), occupational titles which convey assumed gender or class norms (e.g. 'cleaning lady', 'groundsman'), paternalism whereby less powerful groups are infantilised (e.g. 'waitress', 'comedienne'), discriminatory humour (e.g. ethnic and racial jokes), quoting discriminatory material (here the commentary suggests the use of 'sic' to draw attention to the fact that the discriminatory words are a quotation).

Language in gender is subtle and seemingly harmless, but according to Davies once more (p. 52), "What is not in question is that languages typically contain far more terms to describe women than men, usually derogatorily, and that even when they are not at first derogatory they tend over time to acquire negative connotations (e.g. harlot, tart)". Eckert & McConnell-Ginet (2003) list techniques on how women inadvertently exhibit powerlessness in language though they are not naturally weak. The list includes tag questions, rising intonation on declaratives, diminutives, euphemism, and conventional politeness. These are conventions generally not expected in men. The language in gender issue, though much enlightening, also tends to hover close to the surface structure. What we authors want to examine though is what is being said beyond the words and sentences—what meanings underpin language in gender. The drive of this study is to delve deeper and listen to what is said without being so forthcoming.

Language in Environment

In the same way that language impacts gender, it also impacts the environment in ways so insidious that we hardly notice the harm. This language use is deeply entrenched into our culture such that the way we see the world and our relationship with it is shaped by such language and also reflected by the same language. For instance, Martusewicz, Edmundson, and Lupinacci (2015) posit that language has political and ethical implications. According to them, language, thought, and culture are so intertwined that uncovering language effects on the environment goes at the heart of what they termed “cultural ecological analysis”. In their analysis, they examined how humans use language to describe themselves and also to describe their relationships with the natural world (p. 57). They assert that we are not born into a vacuum but rather into a language with which we think and with which we differentiate and interact with the world. “In all cultures, people use words and other symbolic forms (gestures, body language, art, dance, “texts” of all kinds) to respond to the world that touches us” (pp. 59-60). In concurrence, “Linguistic conventions exercise a profound constraint on our thoughts and actions, predisposing us to follow patterns set down over generations and throughout our own development”, according to Eckert and McConnell-Ginet (2003, p. 55).

Our language, for instance in the parlance of Judeo-Christianity, places man at the pinnacle of God’s creation—separate from the rest of the creatures and appointed to be above them as steward. The account in Genesis 1:26 KJV being:

And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Further, in this tradition, woman is taken from man and is named for being so—in the language of Genesis 2:23 KJV: “And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man”. Effectively, the language places woman and other creatures below man, which can be effectively illustrated by Figure 1 according to Martusewicz, Edmundson, & Lupinacci (2015). Through the language of this worldview, we effectively elevate man above other species and even above the woman. Because this root metaphor has been passed on from generation to generation, we have taken it for granted and do not stop for a moment to question it or think about its implications on the way we perceive and position ourselves as human beings relative to other species in the world.

Figure 1

The Judeo-Christian language places man in the apex of an equilateral triangle



It is not only the Judeo-Christian tradition that differentiates according to gender this way. Romance languages such as Spanish and French also project an ascribed sex onto animals and even non-living things, separating them through language, specifically pronouns despite each species having both male and female members (Eckert & McConnell-Ginet, 2003).

Intersection of Gender and Environment

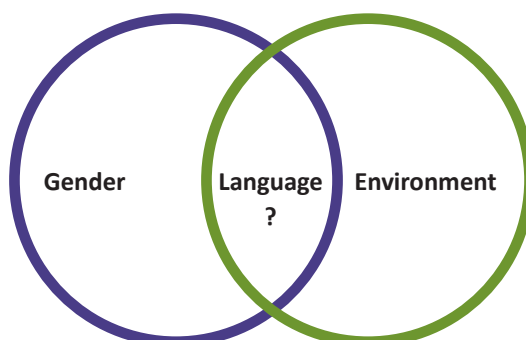
Weston (2010, p. 15) gives a great picture of the intersection we study and highlight:

Think...back to geometry class, when an intersection named the point where two or more lines meet. Each line is called an axis, a sort of modified scale. When people talk about intersections of identities, one line represents race, another gender, a third sexuality, a fourth class, a fifth ability, a sixth age, a seventh religion, and so on.

In our case, we are writing about the intersection only of gender and environment through language. Basically, how does our language represent meanings on gender and environmental issues? The language is not the intersection per se that we speak about, but the instrument that creates the intersection which we are locating in this exploratory study.

Figure 2

Gender and environment form an intersection through language



REVIEW OF RELATED LITERATURE

Much as this study is exploratory and inductive, we have also taken great care to review the surrounding literature as regards to our topic. As we have earlier presented in our introduction, our review revolved on how language figures in issues of gender and environment. We also looked at related literature pertaining to how the language of literary texts impact culture and society. Through this, in the end, our study can be a case base for further efforts to deconstruct language and create teaching materials that can hit two targets at once—gender and development as well as environmental education.

Women's language as deficient

Language subtly advances the idea that women should be subordinate to men through politeness, deference, and other language practices. The deference is expressed through word choice or through tone of speech in oral communication. In written texts, women are considered deficient such that pronouns for a long time always preferred the use of the male option to represent a mixed cohort of people, or in Romance languages, even objects and animals.

Several literature point to the ways in which women internalize their subordinate position to men and adjust their own speech or even writing so that they sound softer. This is deeply inculcated through socialization such that women develop a certain automaticity in positioning themselves a notch below the man. The language appropriate for women is deemed to be avoidant, restrained, tempered, or indirect such as not too come on too strong, lest women are deemed unladylike by society (Eckert & McConnell-Ginet, 2003; Holmes,(2006); Christie,(2000).

In our cultures, we purport that language is neutral, but the reality is that being associated as similar to a female gets relegated to a state lower than that of a man. According to Burke (2015, p. 16) for example:

It is common to find English words normally associated with women or femininity to be used as a slur or insult. Some of the most obvious examples come up in sports. No one, either male or female, would want to be accused of "like a girl." However, playing "like a man" is always something to strive for and be proud of.

Hence, language is not neutral at all, for it serves as purveyor of asymmetrical power relations tipped in favor of men, where women internalize their subordinate role and take for granted that this is how it has always been, though this subordinate position is anything but natural. Words and language enable man to stake claims and carve out a space for self, whereas, such resource is not made available to women and other groups at large (Burke, 2015); (Coates, 2013).

Hedges as characteristic of language deemed appropriate for women appear several times in language and gender literature. Hedges are words inserted by a woman into her language to soften its impact and assertion. For instance, such words as "I think", "I'm sure", "you know", "kinda", "probably", "perhaps", or "sort of". Hedges serve to affect the impact of the language and to retain its "womanesque" appeal. However, this also serves as a form of self-effacement, uncertainty, tentativeness, or lowering of one's position relative to a man or in compliance with gender expectations in language whether the woman is aware or not (Eckert & McConnell-Ginet, 2003); (Holmes, 2006); (Christie, 2000); (Coates, 2013). Further, in Hublar (2015) pertaining to courtroom proceedings, hedges lead the Court to question a woman's authority and credibility simply because as she performs this gender strategy into which she was socialized since birth, she satisfies the requirement of "being womanly" but effectively alienates herself from asserting her account. She stresses (2015, p. 7): "Additionally, the above victim's testimony was most likely shaped by her own internalization of female--linked language norms which dictate that her voice remain submissive and uncertain". These related literature highlight how language impacts the plight of the woman as below the man, shaped and reinforced by generations of language use that we let off easily because it has become so normal that we diminish its effects.

Other literature, on the other hand, focus on silence as either positive or negative. The more common view is that silence or the essential lack of sound production through language or symbols is a mark of passivity, powerlessness, denied speech, or denied access to speech most characteristic among women. However, this silence was also noted among gays and lesbians who have not declared their sexual orientations out in the open. To them silence was accompanied by secrecy, disguise, privacy, and restraint. The other side of the discourse was that silence among non-males, may actually be a sign of power, strategic defense, or political protest. Simply put, in these literatures, the form

of their “voice” is the absence of language, where the lack of sound production speaks louder than any decibel. For instance, in this perspective, women, gays, or lesbians who choose not to explain themselves are seen as powerful enough to withhold information willingly, or to stand their ground amidst the prying of society. It was also viewed as not acknowledging the verbal encroachment upon their being. The lack of volume in the voice may in fact be viewed as subversion and power unto itself, not acquiescing to aggression through the raising of the voice (S.McElhinny, 2007); (Leap, 1999); (Lakoff, 2004).

How gender and environment intersect

At first glance, the connection between gender and environment is not so obvious. At face value, we do not necessarily connect the domination among people, women in particular, to environmental degradation (Martusewicz, Edmundson, & Lupinacci, 2015). However, intentionally examining the two concepts, several studies show that they have a greater link than our first impressions would have us believe. For instance, Hooks (2015, p. 107) states that “Political movements for justice are part of the fuller development of the cosmos and nature is the matrix in which humans come to their self-awareness and their awareness of their power to transform”. She echoes that rights and ecology are linked and through the relationship, humans become conscious that they can change their world. This was the same idea argued by Freire (2005) who mentions that we can transform our world. This injustice towards women and environment is not natural and to be accepted as a constant.

Looking at gender and environment as two axes that intersect, we can look at more than one aspect of the issues at the same time (Weston, 2010). We can see that gender issues and environmental issues share some common root causes and our analysis and actions can be fashioned to address both axes. The driving ideologies behind the discrimination and oppression of women are the same forces behind environmental degradation. When the environment is destroyed through development, women especially in basic sectors have a more difficult time doing their jobs that have to do with natural water supply and crops. The literature asserts that solving gender issues will not likely succeed if we do not fix root causes that also endanger the environment or nature, for their intersectionality lies in the interconnectedness of all life (Buckingham-Hatfield, 2000); (Sessions, 1997); (Gaard, 1993); (Kings, 2017); (Acha, 2017).

Gender and environment in literature

It is interesting to note how gender and environment figure in literary texts. For instance, there are literature perusing the interconnectedness of women and nature, of animals portrayed predominantly as male although the species has both sexes, of how men view women in the stories, as well as a host of other issues. For our purposes, we

first looked at animal stories or fables and how they portray females in terms of turns to dialog or speech, and even simply just being given a name. Höing (2018) posits that since the 1970s, stories about talking animals have been largely read for their environmental championship of the green cause, but in her study she criticizes this assumption. She asserts that while these stories purport to save the environment, they gravely reinforce the exploitation of women because they portray the animals as male, usurping women's connection to nature in the process (p. 27). The stories purport to voice conservation, but instead they result to conservatism of male domination. For instance (p. 30), "both Disney's *A Bug's Life* and Dreamworks's *Antz* use male ants in biologically female only positions". The explanation was such that the female ants existed only as an afterthought to assume male positions and jobs because the delinquent males were banished from their colonies. In essence, the implicit message was that females would ever only ascend to power if males were not around and even then, only to fill roles that were abandoned by the male ants. She mentions several other animal stories that privilege the male-ascribed animals by making them a narrator in their own stories where as the female-ascribed animals are either non-existent "without being attached to a male" or unnamed with no speaking lines (p. 34)

Stevenson (2005) studies female poets in Latin antiquity and criticizes Phyllis Culham's statement: "the study of women in ancient literature is the study of men's views of women and cannot become anything else". She asserted that the statement was understandable but was too pessimistic than needed. She also examines the development and involvement of women in literature during those times, mentioning as noteworthy only three women who were documented to have made a public speech: Hortensia, Maesia, and Gaia. However, it is interesting to note that these three were received quite differently in reference to their intentions for speaking out. "Of the three, Hortensia and Maesia are described sympathetically as capable and brave, but Gaia as 'abounding in impudence'. The distinction seems to be that both Hortensia and Maesia spoke for themselves because there was no man to act for them, which was viewed as courageous, whereas, Gaia did so from choice, which was seen as brazen" (Stevenson, 2005, p. 31). Here we see how value judgment on the women is still based on their relations with men. Hortensia and Maesia did not have men and that absence of men is what made them subjects for sympathy. Gaia, on the other hand, had a man to speak for her but effectively chose to speak for herself. Here the existence of her man was the impediment. Neither the sympathy nor the disdain were directly referencing the women but rather either the presence or absence of men to speak for them. It was about the men to whom they were attached.

Levorato (2003), Sunderland (2011), and Robinson (2010) examine children's fiction, fairy tales, fantasy fiction, their language, and how that language depicts women. The literatures examine the role of the authors in naming, describing, and ascribing actions to their female characters. They looked at literature as socialization and how this

can affect readers in such a way that if the prevalent stories present women a certain way, readers are subject to prolonged exposure to that language and unconsciously come to think that way as well. “The reader becomes aware not only of the writer’s power to position one through certain linguistic choices, but also of the power one has to accept or reconstruct the identity, thus, given to one” (Levorato, 2003, p. 1). The language has the power to ascribe actions and decisions onto the women in the stories using their choice of words. Moreover, the effect is so subtle that it goes unnoticed by ordinary readers untrained in critical analysis of texts. They take for granted what they read and think it natural without a second thought. For instance, in Sunderland (2011), the fantasy fiction series Harry Potter was extensively examined. Here the author notes Andrew Blake’s observation that even the author’s name was marketed and packaged to appeal to more boys in this account (p. 192):

It is worth speculating that the books were consciously written in order to address the problem of young male literacy. They were certainly marketed as boy-friendly from the first, when Joanne Rowling agreed with her publishers’ assumption that boys would not wish to be seen reading anything written by a woman.

Sunderland (2011) also addresses the female lead character Hermione Granger. She notes that though Hermione was positioned as agentive and a power player in the books and the films, the fact that she stands out serves to perpetuate that majority of girls are not as intelligent nor as powerful. Hence, in critical analysis, she seems rather disempowering to regular girls because she was imbued with so many extraordinary qualities. “It should be said, however, that Hermione is in many ways unique among the girl students, and as such may be something of *an exception that proves the rule* [emphasis ours]” (p. 193).

Levorato (2003) looks at how literature creates passive heroines such as Little Red Riding Hood by Charles Perrault. In this version, she examined how the characters initiate processes to achieve their goals. In it she found that the heroine initiated far less than the male wolf. Here the heroine is painted as without a goal and largely out of control. The wolf, on the other hand, was depicted to initiate processes with a goal, and he accomplished all of those goals, “creating the picture of a figure who is fully in control of people and events” (p. 66).

Robinson (2010) studies the German originals of Grimm’s fairy tales. In the original language, it is interesting to note that the Grimms used different pronouns for their female characters. They used both the neuter pronoun *es* (*‘it’*) and the feminine pronoun *sie* (*‘she’*) but under different circumstances. The author discovered that the linguistic conditions ensued from circumstantial ones in the life of the female characters. The Grimms used the neuter pronoun *es* (*‘it’*) when the female is yet “unsexed”, and they described it as being “good”. However, when she does become “sexed”, the Grimms shift

to the feminine pronoun *sie* ('*she*') and count it against the woman as something of a negative condition. Here we can argue how consummating the female's sexuality merited a shift to the feminine pronoun. When the female character was behaving according to expectations, she is counted as an object. When she misbehaves or embraces her sexuality, she is counted as a true female but this is usually equated with being no longer as desirable as her previous pristine state. Robinson asserts (p. 170):

...the ideal girl, for the Grimms, was held to stereotyped standards of beauty, purity, and industriousness not at all characteristic of their heroes. In this chapter, we found that any falling away from those standards, whether from the outset, in the case of bad girls, or in the course of a story, when a heroine reaches beddable or marriageable age, leads to the use of the feminine referential pronoun *sie* rather than the neuter pronoun *es*.

What our review of related literature has shown us is that gender issues and environmental ones are both caused by patriarchal, extractive ideologies that are underpinned by dualisms, highlighting differences, and privileging one side over the other. Man is different from woman. Man and his culture is different from nature and its unbridled conditions. A separation is highlighted where man is placed at a pinnacle instead of positioned in harmony with the rest of the creatures.

In our review, we saw how words and other linguistic properties such as pronouns, verbs, and adjectives position women and nature as subjugate to man. We also observed how this language shapes literature which in turn shapes the people reading them across space and time. The language constructs our realities and its effects are so subtle that no one bats an eyelash at the embedded oppression and domination of both women and other non-male groups and nature.

Our review has led us to formulate the following objectives:

1. To develop a case base for critical reading of literature above and beyond the regular literary criticism and into the very foundations of language choice;
2. To purposively select a short story where the issues of gender and environment strongly intersect to be used as our case base;
3. To draw out meanings from the case base that are subtly hidden;
4. To extend these meanings into real life by developing a teaching material;
5. To use the teaching material in our school's Gender and Development programs as well as Greening CHMSC programs; and
6. To use the teaching material to teach critical reading as a tool for citizenship

It was very important for us to start this exploratory study with one purposively selected sample because we needed a starting point to explore the possibilities of unearthing deeply embedded meanings in the language that we use to create products

of our culture. The short story that we picked for this study skewers together issues of gender and development, but at first reading, these meanings are not readily visible or obvious. We hope to use this case base that we are developing to teach the skill of reading between the lines and even reading the true meaning behind surface pronouncements that positions women and nature as subaltern.

From Human Ecology to Environmental Activism

In one of the anecdotes to Jose P. Rizal titled, "*Nang Minsan Mawala Si Pepe*" a young Rizal was portrayed as someone who was fascinated to the things that he saw such as carabao, trees, birds, and clouds. The experience of the young Rizal coming from that anecdote can be viewed in the lens of human ecology.

Human ecology deals with the human behavior of a given population in relation to its environment and the emergence of the spatial relations between the people and the environment "Human Ecology: Problems and Solutions" (Ehrlich et al., 1973). In other words, it is a man's interaction with its environment, it creates a personalism attitude when a person became a part of his environment, it will become his sanctuary -- an extension of his household, similar to the territorial attitude that manifest in a behavior of an animal, the "I – We" became the standard dictum following the Philosophy of Martin Buber which means I am to everyone. This I- We is similar to the African Ubuntu Philosophy as translated by quality of being human, following the statement, it simply implies that everyone is the environment, thus, I must protect our environment. As what Archbishop Desmond Tutu once said, "You might have much of the world's riches, and you might hold a portion of authority, but if you have no ubuntu, you do not amount to much."

Human Ecology manifest in literature in 1960's and 70's which most of them are the commentaries and activism of students on the malversation of environment and depletion of natural resources which resulted to the tragedy of the commons. In the discussion of Brown in Human Ecology, whereas, it was offered as a degree in the College of Atlantic, it was concluded that it "indicates that students understand the relationships between the philosophical and fundamental principles of science, humanities, and the arts." Moreover, Bennett discussed in his book the relevance of Human Ecology in the society as it plays as an important factor for culture to which In Human Ecology as Human Behavior: Essays in Environmental and Developmental Anthropology (Bennett, 1996) where the author finds that:

"human ecology" is simply the human proclivity to expand the use of physical substances and to convert these substances into resources – to transform Nature into Culture, for better or worse...Humans exploit and degrade, but they also conserve and protect. Their "stewardship" refers to the constructive management of nature, not cultural determinism.

This structural overview of the topic Human Ecology also encompasses the environmental activism of the Filipino people particularly the women who were active in environmental activism. In the research titled, "Women in Environmental Decision Making in the Philippines" conducted last 2015, it shows that women are strongly influenced by policy making and implementation such as formal education and environmental concerns. It was seen on the juggernaut leadership of Gina Lopez who became a temporary cabinet member of the Duterte Administration under the guise as the Environmental Secretary whom she continued her crusade to shut down the mining pits in our country because she believed that we are blessed with unrivaled biodiversity. In the excerpt from her interview she pointed out that:

Wherever there is mining, people suffer. Farmers and fishermen find it harder to do their jobs and health deteriorates. Pro-miners' main argument is that it creates jobs, but at what cost? You create a few jobs so that thousands can suffer – is that the kind of economy you want to build? The suffering is for generations. After mining, water sources have to be detoxified generations afterward, something that the companies often neglect to do. Of course, it will create a few jobs and put up some schools in the beginning but there are other ways to work and to educate.

Unfortunately, her radical stance in the environment did not bore fruit because the commission on appointment barred her from continuing her fight against the capitalist-oriented cause of oligarchs which became a reason of disappointment of environmental activist and progressive groups. Aside from Gina Lopez, Joan Carling, an indigenous rights activist and environmental defender from the Philippines has been defending land rights from grassroots to international levels for more than 20 years. Her main concerns include protection of land rights of indigenous peoples, ensuring sustainable development of natural resources, and upholding human rights of marginalized people. She has actively participated in global processes to defend these concerns, including those related to the UN Framework Convention on Climate Change and REDD+. She has twice served as the Secretary General of the Asia Indigenous Peoples Pact (AIPP) and Chairperson of the Cordillera People's Alliance. She was appointed by the UN Economic and Social Council as an indigenous expert and served as a member of the UN Permanent Forum on Indigenous Issues between 2014 and 2016. She is a member and co-convenor of the Indigenous Peoples Major Group for the Sustainable Development Goals. She said she was inspired by the struggles against the construction of hydropower dams along the Chico River. If the said construction developed, it will displace thousands of Indigenous people and it will tear down its livelihoods. Her exposure to the Kalinga tribal area gave her a sense of belongingness which resulted in her activism to fight for their rights. It is her experience of exposure to the forest logging concession where indigenous people's nomadic community passed on their house and her parents offer them something to eat. Those people traveled up to six hours to exchange their sweet potatoes for rice and sugars where they cannot

cultivate it in their own land. Her realization why it is a must to protect the environment is vis-à-vis to protect the rights of indigenous people has been come into fruition when she immersed herself in the life of indigenous communities where:

When we destroy our landscape, we destroy ourselves. By defending our land, we also defend our future and the generations to come. Furthermore, she stated that: Indigenous peoples are not the enemies. They are not against development. They are conserving our environment for the future of humanity.

The love for the environment and its pursuance for the betterment of humanity encompasses the role of humans as a potent agent to instigate change, specifically, for the nature. However, despite those efforts to fight for the environmental rights and indigenous people still other people do not recognize their cause, for them, such as capitalist-oriented people, they view it as hindrance to their multi-million projects. In 2017, according to New Global Witness Data, it reveals that 197 people killed for defending the land, wildlife, or natural resources. In the Global ranking, Philippines is one of the most murderous countries for defenders in Asia. A broader crackdown by the country's president, Rodrigo Duterte, was a key factor. When his soldiers massacred eight Lumad in Lake Sebu on 3 December, the government claimed they died in a firefight with rebels, but fellow activists insisted they were killed for opposing a coal mine and coffee plantation on their ancestral land. Following the statement, an environmental activist named Valentino de Guzman of Philippine Movement for Climate Justice said that "The World Bank is masquerading as an institution that is concerned about climate change. But here they are indirectly funding coal projects, funding projects that led to the death of an environmentalist." World Bank investments supports the coal boom in our country. As evident in Bataan province, two coal fired power stations were approved under the San Miguel Power which has received hundreds of millions of dollars from two Philippine commercial banks, Rizal and BDO Unibank. Both banks are propped up by the World Bank's International Finance Corporation (IFC). The IFC owns US\$149 million of Rizal's shares, US\$150 million of BDO Unibank's, and is represented on the boards of both. In 2013, the World Bank introduced a new energy policy that sought to limit funding of coal-fired power plants to "rare circumstances". Our country is boosting its coal sector where in 2015, 45% of our country's power is generated by coal. This advancement of technology gives hazards to the people of Bataan turned its residents into activists where they are waging war against the coal fired power plant. This dissent to the so-called industrialization, claimed the lives of one of its residents who is vocal to the pleas of her grandchildren. The incident of Gloria Capitan, a 57 years old grandmother, who campaigned against the coal fire powerplants and storage in her hometown in Lucain where she was heartbroken to see her grandchildren fall ill with respiratory problems and skin allergies, a result of the intense air pollution. She was gunned down last July 1, 2016 in front of her 8-year-old grandson. Global Witness documented the murder of 28 land and environmental defenders in the Philippines in 2016, a third of whom were campaigning against mining and extractives.

As the government moves towards reforming the extractive sector, it is imperative that it also puts in place policies and institutional reforms that will safeguard those on the frontline of the struggle for land and the environment. Similar to the cracking down of drug personalities and addicts in our country, our environmental activist became an easy target for the big companies as they opposed to the projects that hide as development programs where it is a business and big companies and politicians benefit from it, hence, for Derek Cabe who opposed the coal-fired power plant in Bataan summarizes the bone-chilling statement why it is hard for the government and also for the people to protect the environment. He said, "It is difficult to speak up against giants. Against industries that can buy anything, even governments. "

Despite the threats and dangers in the lives of environmental activists, still they are waging wars against the government and private sectors. They are bringing their pleas on the streets, they call it as "parliamentary of the streets" where they are shouting their disgust and request to the government to listen to their cause. In history, this collective ire of the people against the injustices to environment by big companies who take advantage of our environment resulted to promulgation of laws such as R.A 8749 also known as " The Philippine Clean Air Act of 1999" and Republic Act 9003, "Ecological Solid Waste Management Act." Thus, the love for environment and activism bear fruit that will last.

METHODOLOGY

Central Research Questions

The central research questions in this exploratory study are: a. How do gender and environment issues intersect in our case base?; b. How are gender and environment issues embodied by the language of the case base?; c. How does critical reading of this language translate into real-life awareness?; and, d. How do we develop a teaching material to promote this critical reading?

Research Design

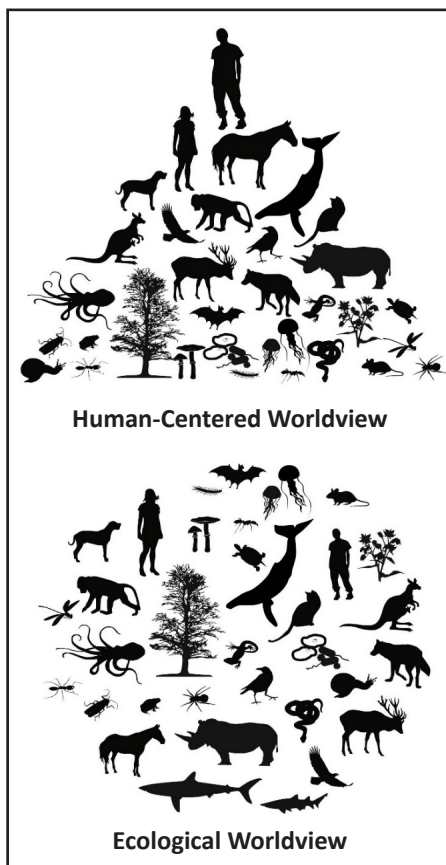
As researchers, we hold a *constructivist-interpretive worldview* (Creswell, 2014); (Denzin & Lincoln, 2008). The constructivist-interpretive worldview is concerned with arriving in understandings and interpretations of how people create and maintain their social worlds (Neuman, 2006). We do not believe that there is one grand narrative, but rather there are different constructions of realities through the language of our pronouncements. Further, the language at the surface has one meaning, but the underlying meanings are a different story altogether. We view the language of our case base for both its words and its omissions, for its syntax as well as its silences.

We use the *Ecojustice Education Approach* (Martusewicz, Edmundson, & Lupinacci, 2015) as a theory to interpret the intersectionality of gender and environment

issues embodied in the literature that we picked as our case base. Ecojustice Education provides a framework for seeing beyond the language and into the subliminal assertions of the language and the choices that led to the particular use of the words. The proponents posit that “there is an important relationship between linguistic, cultural, and biological diversity that creates different maps or ways of seeing and behaving relative to the natural world as well as toward other humans” (p. 61). They assert that the language with which we think does not necessarily reflect the natural world accurately. We are born and bred to think a certain way so as to imagine ourselves as superior to the environment, when in fact, we cannot take ourselves out of the world and thus, we are all interconnected. They propose an alternative way of viewing ourselves as humans in the whole scheme of things in Figure 3.

Figure 3

Ecojustice Education Approach counters the “Ego” worldview with the “Eco” worldview



Through this "Eco" view, the language we use will also be more integrative with nature instead of separatist. The proponents of the approach assert that the language with which we think largely shapes how we interact and position the world around us:

If our language maps tell us that humans are separate from nature, it becomes difficult or impossible for us to see our interdependence with the natural world. As a result, we may act in ways, and through beliefs, that harm it and thus ourselves. But, if we open ourselves to the recognition that intelligence is much bigger than our own minds or words, then we may begin to understand our specific dependence upon that which we currently treat as outside or "Other."

This is expressed in the dualism of our words that come in positive-negative pairings as they present in Figure 4.

Figure 4

The left side of the dualism are deemed strong while the right side is counted as weak

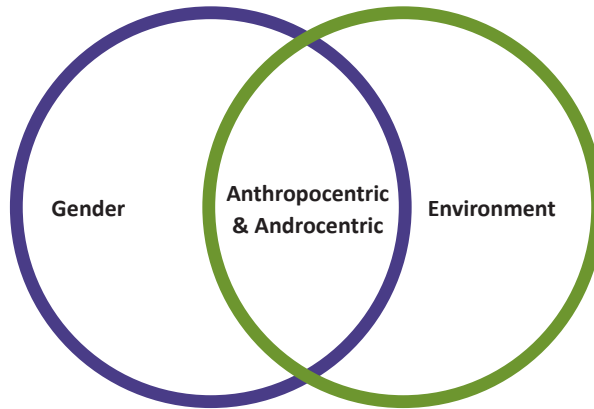
| | |
|-----------|---------|
| Culture | Nature |
| Man | Woman |
| Reason | Emotion |
| Mind | Body |
| Active | Passive |
| Civilized | Savage |
| Master | Slave |

Hierarchized Dualisms in Modernist Cultures

In this approach, the intersection of gender and environment is made clear through the analysis of language through the lenses of *anthropocentrism* and *androcentrism*. Martusewicz, Edmundson, & Lupinacci define anthropocentrism as "humans at the center" thinking and androcentrism as the thinking that "men are naturally superior to women because they hold the natural capacity for reason" (p. 81). Both centrisms are harmful in that they relegate those "other" than men as lesser beings or of inferior quality. The two centrisms intersect through language as is illustrated in Figure 5.

Figure 5

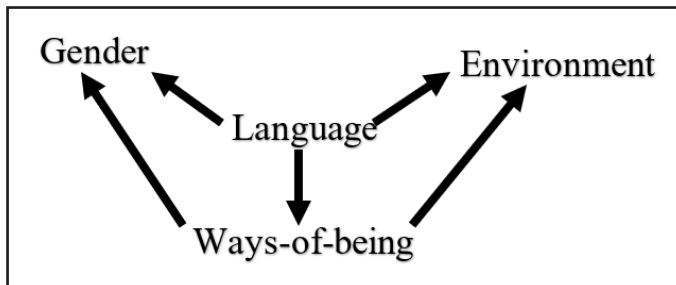
Language forms the intersection of gender and environment through centrisms



Stemming from the Ecojustice Approach, we find it suitable to use *Foucauldian Discourse Analysis* (FDA) to deconstruct the language of our case base. “Foucauldian Discourse Analysis focuses upon what kind of objects and subjects are constructed through discourses and what kinds of ways-of-being these objects and subjects make available to people” (Willig, 2013, p. 344). This bodes well with Ecojustice Education Approach because the method looks at discourses and how the discourses, essentially language, constructs objects and subjects. It also views these ways-of-being in the same vein as the umbrella approach where language maps actually make available the ways-of-being. Hence, if language maps perpetuate a sense of separatism then the ways-of-being made available is also highly separatist. FDA does not concern itself with cognition or what is inside the mind and heart nor intentions. It looks at language out there on the airwaves or on paper and how the language per se positions the objects that it constructs. The relationship being Figure 6.

Figure 6

Language constructs gender and environment, as well as ways-of-being, and ways-of-being affect actions towards gender and environment



According to Willig (2013, p. 380), "Dominant discourses privilege those versions of social reality that legitimate existing power relations and social structures. Some discourses are so entrenched that it is very difficult to see how we may challenge them. They have become 'common sense'". This resonates the umbrella approach of Ecojustice Education which views language that has become so taken for granted that it goes unnoticed even when it already speaks of domination and oppression. The beauty of using FDA for this study is its flexibility to be used wherever meaning is situated. It could be words or even the absence of words within a symbolic system (p. 383). In this study, we purposively selected a written document for analysis.

FDA has six (6) stages, namely 1. Discursive constructions; 2. Discourses; 3. Action orientation; 4. Positionings; 5. Practice; and 6. Subjectivity; Willig (2013, pp. 384-389) gives descriptions of the various stages as follows:

1. Discursive constructions

The first stage of analysis involves the identification of the different ways in which the discursive object is constructed in the text.

2. Discourses

The second stage of analysis aims to locate the various discursive constructions of the object within wider discourses.

3. Action orientation

The third stage of analysis involves a closer examination of the discursive contexts within which the different constructions of the object are being deployed. What is gained from constructing the object in this particular way at this particular point within the text? What is its function and how does it relate to other constructions produced in the surrounding text?

4. Positionings

Having identified the various constructions of the discursive object within the text, and having located them within wider discourses, we now take a closer look at the subject positions that they offer. A subject position within a discourse identifies 'a location for persons within the structure of rights and duties for those who use that repertoire' (Davies and Harré 1999:35).

5. Practice

This stage is concerned with the relationship between discourse and practice. It requires a systematic exploration of the ways in which discursive constructions and the subject positions contained within them open up or close down opportunities for action.

6. Subjectivity

This stage in the analysis traces the consequences of taking up various subject positions for the participants' subjective experience. Having asked questions about what can be said and done from within different discourses (Stage 5), we are now concerned with what can be felt, thought, and experienced from within various subject positions.

From a constructive-interpretive worldview, using as an umbrella theory the Ecojustice Education Approach, and Foucauldian Discourse Analysis as method, we now move into how our case base shows the intersection of gender and environment.

RESULTS

We performed the six stages on the text *Turtle Season* by Timothy R. Montes, a short story purposively chosen because it shows a strong intersection of gender and environment issues based on the storyline. Here using FDA, we deconstructed its deeper meanings and present them here as a case base for examination of language and language use as regards stories that we read in school and leisure. This particular short story won the Palanca Award for Futuristic Fiction in the year 2001. The text is found at the end of this study as Appendix A.

Stage 1. Discursive objects

The discursive objects we take interest in this study are Daisy and turtles, where the former represents gender issues and the latter environmental ones. Daisy is first mentioned in line 38 while turtles in line 56 much later.

Daisy is constructed in lines 38, 75, 99, 104, 178, 237, 241, 355, 395, 397, 399, 425, 427, 435, 436, and 437 by her name. Further, she is constructed as wife in lines 103, 161, 177, 183, 243, 266, 358, and 411.

Turtles are constructed in lines 56, 173, 198, 201, 204, 294, 388, 426, and 442 as turtles. They are again referenced as "they" in lines 198 and 201.

Stage 2. Discourses

Daisy is largely talked about in reference to her body in majority of the lines. For instance in lines 104-105, "Daisy, smiling, the vestal virgin of his youth, straddling the rigid cock of a faceless stranger". She is constructed in lines 178-179, "...to follow the contours of Daisy's body. The warm brown hues of her skin melded well with her red bikini". Then again, her body is the focus in lines 240-241, "...rising from the sea. It took Prof. Hernandez a minute to disengage from the sigh-inducing sight of Daisy. Capt. Daza allowed his friend his freedom to fantasize while he listened to the..." This happens once more in lines 355-356, "Capt. Daza sat up on his beach chair and scanned the shoreline.

Daisy was coming out of the water, her body cleaving the sea fractured with diamonds. It was a sight too bright and dazzling..."

There was only one instance when Daisy was admired for her intelligence or a modicum of it in lines 180-182, "I have been inside that body so many times, he mused, but I cannot really claim her as mine. The body was a tough place to colonize: the mind remained free". This was the male protagonist talking about her as a sexual partner with a mind he could not control.

As regards to turtles, they are constructed as outsiders or invaders in man's turf. They are also instruments for man's ends and purposes in lines 173, 198-199, and 201 "The turtles will soon be invading our beaches. Egg-laying time: "They are late this year, sir. We have been waiting since last week for the sea turtles to come."; and "Don't worry, Martin. They'll come. The turtles always come this time of the year."

Stage 3. Action Orientation

In constructing Daisy and the turtles in those words and discourses, the male is privileged in this text. Captain Daza, the aging husband, refers to his wife as nothing more than a "fringe benefit" for being assigned in the island in line 183. The way the male characters talk about turtles is cold and distant. They place responsibilities on the turtles to be "on-time" for their purposes as though the turtles owe them something in lines 198-199, and 201. Here the males in the story are agentive and have a voice, sounding intelligent and powerful, whereas, Daisy and the turtles are largely relegated to the margins without that many opportunities for character development or have much role in the movement of the plot. The males had all to gain by speaking about them, looking at them, and thinking about them. However, the objects of the male gaze stood to gain nothing.

Stage 4. Positionings

The way Daisy and turtles are constructed in the text, they are positioned as subjugate to the whims and desires of the male characters. For instance, Daisy is positioned as wife and then again as lover but all in relation to a man. She was not developed as a complex character. Her constitution was largely physical. The turtles were positioned as invaders and also as instruments for the sexual bravado of the male characters in the story. They were never constructed as part of the environment to be protected but instead were even suggested to be made into tourist attractions again for the purposes of man.

Stage 5. Practice

The discourses that construct both Daisy and the turtles are highly realistic in practice in the real world off the paper. The dialogues in the text are constructed as what would be normal for men in real life to say in regarding women who are stereotypically

beautiful and who fit the standard for beauty and sexual desirability. In practice, turtles are prized as aphrodisiacs and are killed for such purposes as furthering the sexual prowess of men. The positions reserved for Daisy and turtles is not agentive but rather as passive receivers of the decisions of the male characters.

Stage 6. Subjectivity

Based on the language and the language use in the text, both Daisy and turtles share the same fate of fulfilling the desires of men. They are also reduced into commodities for viewing and consumption. The fact that these underlying meanings go unnoticed adds to the danger of the subtlety of language as a shaper of ways-of-being. Readers would take for granted that Daisy was a wanton woman because of her affair, but reading deeper into the language reveals what a pitiful creature Daisy really is. The same is true for the turtles who at first glance will be seen as nothing more than animals. Readers will not likely think towards their status as endangered species and more than that as fellow living things in the environment that man shares.

DISCUSSION

Using the Ecojustice Education Approach to interpret the results of the FDA, we see how language constructed Daisy and turtles as the right side of the dualisms who are seen as weak compared to man. Here we see the intersectionality of gender and environment where they both occupy the receiving end of man's domination. The language as illustrated by the lines from the text show that anthropocentrism and androcentrism are almost hidden if we do not read closely. The words used to refer to Daisy and turtles were largely alienating them from the fact that they are also alive and deserve as much dignity and thought as the male characters in the text. The sad part about all this is that readers in our formal schooling system are only trained to read the surface level of language and hence miss the greater opportunities to grow from literature by culling out the ways our culture have taken from granted dominance and extractive ways. What we are not aware of we can do nothing about. In undertaking this study, we can now have a case base for teaching critical reading of other texts and even other symbolic systems that the students in our schools can encounter in their lifetime of formal education.

Implications

Through this research-based deconstruction, we were able to produce a teaching material that marries gender issues and environmental issues. In this particular sample in Annex B, we used Jerome Bruner's 5Es constructivist approach to create the material that uses literature to teach the intersectionality gender and environment and to bridge the gap from classroom to real-life social issues of our time.

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