

**SATIRE NARRATIVE OF ENVIRONMENTAL ISSUES IN  
JOSTEIN GAARDER'S *THE WORLD ACCORDING TO ANNA***

**UNDERGRADUATE THESIS**

**BY  
RAHMAWATI NUR AZIZAH  
NIM 125110101111011**



**STUDY PROGRAM OF ENGLISH  
DEPARTMENT OF LANGUAGES AND LITERATURE  
FACULTY OF CULTURAL STUDIES  
UNIVERSITAS BRAWIJAYA  
2016**

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GAARDER'S *THE WORLD ACCORDING TO ANNA*.**

**UNDERGRADUATE THESIS**

**Presented to  
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in partial fulfilment of the requirement  
for the degree of *Sarjana Sastra***

**BY  
RAHMAWATI NUR AZIZAH  
NIM 125110101111011**

**STUDY PROGRAM OF ENGLISH  
DEPARTMENT OF LANGUAGES AND LITERATURE  
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2016**

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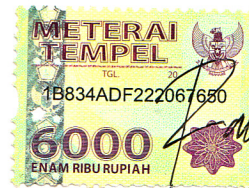
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Name : Rahmawati Nur Azizah  
NIM : 125110101111011  
Address : Jalan Kahuripan Barat II, Gang Tapen RT/RW: 01/03 No.10,  
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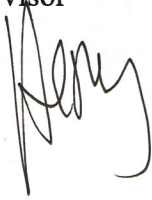
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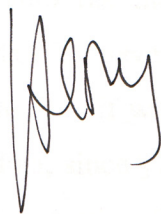


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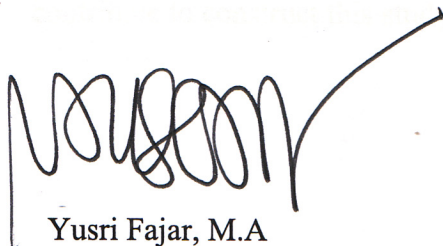
Melania Shinta Harendika, M.A., Chair  
NIP. 19840617 201012 2 005



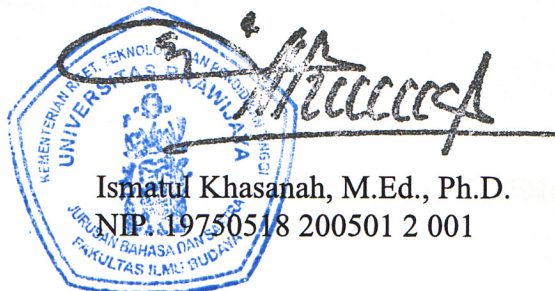
Henny Indarwaty, M.A., Member  
NIK. 2013 12 770503 2001

Acknowledged by,  
Head of Study Program of English

Sighted by,  
Head of Department of Languages  
and Literature



Yusri Fajar, M.A  
NIP. 19770517 200 312 1 001



Ismatul Khasanah, M.Ed., Ph.D.  
NIP. 19750518 200501 2 001

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The writer

## ABSTRACT

Azizah, Rahmawati Nur. 2016. **Satire Narrative of Environmental Issues in Jostein Gaarder's *The World According to Anna***. Study Program of English, Department of Languages and Literature, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Henny Indarwati.

Keywords: Ecocriticism, polysemy, satire, ethic, social critics.

There is a ghost which haunts the present and future life. The ghost is called climate change. It awakes people restlessness and also critics. One of those critics came from a fiction book entitled *The World According to Anna*. It was created by Norwegian writer and philosopher Jostein Gaarder. This study purposes qualitative approach to describe the environmental issue that is mentioned in the novel and how it is presented. To disentangle those problems, this study uses Ecocriticism and polysemy as the tool. Ecocriticism is simply defined as the study of the relationship between literature and the physical environment. While in studying or interpreting text there might result different meaning from one to others because of their social and cultural background. So, it is possible to have several meanings, it is called polysemy. The result of the analysis shows that there are several environmental issues appeared in the book. Those are about oil vanishing, plant and animal extinction, drought and famine. Gaarder presents the environmental issues in a satire narrative. He connects it with political and economic system, too. While in generating meaning there are several interpretations that might define the book. First, Gaarder seems has a tendency to believe Orientalism. It is presented in the way he describes Middle East and Europe. He also presents a letter as an ethical message. It presents that preserving biological diversity is a duty because it will be inherited to the next generation. Then, it cannot be denied that human, whoever they are, are part of this cosmic.

## **ABSTRAK**

Azizah, Rahmawati Nur. 2016. **Narasi Satir atas Isu Lingkungan dalam *The World According to Anna* Milik Jostein Gaarder**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: Henny Indarwaty.

Kata kunci: ekokritik, polisemi, satir, etik, kritik sosial.

Ada hantu yang menakuti kehidupan sekarang dan masa depan. Hantu itu bernama perubahan iklim. Hal ini membangkitkan rasa resah dan kritik. Salah satu kritik tersebut muncul dalam buku berjudul *The World According to Anna* yang ditulis oleh filsuf asal Norwegia, Jostein Gaarder. Penelitian ini menggunakan pendekatan kualitatif untuk mendeskripsikan isu lingkungan yang muncul dalam novel sekaligus menggambarkan bagaimana isu tersebut dimunculkan. Untuk mengurai hal tersebut maka penelitian ini menggunakan telaah ekokritik dan polisemi. Secara sederhana, ekokritik didefinisikan sebagai kajian atas hubungan karya sastra dengan lingkungan fisik. Selain itu, dalam memaknai teks terkadang ada perbedaan makna antara pembaca satu dengan yang lain. Hal ini dikarenakan perbedaan latar belakang sosial dan budaya. Perbedaan ini disebut polisemi. Hasil dari penelitian ini menunjukkan bahwa ada beberapa isu lingkungan yang muncul dalam buku tersebut, yaitu: musnahnya minyak, kepunahan tumbuhan dan binatang, juga kekeringan dan kelaparan. Gaarder menampilkan isu lingkungan tersebut dalam bentuk narasi satir. Gaarder juga menghubungkan isu lingkungan dengan sistem politik dan ekonomi. Sedangkan dalam memaknai teks, ada beberapa interpretasi yang didapatkan dari buku ini. Pertama, Gaarder terlihat memiliki kecondongan Orientalisme. Hal ini ditunjukkan dalam penggambaran yang kontras atas kebudayaan Eropa dan Timur Tengah. Gaarder juga memunculkan surat sebagai sebuah pesan etis, yaitu: memelihara keanekaragaman hayati adalah sebuah kewajiban, sebab kekayaan tersebut akan menjadi warisan lintas generasi. Kemudian, tidak bisa dipungkiri lagi bahwa manusia, entah siapapun itu, adalah bagian dari kosmik dan segala yang ada didalamnya.



## TABLE OF CONTENTS

<b>TITLE PAGE</b> .....	<b>i</b>
<b>DECLARATION OF AUTHORSHIP</b> .....	<b>ii</b>
<b>SUPERVISOR’S APPROVAL</b> .....	<b>iii</b>
<b>BOARD OF EXAMINERS’ CERTIFICATE OF APPROVAL</b> .....	<b>iv</b>
<b>ACKNOWLEDGEMENT</b> .....	<b>v</b>
<b>ABSTRACT</b> .....	<b>vi</b>
<b>ABSTRAK</b> .....	<b>vii</b>
<b>TABLE OF CONTENTS</b> .....	<b>viii</b>
<b>CHAPTER I INTRODUCTION</b> .....	<b>1</b>
1.1 Background of the Study .....	1
1.2 Problem of the Study .....	4
1.3 Objective of the study .....	5
<b>CHAPTER II REVIEW OF RELATED LITERATURE AND RESEARCH METHOD</b> .....	<b>6</b>
2.1 Theoretical Framework .....	6
2.1.1 Defining Ecocriticism .....	6
2.1.2 Polysemy .....	9
2.2 Synopsis .....	12
2.3 Previous Study .....	13
2.4 Research Method .....	14
<b>CHAPTER III FINDING AND DISCUSSION</b> .....	<b>16</b>
3.1 Environmental Issues in Satire Narrative .....	16
3.1.1 Oil Vanishing .....	18
3.1.2 Plant and Animal Extinction .....	26
3.1.3 Drought and Famine in Somalia .....	29
3.2 Interpretations of Environmental Symbol in the Narrative .....	30
3.2.1 Gaarder’s Bias toward the Orient .....	31
3.2.2 A Letter to a Generation .....	35
3.2.3 The Earth We Inherit .....	40
3.2.4 <i>The World According to Anna</i> .....	45
<b>CHAPTER IV CONCLUSION AND SUGGESTION</b> .....	<b>49</b>
4.1 Conclusion .....	49

4.2 Suggestion .....	52
<b>REFERENCES .....</b>	<b>53</b>
<b>APPENDIX .....</b>	<b>55</b>

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

There is a ghost which haunts our present and future life. The ghost is different from, for instance, a spirit or devil. The ghost is called climate change. One kind of climate change is global warming. British national daily newspaper The Guardian stated that February 2016 was the hottest month ever measured on this planet over 100 years. Then, that record was smashed in the next month, on March. It shows that global warming does really exist. There are several causes of global warming; one of them is the emission from fossil fuel uses.

Oil, coal, and gas are the non-renewable energy resource that came out from fossil. Although fossil fuels are continually being formed via natural processes, they are considered to be non-renewable resources because they take millions years to form. It contains high percentages of carbon.

The use of fossil fuels allegedly raises serious environmental problem. From the data of US Department of Energy, the burning of fossil fuels produces around 21.3 billion tones (21.3 gigatonnes) of carbon dioxide (CO<sub>2</sub>) per year, but it is estimated that natural processes can only absorb about half of that amount. So, the unabsorbed carbon dioxide is becoming gas emission that will harm nature.

Carbon dioxide is one of the greenhouse gases which enhance radioactive forcing and contributes to global warming. It increases the average surface

temperature of the Earth. Yet, governments around the world still plan to build massive coal mines and open new oil and gas fields which means will increase the carbon emission in the atmosphere and the global temperature will rise more and more.

However, people are still able to do something. It is called resistance. On May 2016, a great environmental campaign that was involved 20 countries from six continents around the world was held. This global movement aims to keep fossil fuel in the ground and accelerating a transition to the renewable energy. It is called Break Free from Fossil Fuel movement. Each action was unique: from the coal fields of Germany, to the oil wells of Nigeria, to defiant action against new coal power plant in Indonesia and the Philippines and many more.

Nevertheless, several years before the global resistance movement was held, there was a man who resists with his book. He was Jostein Gaarder. He wrote a book entitled *The World according to Anna*. It is a novel which touches the issue of environmental damage and climate change. It tells about the Earth condition in the year of 2012 and 2082 and how to coup it to save the next generation. It is a kind of fantasy story where the plot is shown over the future and the presence, and vice versa. The novel also criticizes and satirizes Norway and Middle East as part of oil producing nations. The book was released on 2013 in Norwegian language with former title *Anna. En fabel om klodens klima og miljø* and first translated into English on 2015 by Don Bartlett.

Jostein Gaarder is a Norwegian school teacher and author of several novels, short stories, and children's books that examined the history of philosophy and

religion for an audience of young reader. He often writes from the perspective of children, exploring their senses of wonder about the world. In 1991, he wrote his fourth books that gained international recognition, *Sophie's World*. It was sold in 40 million copies and translated into 60 languages around the world. Around 1990 until 2005, Gaarder have won at least 8 awards and prizes for his several books, *The Solitaire Mystery*, *Through a Glass, Darkly*, *Sophie's World*, and *Durch einen Spiegel, in einem dunklen Wort*.

With some of his royalties from his works, Jostein Gaarder and his wife established the environmental award that was called Sophie Prize. Since 1998, this prize has rewarded a person or an organization that has made special effort to create awareness about climate change and the environment with 100,000 US dollars. It aims to recognize individuals or organizations working with the environmental and sustainable development. Through the Sophie Prize, Gaarder contributed more than \$1.5 million to worthy environmental causes.

The last Sophie Prize was awarded in October 2013 to Bill McKibben, who is an American environmentalist, author and journalist. McKibben is the leader of the anti-carbon campaign group *350.org*. He is also the man behind the Break Free from Fossil Fuel movement, which we have talked about before. Now, the prize is no longer being awarded due to lack of funds.

In 2011 when Gaarder was interviewed by David Mattin from The National media, He said that he wanted to write a book that deal with environmental issue like what he did in *Sophie's World* with its philosophy subject without trying to lecturing the reader (Mattin, para. 18).

He added that people need to find a way to deal with these issues artistically, in a way that will engage readers. “This is a crucial challenge: art and literature should be the first to defend humanity against its own annihilation” (Mattin, par. 20). Then, *The World according to Anna*, maybe the result of what he wished for.

So that, in this book, Gaarder tries to contribute in creating awareness especially in environmental issue. He writes the book in a satire narrative, it does not only aim to criticize the society but also to make them aware and persuade to do improvement.

While, in reading text, there would be a differentiation in making meaning of the text. The different point of view as well as social and cultural background makes the differentiation of meaning possible to happen. So that, meaning cannot be generalized from one person to another person. Because there are so many little strings entailed in every meaning they make. That is why when people talk about meaning there would be something unfinished to talk.

## **1.2 Problem of the Study**

Environmental change is a serious problem that people have to face. Naturally, earth can balance carbon dioxide on the atmosphere and beneath the earth. The excessive use of natural energy, such as oil and coal, can spread more carbon dioxide to the atmosphere. It is like forcing the carbon beneath the earth to come out. Then, it can make the atmosphere become warmer and warmer and affects the natural creature. It is like what Jostein Gaarder’s *The World According*

to Anna talks about. From the description above there would raise problems. The problems are:

- 1) What kind of environmental issue that is shown in Jostein Gaarder's novel *The World According to Anna*?
- 2) How the environmental issue is presented in the narrative?

### **1.3 Objective of the Study**

From the problem of the study before, the aims of this study are:

- 1) To reveal the environmental issue that happened in the novel.
- 2) To analyze the way environmental issue is presented within the novel.

**CHAPTER II**  
**REVIEW OF RELATED LITERATURE**  
**AND RESEARCH METHOD**

**2.1 Theoretical Framework**

**2.1.1 Defining Ecocriticism**

Cheryll Glotfelty is one of many theorists who concerns in the study about the connection between literature and environment. In 1996, companied by Harold Fromm as the co-editor, Glotfelty published a collection of definitive essay entitled *The Ecocriticism Reader: Landmarks in Literary Ecology*.

In the introduction of the book, she explained her restlessness about the less-concerned of ecological research on literature. The ecocriticism movement getting developed in 1970's but there's no publication shown. Then, in the middle of 1980s, the field of environmental literary studies was constructed, and in the early 1990s it grew. Some universities began to include literature courses in their environmental studies curricula, a few inaugurated new institutes or programs in nature and culture, and some English departments began to offer a minor in environmental literature.

Glotfelty simply defined Ecocriticism as a study of the relationship between literature and the physical environment, which takes an earth-centred approach to literary studies (Glotfelty & Fromm, 1996, p.xvii). The term 'physical environment' seems very general, but despite that broad scope, ecological criticism "shares the fundamental premises that human culture is



connected to the physical world, affecting it and affected by it". So, 'the world' that is mentioned on a literary works, is not only about the society, or economics or culture, but it includes the entire ecosphere.

The term that is used to refer ecocriticism has various names. Joseph W. Meeker in *The Comedy of Survival: Studies in literary ecology* (1972) introduced the term *literary ecology* to define "the study of biological themes and relationship which appear in literary works".

Moreover, Glotfelty mentioned that the term ecocriticism itself probably was first coined in 1978 by William Rueckert in his essay *Literature and Ecology: An Experiment in Ecocriticism*. On that essay Rueckert explained that ecocriticism is "the application of ecology and ecological concepts to the study of literature" (Glotfelty & Fromm, 1996, p.107).

In that essay, Rueckert tried to discover something about ecology of literature, or tried to develop an ecological poetics by applying ecological concept through reading, teaching, and writing about literature.

According to Greg Garrard (2004) many early works of ecocriticism were characterised by an exclusive interest in Romantic poetry, wilderness narrative and nature writing. However, in the last few years, ASLE (Association for the Study of Literature and Environment) has turned toward a more general cultural ecocriticism, with studies of popular scientific writing, film, TV, art, architecture and other cultural artefact such as theme parks, zoos, and shopping malls (Garrard, 2004, p.4).

Garrard on his *Ecocriticism* provided a discussion of several important parts of environmental thread faced by the world nowadays. He argued that ecological problems were scientific problems and not only an object of cultural or literary studies analysis. The ecocritics should develop their study to get more evidence in ecological science.

Ecocriticism is unique amongst contemporary literary and cultural theories because of its close relationship with the science of ecology. Ecocritics may not be qualified to contribute to debates about problem in ecology, but they must nevertheless transgress disciplinary boundaries and develop their own 'ecological literacy' as far as possible (Garard, 2004, p.5).

By that statement, the ecocritics should well-understand on the recent and the up-to-date issue on science. The existence of ASLE makes ecocritics easier to absorb the new science developing especially in ecology. In its first year, ASLE's membership swelled to more than 300; in its second year that number doubled and the group created an electronic-mail computer network to facilitate communication among members; in its third year in 1995, ASLE's membership had topped 750 and the group hosted its first conference, in Fort Collins, Colorado.

This organization has grown rapidly in only a decade. In 2006, it had more than 1,000 members from 20 affiliated branches countries such as Japan, Australia, United Kingdom, Korea and also Centre Europe.

The movement which it represents has develop rapidly in sophistication from a predominantly celebratory attention to nature writing, to a wide variety of more critical approaches to every kind of literature from around the globe (Gersdorf & Mayer. p. 27).

By this rapid movement, Gersdorf put a hope to push ecocriticism's theoretical and conceptual limits towards a more rigorous investigation of nature, and not just as a concept that reinforces, but something that challenges established cultural, political and ethical normativities.

Furthermore, she strongly supports the development of ecocriticism as a methodology that re-examines the history of ideologically, aesthetically, and ethically motivated conceptualisations of nature, of the function of its constructions and of the potential affect these discursive, as well as the natural and cultural environment (Gersdorf & Mayer, 2006, p.10).

Continuous the statement above, to construct and examine the hidden meaning from a literary work study, there would be signs that help to reveal the deeper meaning. And it is very possible especially in the literary work that there would be lot of signs that can be signified not only by its literal meaning but also some culture or anything that entails the signs. The study of sign is called semiotic or semiology. Yet, this study uses John Fiske's Polysemy as a tool to reveal the different meaning that appropriate with some differences in social and culture.

### **2.1.2 Polysemy**

Chandler (2007) assured that man is a *homo significans* or the meaning-makers. Human are driven by a desire to make meanings, by creating and also interpreting signs. Sometimes the meaning from a sign is different from one to others because of their social and cultural background. So, it is possible to have several meaning in a text, it is called polysemy.

Polysemy simply means multiple meanings. It comes from the prefix *poly* (many or several) and the Greek term *sema* (sign). John Fiske (1986) argued that polysemy refers to the unresolved contradictions, the gaps or the fissures that mark texts, especially texts that have a purpose to be popular. In the essay entitled *Television: Polysemy and Popularity* Fiske focused on television as a text that contain dominant ideology. Every society is marked by struggles among its various subcultures (e.g., class, gender, ethnic), and Fiske argued that these struggles are belong in every social text. He then wrote “the structure of meaning in a text is a miniaturization of the structure of subcultures in society” (Fiske, 1986, p. 392).

He added that, a text has a representational function, but because what is being represented (the society) is itself fractured and divided, the text will contain fractures and divisions. These fissures and gaps make the text unstable; in Fiske’s word it is named semiotic excess or meaning potential. Fiske, following Umberto Eco, insisted that a text is fundamentally open. This will enable the reader of the text to identify and to generate the meaning.

Polysemic conceptualization of the text, as mentioned by Fiske, raises a fundamental challenge to those who argue that mainstream text (e.g., political discourse, television show) always endure a dominant ideology. The concept of Polysemy does not only refer to certain characteristics of a text (for instance; semiotic excess, openness, fissures) but also gestures in the direction of the capacity of readers to generate “polysemic readings”.

The polysemic nature of the text is closely associated with a re-conceptualization of the audience. As Fiske made clear, audience members are not dupe, nor are they “powerless.” They have control to struggle the meaning of a text, not just accepting the ideology from the author. Because every meaning on a text is unstable, that is why the text could be a tool of rebellion towards the hegemonic or fascist ideology.

Following Newcomb conclusion about language and communication, Fiske wrote on his essay that language (communication) is both material and social. It is therefore mutable. Makers and users, writers and readers, senders and receivers can do things with communication that are unintended, unplanned for, indeed unwished for (Fiske, 1986, p. 393).

Fiske also gave a demonstration of polysemic criticism especially in television program. He used a segment of *Hart to Hart* as his object. It consist of two short scenes, the first is the husband and wife detective who discuss ways in which jewel robbery may have been committed on a cruise liner, and plan to set a trap for the thieves. The second is about the villain and villainess who plan their next ‘hit’.

The next step Fiske discusses about the text devices that appear in the scene, those are; the porthole, window, Laundromat joke and also the jewellery. Then he connects those devices with lot of things such as gender system, Freud’s anxiety, also economic and social class. At the end of the essay, Fiske concludes that a critical theory and practice of polysemy offers people a way of understanding how media, can be television or other text, can be dialogically

popular, serve the interest that is how it can of the dominant and of the subordinate at one and the same time (1986, p.406).

## **2.2 Synopsis**

This section will try to explain the major story line from the novel so that the reader of this study can understand the story which is used as the object of the study. So, the story starts when fifteen years old Anna begins worrying about the change of environment surround her. Ever since she was child, Anna had been told she had lively imagination. If she was asked what she was thinking, she would reel off endless stories.

But one day, at spring season she had begun to believe some of the stories. She had feeling that they were being sent to her, perhaps it come from another time, or even another reality. Then, her parents take her to psychiatrist. But the psychiatrist cannot find something wrong with Anna. In fact he believes there may be some truth to what she is seeing.

Anna is haunted by a vision of the desolate world of 2082. The more Anna sees, the more she realises she must act to prevent the future in her visions becoming real. She sees her great-granddaughter, Nova, roaming through wasteland with a band of survivors, after animals and plants have died out. In that future time, nova has to face with the massive extinction of animal and plants around the world. But, it still has a zoo, and all the things inside the zoo were made of hologram.

Not only plant and animal that have been extinct, fossil energy is also disappeared. The climate also changes, and several countries condition is getting worse and worse. The Arabian has to immigrate to another country because the country was buried by the desert and cannot be inhabited.

There is no more transportation such as plane, bus, car, or another vehicle which is fuelled by fossil energy. But, rechargeable car is still available only in Europe.

### **2.3 Previous Studies**

This study refers to two previous studies that had been conducted. First is a thesis from Lance Michael Sacknoff from Iowa State University. His thesis entitled *Fantastic Ecosemiosis: An Analysis of Fantasy As Nature-Text in The Lord of The Rings* (2014). Sacknoff used theory of ecocriticism as well as ecosemiotic approach on his study and focus on the Fantasy that depicted on the novel *The Lord of The Rings* by J.R.R. Tolkien.

He collected the anthroposemiotic sign system then encoded all the sign with the standard conventions. Then, on that study he found that the book is represent the fantasy realm's natural landscape. And he also argued that fantasy authors like Tolkien may reform anthropocentric sign into nature-centric sign to convey environmentalist themes and signify the natural environment as independent, culturally complex, and worthy of humanity's respect.

The second previous study is coming from Katherine Marie McGee entitled *Responsibility and Responsiveness in the Novels of Ann Radcliff and*

*Mary Shelley (2014)*. It discussed the way in which human interact with and respond to other human and nonhuman in Ann Raddcliffe's and Mary Shelley's novels.

McGee used ecocritical approach in her study and focused on supernatural. Then she found that Radcliffes explains supernatural occupies a luminal space between nature and culture. And the characters on the novel are able to appreciate nature, and particularly landscape. Then on Mary Shelley novels, she found that Shelley demonstrates the types of reciprocal relationship that people should form with both humans and non humans in novel *Frankenstein* and *The Last Man*.

By those two previous studies, the writer is triggered to make that kind of study to broader the field of ecocriticism. Moreover, this study also aims to make a novelty with a new analysis that related to this age. This study also use a novel, it is entitled *The World According to Anna* by Jostein Gaarder. And then, this study also use ecocriticism and semiotics approach by John Fiske, it is called Polysemy.

This study focuses on climate change and the environmental issues that appear on the novel. And will try to dig out a deeper meaning behind the novel text by using polysemy.

#### **2.4 Research Method**

This study uses some steps in conducting the research. First, the writer decides the material object that will be used in this study. The chosen material object is Jostein Gaarder's novel entitled *The World According to Anna*, which



was translated by Don Bartlett. This book talks about climate change that causes many chains of sorrow. And because this book shows the connection between human and natural environment, so ecocriticism can be the appropriate approach to analyzing the novel. Since, this study aims to analyze the meaning that might hide on the book, so this study will use Semiotic as a tool to analyze it. In this case the writer chooses a certain tool, which is John Fiske's Polysemy.

The second step is analyzing the novel. The writer tries to extensively and comprehendingly read the novel in order to collect the data for this study. The data must be included on the focus of this study, which is the environmental issue. The data that shows in the novel can be a kind of description and also the conversation between the characters within the novel.

After having that step, the writer connects the data which is found in the novel with the related issue. It is also will be added with some argumentation based on the result of analysis.

The last step is concluding and giving suggestion for the next study. From the result of analysis then, the writer puts some conclusion from the finding of this study and also giving suggestion for the possible study to the next researcher.

## CHAPTER III

### FINDING AND DISCUSSION

This chapter would explain and discuss about environmental issue and also give interpretation of Jostein Gaarder's *The World According to Anna*. The interpretation itself is created from several symbols that have polysemic element. Since it is a polysemic text, then the meaning will contain divisions. It is possible to have different interpretation from different reader of the novel.

#### **3.1 Environmental Issues in Satire Narrative**

Environmental issue, especially in term of global warming, seems like a cliché in this age. Many people talk about global warming whether they care or not. It also becomes a contradiction. The environment activists keep doing campaign for this issue. They believe that this damage is not only caused by natural process, but also affected by human activities. In contradiction, there is also the denier. Many people confront it, because they argue that it is a natural process. They believe the Earth is still rolling an evolution. They also state that “significant changes in climate have continually occurred throughout geologic time,” (Meredith, 2012, para.7).

Jostein Gaarder maybe belongs to one of those environmental activists. By literature, he campaigns the environmental problem in his recent work entitled *The World According to Anna* (2015). He campaigns this issue by using satire

narrative. Satire is a kind of narrative style that intent to criticize individual, corporation, government or society into improvement.

In a book entitled *A Companion to Satire* edited by Ruben Quintero, Patricia Meyer Spacks states that actually satire work will not going to change the world. Yet, the satirist is still able to hope that personal change will happen. From the personal change, it will lead into social changes. It will change public opinion and perspective about something. And even though it will not change the world, but at least it will inspire people to ‘rage against the machine’.

In this case the readers should be more critical with the satire work and not just take the description offhand, while the satirist has to think about the satire wisely to avoid falsehood. In a section entitled ‘*Understanding Satire*’ that appears in the early pages of the book, it explains that:

Readers of satire are expected to suspend disbelief, to play along with the game, but not ever to surrender sanity or sound judgment. And satirists may employ fiction for seeking truth but not establishing falsehood. The satirist, in seeking a re-formation of thought, expects readers to engage the satire by applying their reasoning, moral values, and taste to the subject. (Quintero, 2007, p.5)

For instance, in reading *The World According to Anna*, readers may found many exaggerations are brought by Gaarder through the novel. In order to dig out Gaarder’s intention readers must, as said in the excerpt above, be sensible by applying their reasoning, moral value, and taste. Through that strategy, the author demands reader’s critical judgment. It aims to affect their attitude or perspective. In order to avoid falsehood, readers also should apply that method.

One thing that might become a misperception on the book is about the Alladin's Ring. If readers do not apply that method of reasoning, they will think that Anna really believes the magical power. Even though Gaarder describes as it, but he intends to say that the magic power or other spiritual power is not going to save the world.

After reading *The World According to Anna*, this study found several satirical issues especially in criticize environmental condition. But the main problem that is highlighted in the novel is about climate change. Those problems are:

### **3.1.1 Oil Vanishing**

One of environmental issues that is depicted in the novel is oil vanishing. In Anna's dream the world is set in the year of 2082, it stretches 70 years from Anna's real life, which is in 2012. At that year, oil reservoir in the world has already run out. It changes human civilization.

The novel tells that at 2082 Middle East and North Africa are covered up by desert and there is no city left so it can no longer be inhabited. That is why the middle-eastern migrate to north, settling on the north-western coast of Norway. But there is a thing that makes it ridiculous because the immigrants migrate by riding camel. Based on the story, the Arab migrates from Middle East to Norway, it means across continent journey. Sometimes it seems irrational because the camels might die because of its very long journey. Yet, this is probably the satire that needs to be thought deeper.

While the Middle Eastern suffer from their country condition, European is still using bus and car with electricity power. For instance in The Hague, the gas station is changed into rechargeable port so if the power of the car is used up then people can recharge it on that spot. It seems bias, because the extreme difference appears in the way Gaarder describes Europe and Middle East. However, this bias differentiation will be discussed in the next subchapter.

Based on the story, the change of the transportation in Middle East and Europe are caused by oil reservoir that already runs out. Why does it run out? Many times Anna said it is because people used too much fossil fuel without thinking the next generation. Since it is a non-renewable energy so it is hardly re-produced. Then, it increases carbon level in the atmosphere and finally the chain of extreme climate change happen; it includes animal and plant extinction. As it written on the book:

... ‘All the carbon stored in fossil fuels – oil, coal and gas – has been “parked” and withdrawn from the cycle for millions of years. but this delicate balance ...’

Anna plucked the words from his mouth: ‘... this delicate balance has been upset by burning oil, coal and gas, which pumps carbon dioxide into the atmosphere.’ ... ‘The greenhouse effect could get out of control and, worst-case scenario, the world’s temperature could increase by six to eight degrees (Gaarder, 2015, p. 21 – 22).

Then, Gaarder seems to blame the rich people and also the oil corporations that exploit oil and just want to get the money. He also mentions that the oil price seems too cheap. Some people may know that Middle East has a great oil and natural gas field. Even though Middle East is a kind of unfold desert but beneath those infertile land there is so called ‘treasure’ that is the fossil fuel. It uplifted

economic scale of many countries around because oil becomes world commodity.

It made people become rich for several generations. Let us see the excerpt below:

My great-great-grandfather used to travel by camel. My great-grandfather drove a Mercedes and my grandfather flew across the world in a jumbo jet. But now we're back to camels.' He looks at her thoughtfully and adds: 'Oil was a disaster for my country. We become rich overnight, but now we're poor. How can we be rich when we can no longer live in our own country?' (Gaarder, 2015, p. 66)

This quotation talks about why the Arabian—since Gaarder never put what country they come from and only put Middle East and North Africa— have to migrate to Norway. It is said by the Arabian boy who meets Nova, Anna's great granddaughter in the dream. It explains how his family can lift up and also fall down in economic because of oil. The boy explains the genealogy of his family, his family once was not a rich but because of oil, their economic was uplifted and then fall down right on his family.

It has been explained when he said: "... *we become rich overnight ...*" previously he also mentioned his family personal vehicle. Today the vehicles people have are not only used as transportation but also as economic indicator. Starting from camel, then it changed to Mercedes and Jumbo Jet. In cultural studies, Mercedes could be a cultural icon. It symbolizes an exclusive and richness. Only those who are very rich can buy the car as well as the Jumbo jet.

But then, he and his family have to return with camel and then he said "*Oil was a disaster for my country... now we're poor*". Now they are poor because of oil, he said. Their country is flooded by desert including their houses, school, cities everything is buried under desert.

However, oil is not the point to be blamed. It is the people's greed, it is not the oil. Gaarder even analogizes the oil as the genie in Aladdin's magic lamp. It brings so many things to people. Yet, because people are too greedy, that is why it harms nature. As it is said before, Gaarder seems to blame the rich people. He blames the greedy generation, including oil-producing nations which politicize and make oil as the most profitable commodities. Take a look on the excerpt below.

But the world can't agree on reducing CO2 emissions. Oil-producing nations can't bear to leave their oil alone. The rich are unwilling to renounce their privileges. And the longer we wait for them to mend their ways, the more the damage is going to cost us (Gaarder, 2015, p.208)

It is a statement said by Ester Antonsen, she is Dr Benjamin's daughter. That statement happens when she is in a phone call with Anna. It tells that actually many people understand the challenges face by the planet. Yet, they are paralyzed by political and economic system. This capitalistic system is tricking. The system leader doesn't understand that human being has a duty to preserve the biological diversity.

By this, Gaarder also criticizes his own country, which is Norway, because Norway is one of the oil-producing countries. And that is why he also adds Middle East and North Africa because they also belong to the greatest oil-producing nations. He emphasizes on the nations because he argues that the use of fossil fuel is the main cause of global-temperature increment.

In this novel, Gaarder also mentions that the oil price seems too cheap. Gaarder brings much environmental data through the book. He made it in several

articles which are collected by Anna. He tries to awake the readers by those many articles, the same method in the way he taught philosophy in *Sophie's World*, in a more simple way. Let's see another excerpt below.

A barrel of oil measured 159 litres and was currently worth around a hundred dollars, or 600 Norwegian kroner. One barrel produced as much energy as 10.000 hours of manual labour. In Norway that was equivalent to six years' work. On an annual wage of 350,000 kroner that came to 2.1 million kroner. So a single barrel of oil produced energy that would have cost more than two million kroner to replace with human labour. But the average American got through twenty-five barrels of oil a year, which meant 150 years of work. This was equivalent to the average American commanding 150 'energy slaves' at any one time – to run their cars and machines, fridges and air-conditioning units, planes, factories, farms and entertainment systems ... and that's just oil! That's before they even got to coal and gas. (Gaarder, 2015, p.61)

The excerpt above is a sum up of an article read by Anna. Isn't it surprising? Some people always disagree when the oil price is increased. In fact, based on the article, the price is not equal if it is compared with manual labour's wage. Even, it is worse than slavery. But isn't it the advantage of oil indeed? Oil makes everything easier because it operates machines which replace human labour. Here, Gaarder compares the oil and traditional manual labour.

Gaarder does not ask, for instance government, to increase the oil price, but the idea of increasing oil price is a possible yet tricky way in order to reduce the use of fossil fuel. If the oil price is increased it will influence people consumption. Scientist will try to make alternative energy with green system and in a cheaper price than fossil fuel. Then, people will move to that alternative energy. That will save oil and other fossil fuels reservoir to be used by the next generation. Yet, it is not that easy because people are too depending on oil. If it



really happens, the rich will gain more profits and get richer and the poor country must poorer because the increasing of oil price means the increasing of the price of everything.

Moreover, Jacquelyn Scherer, from University of Texas, on her video *300 Years of Fossil Fuel in 300 Seconds* (2010) suggested an energy transition as the very possible way to save the non-renewable energy. Yet, she added that in order to change the energy, it also will require to redesign cities, manufacturing processes, health care, and more. People also have to think about their cultural values too. Many problems cannot be fully solved, indeed and people today are not prepared for the great change. Then, what people can do now is just preparing a transition. He said the best goal for this condition is: resilience, the ability to absorb shock and keep going on by planning the transition as fast as it can.

Back with the 'return of camel', it may indicate degradation. Previously they were a reach generation, then the next generation going back to camel and become poor and there is nothing left. It is like a big scale of robbery, yet the robber is their own previous generation. It is because the previous generation did not paid attention for those who will inherit this world. Oil is like a genie that able to give everything and people become so greed. The previous generation were living their live in a pointless luxury and because they have lot of money, they will do everything they want.

Gaarder highlights the genealogy of family because it is Norwegian cultural habit. Cited from an article written by Douglas Caulkins, the importance of home is a symbol of nationhood and also the identity of the family. Then,

Norwegian family tend to live in the same region over a number of generations and identity with the local area. This attachment is also apparent in people's relationship to nature. Caulkins mention that it is common for Norwegian family to have a private villa in the mountain. Every year the family will spend the time to gather their big family in the villa. This culture also appears in the book. It is what Anna experiences. That is why, the book is talking about family or generation because the kin relation in Norway is very close and most of Norwegian, and so Gaarder, respects their ancient a lot. But unfortunately this is also what Gaarder criticizes; they respect their family and the ancestors a lot but forget the next generation.

The next generation in Middle East has to migrate from the place that once was included as one of the rich country, to another place and have to ride in a hump of camel. It is pictured when Nova and her Arabian friend has been summoned in the International Climate Court at The Hague. The Arabian boy then confesses:

We both come from oil nations, and both our countries suddenly become very rich. But in the emirate when I am from we had to flee from the terrible drought and burning heat. We have no country anymore – everything is just desert (Gaarder, 2015, p.170).

Nova comes from Norway and the Arabian boy comes from Middle East, then they speak about their countries. Oil makes the countries suddenly become rich, he said. Yet, his generations have to suffer the effect of the oil emission. Does he blame his previous generation? Yes, it seems. He has a conflict between generations. As it appears on an article in the novel, the previous generations took everything. They were greed.

The root of both the climate problem and threat to biodiversity is greed. But greed doesn't generally bother the greedy ... I can visualise our grandchildren's and great-grandchildren's distress – at the loss not only of resources such as oil and gas but also of biodiversity: you took everything! You didn't leave anything for us! (Gaarder, 2015, p. 54-55).

They didn't leave anything for the next generation. It is like a robbery. A generation robbed natural resource which can be used for next generation. They left nothing but the climate and biodiversity thread. But if it is true that a generation robbed the natural resource, why does only Middle East and North Africa that have to be suffered and poor? Actually, Gaarder mentions that the drought is not only happen in Middle East and Africa. Like he mentions in the book “The planet is under surveillance: the terminal shows glaciers advancing and drought spreading across Africa, America, Australian and the Middle East” (Gaarder, 2015, p.84-85). He just focuses on Middle East because the nation belongs to the big fossil fuel producer in the world as well as Norway. That is what he wants to point out.

Robert Wilson, a doctoral degree of Mathematical Ecology scholar from University of Strathclyde, once wrote an article about some countries which produce fossil fuel in the world. He took the data from BP's statistical review of world energy around 2014. Then he mentions this fact:

Middle Eastern Countries dominate the list of the biggest per-capita fossil fuel producers, making up half of the top 15. Again, there is a lack of European countries, with only Norway appearing in the top 20 (Wilson, 2014, para.20).

That is why it is assumed that Gaarder wants to point out the two nations, and also criticize them. On a letter that is addressed to Nova, Anna writes that oil has become the politician subterfuge. She writes:

Politicians say we must search for the last drop of oil because the world needs more oil and gas to lift more people out of poverty, they say. But they're lying. They know they are not driven by the interests of the poor. They know better than anyone that the rich countries' consumption of yet more oil and gas will only make matters worse for the very poorest. It is the oil companies and the richest oil-producing nations who want more profit. *More, more. ...* We are selfish generation. We are a brutish generation (Gaarder, 2015, p.185).

Gaarder, through the letter, argues that the politicians are lying their people. The politicians as well as the oil corporations are just interested in money and profit oriented. But then Anna, whose write the letter, emphasizes that climate change is not a conflict between nations. There is only one atmosphere and no national borders are visible from space. This is a conflict between generations. And then she confesses that her generation is not the good one, as what she writes: they are a selfish and brutish generation because they rob the natural resources greedily.

### **3.1.2 Plant and Animal Extinction**

The second problem that appears in the novel is about plant and animal extinction. Many scientific researchers predict that climate change will cause widespread global-scale loss of plants and animal, and the widespread loss is appeared in *The World According to Anna*.

In a subchapter entitled *The Terminal*, Nova opens an application on her futuristic device name The Terminal. She browses so much places and animals and plants that she never seen before. In her terminal, she sees molluscs, crawfish, sea grass, turtles and fish in every colour of the rainbow. She also watches film

about butterflies. But those animals are mentioned before is gone, including the tigers, lions, monkeys and many others animal. Everything is different in 2082. There is no ice left in Arctic Ocean. Many of the old coral islands are already under water. Gorillas, red orang-utan, that coming from Borneo and Sumatra, also disappear.

Everything is changed into a hologram form. People are still able to go to zoo, but the zoo fills with hologram animal and plant. In an occasion, Nova and her Arab friend go to The International Zoo in The Hague. It belongs to all people of the world and is one of the UNESCO lists of World Heritage sites. They see expanses of savannah, lion, tiger, marsupial, apes, birds and many more. It is so incredible but then Nova realizes that these are not real. They are not made of flesh and blood but laser beams. Let's take a look at this excerpt below.

The living models for the animal in the zoo have vanished from the surface of the Earth, along with the terrain and the eco-systems in which they thrived. The vegetation in the zoo is also virtual. Many of the bushes, trees and shrubs are extinct. Only the grass they walk is real (Gaarder, 2015, p.175).

The quotation above describes the zoo. The zoo is a collection of laser beams. Only the grass is real, and the rest is left. Previously Gaarder said, through Anna, that they are the first generation to affect the climate on the earth, and perhaps the last that won't have to pay the price for it. The generation will not be able to pay the price. And here, as Gaarder describes, they try to pay the price by using technology.

As time goes by, the development of technology is always better. Gaarder describes Europe in a more futuristic here. He mentions about electricity bus,

rechargeable car and here he mentions a hologram zoo. Isn't it so futuristic? But it is not a successful step. Do people still have heart to say that it is the great things while the real zoo and all the plants and animals inside are no longer alive? Once again the exaggeration Gaarder made has been found.

Even though Gaarder just put this hologram zoo only in a short subchapter on the book, but it means a lot. It shows the failure of modern society to save nature. Developing country may not build the kind of zoo hologram. Since the zoo is located in The Hague Netherland and it is an advised country so it seems that the country wants to repair the natural degradation by using the sophistication of technology. The generation cannot save the nature and then put a hope on technology. Technology is good but it cannot replace the real natural resource. Technology is able to make everything seems real, but it is not real. It is not a magnificent craft, it is an irony. Everything Nova sees in the zoo is just an artificial. For instance, when she is going to touch tiny greenfly, she thought it is perhaps alive, yet it is difficult to tell that it is only a mirage.

In the last part of the subchapter, the Arabian boy asks a question whether the zoo will give them pleasure or just an awful reminder. Then Nova said "*It's an unpleasant but necessary reminder – we must never be allowed to forget*" by that statement, Nova thought that going to the zoo at that time is not a pleasant activity, different from several decades before her generation. Otherwise, it becomes the reminder to her to not forget. What should not be forgotten? Maybe they are not allowed to forget that the earth they live is once beautiful and this degradation is

owed to them by their previous generation. And because everything had already gone so it be gone and will never back.

Long before Nova and the Arabian boy come to the International zoo, she was really mad with Anna because she cannot enjoy the world as Anna had at her age. She wants Anna to get everything back. But of course it will never come back.

### **3.1.3 Drought and Famine in Somalia**

The next environmental issue that is depicted in the novel is drought in Somalia. It happens in the year of 2012. It is not in Anna's dream, it is different from the drought in the Middle East, and it is appeared in Anna's real life. Once she read news on her newspaper apps installed on her phone. It is about the drought in Somalia. The news informs a girl is being held hostage in Somalia. The girl is the daughter of Dr. Benjamin, her name is Ester Antonsen. Ester is an aid worker for Youth and Nature. She and two other World Food Program representatives are in captivity. She and the two people want to help the famine victims by giving food but they have to held hostage.

Even though some people have known that Somalia often has famine and starving because of their infertile land and their political problem, but the news argues that the effect of climate change also contributes to make the famine become worse.

'..The Famine in the horn of Africa has proved devastating after last year's catastrophic drought. Thousands have died of starvation, and a large number of refugees have tried to escape the region... The political situation has undoubtedly contributed to the suffering, but climate researchers can no longer rule out the possibility that natural

disasters such as these are caused by global warming. (Gaarder, 2015, p. 71)

The drought in Somalia is just explained slightly. It is explained only in a paragraph in the subchapter entitled Archive. After has catastrophic drought, Somalia then faces the famine. Despite the political situation, Gaarder also mention global warming as the cause of the famine. The catastrophic drought is one effects of climate change. When the global temperature increases this drought might happen in dry land such as Africa. Climate change also disturbs the rhythm of agriculture. If the season is not stable it will hard to predict when people should start planting the crop and it may cause harvest failure.

Gaarder makes the story as the representation of real situation in Somalia at that time. Britain-based news portal, BBC News once published about the famine happened in Somalia. The news was published circa 2013, it was mentioned that from 2010 until 2012 a great famine hit Somalia. It also stated that the famine had been 'one of the worst disasters of recent times' some western aid group are also banned by the militant Islamist. Those facts are portrayed in the book, even though only in a small portion.

### **3.2 Interpretations of Environmental Symbol in the Narrative**

Then, as it is said in the previous section, the novel is Gaarder's critical campaign in environmental issue. He wants to communicate this campaign. If it is looked on his background, Gaarder is not only a writer. Yet, he is also an environmental activist. He made what's so-called Sophie Prize in 1998 and ended in 2013, right when *The World According to Anna* was released, because lack of



fund. It was a reward for those who work with the environmental and sustainable development. By this Gaarder position is seen. He represents the environmental activist and shares the environmental awareness too.

This section will try to explain some interpretations that might define the book based on the writer background knowledge. As it is mentioned in the previous chapter, meaning is something that is not universal; everyone is possible to have different meaning from one to other person, so this might different from other Gaarder's reader.

### **3.2.1 Gaarder's Bias toward The Orient**

In this novel, whether accidentally or not, Gaarder seems bias when he describes the condition of Europe and Middle East. Everything that appears in Europe in the year of 2082 seems futuristic, while Middle East is the opposite. Since Gaarder is a Norwegian, does he belong to Orientalism adherent who believes the stereotype that the West is always better than the East?

It may start with the Orientalism. Armadeep Singh (2004) wrote an article about this topic. When people are talking about Orientalism, it might refer to Edward Said as the most popular man who spread this term. But, Singh emphasizes that Said is not the one who invented the term 'Orientalism.' It is already appeared before Said done his book entitled *Orientalism* circa 1978. Singh writes that 'Orientalism' was a term used especially by Middle East specialist, the Arab, as well as many who studied both East Asia and Indian subcontinent. Singh, follows Edward Said, states that Orientalism is a pattern of certain generalizations

about the East. It also becomes a political vision that promoted the difference between the West as the familiar and the East as the strange. But that generalization is just a myth or a stereotype produced by European thought that the truth is cannot be legitimated. Yet, many people commonly accept and consider the stereotype as the truth. Let's see this excerpt bellow:

The oriental is a myth or a stereotype, but Said shows that the myth had, over the course of two centuries of European thought, come to be thought of as a kind of *systematic knowledge* about the East. Because the myth masqueraded as fact, the results of studies into eastern cultures and literature were often self-fulfilling (Singh, 2004, para.11).

Because the myth is 'masqueraded as fact' many people consciously accept that the Asians, Arabs, and Indians were 'mystical religious devotees incapable of rigorous rationality.' Of course it is based on Western thought. This domination stereotype appear perhaps because Europe once imperialized Middle East, Asia, and Africa so they considered themselves as the superior toward the imperialized land.

If it is referred to the interpretation of Orientalism above, Gaarder seems have the tendency to believe the stereotype about the Middle East and North Africa. In Orientalism those two are called the orient. The orient Gaarder describes seems old-fashioned while the culture in Europe is so sophisticated. When much natural resource including fossil fuel, plants and animals are destroyed European still live in a good civilization. With the help of technology people is still able to go to a zoo in that situation. Then, they still have a terribly good transportation. In contrast with Middle East, when everything is gone then people should migrate because their country cannot be inhabited anymore. And

people return with camel as their transportation. Here the unbalanced description is seen. If the technology spread rapidly at that age, why the technology development in Middle East progresses slowly?

Whereas, if Middle East is compared with Norway for their energy-industry, for instance, then it will show that Middle East is far richer because they dominate the list of the biggest per-capita fossil fuel producers. As it is cited in the previous chapter:

Middle Eastern Countries dominate the list of the biggest per-capita fossil fuel producers, making up half of the top 15. Again, there is a lack of European countries, with only Norway appearing in the top 20 (Wilson, 2014, para.20).

So here, in the book, after everything is collapsed because of climate change, Gaarder pictures Norway as a more civilised or richer country. Gaarder describes the culture of Middle East as caravans. And he calls them as climate refugees. That group of people who are riding camel is depicted as wanderer. They live in open nature and have a huge bonfire. They also sell lamb kebabs and hot drinks then it bartered with gold coin. Some other are selling rain gear, woollen blankets, strings of beads and sachets of spices too. They're so traditional. Gaarder also writes about a man who leading the convoy beats a drum made of camel skin and a girl dances back and forth, plying a bamboo flute.

Is it the only picture of Middle East in Gaarder's mind? There should be many researchers in Middle East who are able to predict about oil reservoir. So they can make an alternative energy before the oil and fossil fuel reservoir run out. But it is not depicted in the story. Does Middle East cannot create alternative transportation like Norway?

Technology moves forward, but the Middle East Gaarder describes seem move backward. Is it possible to have degradation of civilization? It is like when people used to eat cooked and seasoned food, then, for instance, the fuel of the cooking device is suddenly go away as well as the seasoning, do people will go back eating uncooked food without processing?

But there is a vague thing about the book. That is when Ester Antonsen, the aid worker who is in captivity in Somalia, is playing dice with the hostage-takers. Gaarder describes the hostage-taker treat Ester nicely, and she wins the game. Take a look in quotation below:

.. She picks up some dice then throws them back on the red-brown earth. The dice roll between them, and all end up showing a six. She smiles with embarrassment. The men with the automatic weapon grimace.

‘You win!’ One of the captors shouts.  
 ‘White people always win,’ say another with an edge to his voice (Gaarder, 2015, p.202).

The captor said that white people always win, but in ‘an edge to his voice.’ It is presumed that it is not the literal meaning Gaarder wants to tell. He does not intend to say that white people always win, besides there should be another implicit meaning. It is the same when Mark Twain on *The Adventure of Tom Sawyer* criticised about racism. Huck Finn, Tom’s friend, ever said that he would be so ashamed if his friends know that he used to talk with the Negro slave. At this point Mark Twain criticised the American society who always underestimate the Negro.

Back to Jostein Gaarder’s case, the Somali captor perhaps refuses to admit that ‘white people always win.’ It is seen in the next description Gaarder adds. It

shows his anger. Perhaps Gaarder wants to say that the stereotype makes the Negro suffer and they don't want to be imaged like that.

So here, at what state actually Gaarder stands? If the description about Europe and Middle East is not intentionally underlined the orient stereotype, then the stereotype itself must have been strongly internalized to European. Even though Gaarder wants to say that 'the white is not always win, we are equal' but the way he describes contrast description about Europe and Middle East shows how the stereotype is unconsciously believed by him.

### **3.2.2 A Letter to a Generation**

In *The World According to Anna*, there are lot of fragments that show Anna collecting articles from newspaper or the Internet. Then, Anna also writes and sends an electronic letter to her great-granddaughter in the future 2082. It is Gaarder's typical. In his previous works, he often does the same thing. He always put "letter" on his works. It appears in *Sophie's World*, *the Orange Girl*, *the Solitaire Mystery* and etc. What does he mean by the letter?

Letter is a kind of media to communicate. Long time ago, before the internet was found, people used to send letter. The content is various. It can be a formal or informal letter. Informal letter usually is more emotional and indicated the closeness. For instance, when a mother writes a letter to her daughter there would be much stories to tell, about the family, about the experience happened, she also will add some suggestions to the daughter because of her love and

affection to her. But it is not only a way of communication but also a method of gaining feedback.

In the novel, letter becomes a warning or reminder to the next generation, and it needs feedback. It is written by the young Anna in a day before her birthday, it is dated on 11 December 2012, to her great-granddaughter named Nova. This letter becomes the medium, for Gaarder, to express his anxiety. This letter interlocking that there would be message to be delivered. On her letter Anna writes:

Here where I live, in the richest corner of the world, there is still only one thing that counts. We call it consumption. In many other societies people talk about basic necessities. When we use word like 'consumption' I suppose it is because we don't want to see that there is an upper limit. The cup is never full. A word which is hardly ever used now is *enough*. Instead we overuse another word, which is shorter; *more* (Gaarder, 2015, p. 184-185).

Anna told that her generation is never satisfied for everything they have. They live in an advanced and one of the richest nations. They would consume more and more, and there is never enough. They even forget about the principal of this life, natural balance. People nowadays are just absurd. As Anna said, everything revolved around going to school and going to work, tinkering with cars and motorbikes and then partying and drinking at the weekend. They are just consuming and keep consuming without thinking the next generation.

In addition, society makes it more difficult. People are faced in a weave of advertisement that shows propaganda. It persuades consumer to buy things they do not need. The advertiser distorts people in a certain shape in order to soak up

overconsumption so they gain more profit. Advertisement seeks to generate increased consumption of products or service through branding. In a certain fragment shows when Anna reads an advertisement in a newspaper. It was an advertisement for air travel. At this point, the problem happens. The price of Air travel within the ad seems too cheap. It is not comparable with carbon emission that is resulted by the plane when it is having the trip.

It is mentioned that the cheapest ticket from Oslo to Paris was only 119 kroner. It is also included taxes and fees. That surprises Anna, because the price is the same as a tram ticket in Oslo. Then, that flight has the same environmental effect as someone commuting fourteen miles a day, every day for a year. Innocently Anna is questioning this ad: "*Weren't we wasting resources that coming generation could use?*"

In the novel, mass media appear in several kinds, start from newspaper, television, radio until online media. Yet, the way society responses this mass media is not clearly explained. Only Anna, the main character, who aware the environmental issue that is shared by the media.

At the book, media tries to inform and bring much data about climate change, that this climate change can cause chain of dangerous problem like increasing global temperature and animal and plants extinction. Media, in this story, also underlined the important of being frugal especially in energy. But it also appears consumerism advertisements. At this point, mass media might not be able to deliver society to thrift non-renewable energy yet. Media continuously giving discourses about this issue because it is a critical problem and might threat

the next generation, but the way they advertise the air travel ad with the cheapest cost is like betraying those efforts. Anna continues her letter;

A word we rarely use is ‘save’. But words like ‘eco-conscious’ and ‘carbon-neutral’ appear more and more in newspapers. We developed a language, almost nonsense-language, which has nothing to do with reality. (Gaarder, 2015, p. 185-186)

The quotation shows how the media is just selling the words. There is no real action people do, as Anna writes; it is ‘almost nonsense-language’. In another words Gaarder seems questioning the watchdog function of the media. Media should be the first actor in facing an important issue and doing necessary action, not just sell the words and gain money from their expensive advertisement fee.

Since this new millennium is dominated by capitalistic system and it seeks people to consume more and more things to gain a lot profit, then what model of living that should be followed to stop this circle? People should be aware that this is out of line; human being has a duty to preserve nature.

Here, it is seen that a letter Gaarder makes has an important purpose. The letter is an interesting point, why does Anna write a letter to Nova? George Orwell, the pen name of British novelist and essayist Eric Blaire, once wrote an essay entitled “*Why I Write?*” (1946). He demonstratively described four reasons why people write. Those reasons are: *sheer egoism* (desire to seem clever), *aesthetic enthusiasm* (perception of beauty in the external world), *historical impulse* (for the use of history), and *political purpose* (push the text into a certain direction). Anna seems have the last two reasons why she writes the letter. On his essay Orwell explained the detail definition about the last two terms.



(iii) *Historical impulse*: Desire to see things as they are, to find out true facts and store them up for the use of posterity.  
 (iv) *Political purpose* — using the word ‘political’ in the widest possible sense: Desire to push the world in a certain direction, to alter other peoples’ idea of the kind of society that they should strive after. Once again, no book is genuinely free from political bias. The opinion that art should have nothing to do with politics is itself a political attitude (Orwell, 1946, para. 9).

The first is historical impulse. This is what Anna does; she wants to make a contact with her posterity. That is why she writes. She talks about social condition she faces. She confesses what struggle she has with her generation and criticises them. She also hopes her next generation to not do the same mistake as her generation have done. That is why she writes a letter for the use of her next generation.

And the second is the political purpose. As Orwell mentioned: “no book is genuinely free from political bias,” following that statement, *The World According to Anna* unfortunately has a lot of it. Environmental issue is the main point, of course, yet Anna still criticizes such as economic, social and political system as well as the ethical principle through her letter. It is because word has the power to shape thought; language is the currency of politics, forming the basis of society from the most common everyday interaction to the highest ideals. So, she writes letter in order to make the reader—it is might not only segmented to Nova—aware and changes their perspective into a certain shape she wants: do not neglect those who will inherit this planet.

Then, why it is a letter and not another device? Here Gaarder chooses the right device. Letter is the most possible media to communicate with person who is

cannot be met right away. Anna put the letter on her blog in the internet. It is very possible because she addresses the letter to her future generation. They live in a different time yet both Anna and Nova lives in a world of sophisticated technology where everything can easily be found in the Internet. And the Internet has cloud storage. Once it published it will never disappear unless the account administrator removes it. It is a public medium.

So it is presumed that Anna wants to send the letter not only to Nova but everyone. That is why it is the best way to use the electronic letter because it will be read by someone whoever, wherever and whenever without any boundaries. Yet, the letter still needs feedback, whether the reader want to change their habit or not.

### **3.2.3 The Earth We Inherit**

One thing that appears in the book that is also important too, is about Aladdin's ring. What does it mean? It is Anna's birthday gift that is presented in one day before her birthday. The ring is inherited from her Aunt Sunniva. It firstly Aunt Sunniva's engage ring when she married with a Persian carpet seller in America. But a few weeks after they had got engaged, Esmail Ebrahimi, her fiancé, fell from a paddle steamer into the Mississippi and was never seen again. Then she returned to Norway with so much grief.

She does not want to marry with other man and then died unmarried and childless because of tuberculosis. All she wanted was to mean something to generation follow. That's why before she died, she spent her days weaving and

embroidering – she made the fairy-tale cushions which Anna’s mum inherited. And of course the ring, it was indestructible and would pass down through the generations. Anna’s family believe that it is the real Aladdin’s ring from Persia but it is different from Aladdin in Middle East fairy tale. It is just similar name.

If it is traced to *One Thousand and One Arabian Night* there is also story about Aladdin. In that story, Aladdin is given a ring from a sorcerer. It is a talisman. Some people might forget about the ring, and only remember about the magic oil lamp, but the ring has the magic power too.

Twice this ring saved Aladdin’s life. The first time is when he is trapped in a cave then he rubs the ring and a genie come out and set him free. The second time is when his whole palace, with his wife and servants, is moved from China to Africa so Aladdin also moves to Africa by the help of the ring. Aunt Sunniva always says that this ring had the power to fulfil three wishes, and only two had been used up. And there is one more chance left. It is ridiculous to belief that kind of supernatural power. But then Anna told to Jonas, her boyfriend, that:

She (Aunt Sunniva) died convinced that whoever wore this ring could have a wish fulfilled, but only one. Sunniva never had a desire strong enough to justify using the ring’s final wish, not even when she stared death in the face. At the time she thought it would be better to hand down this chance until there was such immense, burning need that the ring could help to save the world (Gaarder, 2015, p.165).

At that point, Anna believes that there is no more chance. There is no magic left in the Aladdin’s ring she wears. But, deep inside her heart actually Anna believes that the ring has the last power. She wishes the world would be

given a second chance. Because she sees her future where everything is different and this Earth is in danger. But then she realizes that her wish is too great for the ring to fulfil. It is like when Aladdin, in *One Thousand and One Arabian Night*, wished to the genie to reunite him back with his wife that was moved to Africa. But the genie cannot do that because the genie will never have the power to undo everything that had happened. That is the point. Everything that has been done will influence the future. There are so many little strings attached to every choice everyone makes. Yet, they cannot undo everything they have done. And this planet whatever it is will always be inherited by the next generation.

Back to the Aladdin's ring, John Fiske (1986, 398) argued that jewel can operate at least three interlocking discourses, those are economics, taste, and gender, and the combination of those three discourses: class. In the discourse of gender, for instance, jewel is female commodity and when she wears it, it constructs her as a sign that she is having a relationship with male, for instance her husband, or fiancé.

But in this case, the ring interlocks a heritage. Like when Anna has the ring for her birthday presents. She inherits the ring. It goes through generation. And it becomes her family heritage. And many other people have it too; people have their own cultural heritage. But, do people really conscious that they also inherit the Earth and other resource on this planet to the future generation? Just like the ring Aunt Sanniva once used, this planet will be descended to the next posterity. Human belong to the earth they live on. That is the significant part of their identity.

Some might say modern human beings have been shaped by their cultural history, by the actual civilisation that has nurtured them. They have a cultural heritage, indeed. But they firstly also have been formed by the biological history of the planet. They also pass on a genetic inheritance. They are the primates, they are vertebrates. And it took several billion years to create them.

There is a 'golden rule' or the principle of mutual ethic which is mentioned in the book: "Do unto others as you would have them do unto you". It appears on an article Anna once read. Golden rule says the same thing as Immanuel Kant's universal law of morals. The moral law explains how someone has to behave in all situations because it applies to all people in all societies at all times. Jostein Gaarder, in his *Sophie's World* (2007), mentions that Kant formulates the moral law as a categorical imperative. It means that the moral law is 'categorical' or it applies to all situations. It is, moreover, 'imperative' which means it is commanding and therefore absolute authoritative.

Kant formulates this categorical imperative in several ways. First he says: "Act as if the maxims of your action were to become through your will a Universal Law of Nature" (Gaarder, 2007, p.330) by this people will be acting in accordance with the moral law within them. Kant also formulates the 'categorical imperative' in this way: "Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end" (Gaarder, 2007, p.331). So people must not exploit other to their own advantage.

According to Kant, the law of morals is just as absolute and just as universal as the law of causality. When Kant describes the law of morals, he is describing the human conscience. Both of the law of causality, of morals, and human conscience are cannot be proved, but people cannot deny them, nevertheless.

In another hand, Gaarder might want to revise Kant's moral law and also the maxim of golden rule. Gaarder adds that 'the others' doesn't only refer to horizontal line, in other words a 'we' and 'the others' it also must include the vertical dimension. It means the next generation. He writes:

We are beginning to realise that the principle of mutual respect also has a vertical dimension: do to the next generation as you would have had the previous one do to you. It is that simple. You should love your neighbour as yourself. Which, naturally enough, should include the next generation (Gaarder, 2015, p.52).

The fact is, all of mankind does not live on earth at the same time. People have lived here before, some are still living here now and some will come after. Those who come after are fellow human too. People have to treat them as they would want them to have treated themselves – if they had been the ones who had inhabited this planet first. But if people treat this planet badly, for instance, burn the forest or highly consume the non-renewable resources, do they allow the next generation to do the same mistake? The answer which Gaarder want to tell is: No! That's why Gaarder, through Nova, wrote the letter because he doesn't want someone doing the same mistake as Anna's generation have done.

### **3.2.4 *The World According to Anna***

Anna, a nearly 16 years-old girl, is depicted as the one whom aware the most about this world. She is still in the first year of high school but she sees the world is in danger. She believes her dream and her vivid imagination as a sign of something. She believes that she is in a mission to save the world. But her family thought she has a psyche problem instead and persuade her to have a chat with a psychiatrist.

Jostein Gaarder often shows child or teenager as the main character on his works. Those main characters often depicted as a curious and like to question something, just like Anna. Then, why adult, have to read about children while they are no longer at that age anymore?

For children, this world and everything inside is something new, something that arouses their curiosity. It is probably their nature. Such thing makes children different from adult because mostly adult just accept this world as something that common and righteously like this. Adult get used to this world and only taking for granted. They stop questioning something, they keep busy with their personal things.

While children are always be an extraordinary character, because they can easily wonder and curious about something. They will try to answer those curiosities by questioning and doing experiment by themselves. This is like what philosopher does. Even, Gaarder states that children and the philosopher thus have an important faculty in common. He said: “throughout his life a philosopher remains as thin-skinned as a child” (Gaarder, 2007, p.20). The word “thin-skinned”

is a metaphor to refer the sensitive sense that is owned by both child as well as philosopher especially in seeing the world.

Even though Anna is not a child anymore, in fact that she is a teenager, but she likes to wonder and has a lively imagination. Yet, she is more mature in thinking rather than her friend, Jonas, who appears in the novel. It is because she believes that this planet has to be hired to the next generation. She wonders anything. She is like a philosopher.

*The World According to Anna* compares between dream and reality. It is the same with the works of Baroque period in 17<sup>th</sup> century when most of the poets were comparing life to dream. In *Sophie's World*, Gaarder explains about Spanish dramatist Calderon de la Barca who writes play entitled *Life is a Dream*. On that play he says: 'What is life? A madness. What is life? An illusion, a shadow, a story, and the greatest good is little enough, for all life is a dream ...' (Gaarder, 2007, p.216). Actually, says Gaarder, this theme is rooted from the old Arabian tale *One Thousand and One Nights*, and also other eastern tale from India and China.

In *The World According to Anna*, Gaarder seems influenced by the story of *One Thousand and One Arabian Nights*, where Anna is faced with her dream and it carries to her gigantic project to save the earth. Moreover, Gaarder also mentions several iconic things from the old story starting from the Aladdin's ring Anna has as her birthday present, the analogy about oil and the magic lamp Aladdin's once had, and a similar name of an article about environment that is titled *One Thousand and One Species of Plants and Animals*.



In an excerpt of the novel there is a state when Anna confuses herself. She keeps thinking about Nova, her great-grandchild that appears in her dream. In an occasion she meets Nova in her real world. She is surprised. And then she calls Dr. Benjamin, a psychiatrist, and questioning whether she is really ill, likes her mom worry, or not.

‘I still dream I’m my own great-grandchild... And now I’ve seen her in the flesh. Are you sure I’m not ill?’  
 ‘You’re not ill, Anna. Besides...’  
 ‘Yes?’  
 ‘Perhaps you’re healthier than most. Perhaps more people should be like you.’  
 ‘How come?’  
 ‘We have to get better at visualising our heirs, better at recognising those who will inherit the world (Gaarder, 2015, p.188-189).

Perhaps Dr. Benjamin is right; more people should be like Anna. More people should think about the importance of those who will inherit this world. He even said that Anna is might healthier than most others. In another word, he said that most people do not really know themselves. Or maybe the word ‘healthier’ is indicated that Anna is more concern about that thing, while the other people are lack concern indeed.

Anna admits that all people in the world are connected not only with other people but with all the creatures including plants, animal, and nature. People belong to the earth they live on. Moreover, she said that people should not only think about horizontal ethic but also a vertical relation that includes those next generations. That is why it is not only the global responsibility to maintain life on this planet, but it is a cosmic responsibility. Cosmic responsibility means that human are responsible to save nature not only in our own nation or global nation

but it includes the entire universe. It happens because human beings are possibly the only living creatures in the universe with universal consciousness.

How can a teenager who is still in the first year of high school has that state of thought? Some might say; it is just fiction, anyway. But, what if Gaarder has another intention? And perhaps he intends to say that; “even a little Anna knows about climate change and she acts, while the adult just keep busy with their business.” It is also probably what is on Gaarder’s mind, his anxiety, and he takes Anna as his replica of himself. Only Gaarder knows, this study is just groping for a proper argumentation. Then it is presumed that is why the novel is named *The World according To Anna* because this is what Anna sees, feels, and learns from her dream. It is her very own perspective toward the world she lives. Even though it is just a dream, but Anna believes that it has a sign of something.

At the end of the story Anna finally turns into 16 years. She has a phone call from Ester Antonsen who is finally liberated. Anna tells Ester that someday she wants to work in the same field like her as an aid in organization named Nature and Youth. She wants to continue her mission. Even though it seems really hard to complete her mission to save the world, but at least one must imagine Anna happy.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### 4.1 Conclusion

*The World According To Anna* is a satirical novel that talks about climate change. It presents how the world faces disarray in the age of 2082. But here Jostein Gaarder, as the author, not only underlines the environment but also political and economical issue. There are several environmental issues depicted in the novel. First, Gaarder describes about oil vanishing. Gaarder points out the effect of high consumption of non-renewable energy resource phenomenon. Besides, he also argues that oil is one cause that makes the global temperature become increase. That is why he put Norway and Middle East as the centre of the story because the countries are part of oil-producing nation. He describes that on the age of 2082 the oil reservoir already run out and he blames the rich who rule the oil company and also the politic leader who denied climate change and just keep on drilling fossil fuel to earn more and more money.

The novel also describes about plant and animal extinction. Europe still has a zoo that is not made of flesh and blood animal or the real plants yet of laser beams of hologram technology. Here Gaarder seems satirises modern society who always invents sophisticated technology but do not very aware with their own planet. And the hologram zoo could be interpreted as the failure of modern society to save nature as the posterity to the next generation. Then, the novel also mentions about famine in Somalia. It is assumed that it is based on true condition

because in 2010 – 2012 Somalia has a famine and some western aids were being held.

Several implicit meanings are also found while generating meaning of the novel. For instance, this study found that Gaarder has a tendency to believe the Orientalism stereotype. It is traced from the contrast description on Europe and Middle East condition he made. Gaarder is a Norwegian writer and he describes Europe in a sophisticated technology while the Middle East seems very old-fashioned.

This study also analyzes the letter that Gaarder always use in most of his work. At this book, it means ‘the reminder’ to the next generation to save the nature. If it is connected with the essay that is wrote by George Orwell, there are two reasons why Anna writes the letter. The first is historical impulse; because she wants to her great grand-daughter know the actual condition of her society. And the second is political purpose, since Anna want to change the readers’ perspective about the environmental issue, politic, and economic. She underlines those problems because she wants to criticise them.

Then, nature and everything inside this planet is kind of descendent things. The next people will inherit this earth in the next period. Since people do not live in the same time that is why they have to remember the next future to give them the opportunity to enjoy this earth as well as our generation have it. There is a golden rule that is put inside the book, “Do unto others as you would have them do unto you” it is a kind of reciprocal thought. But if people treat this planet badly, for instance burn the forest or highly consume the non-renewable resources, do

they allow the next generation to do the same mistake? The answer is: No! That is why Gaarder wrote the letter because he does not want someone doing the same mistake as Anna's generation have done. Anna's generation is the first generation that effect on climate change. And everything that is done will never be undone. Even though Gaarder brings the kind of magic such as Aladdin's ring but it will not affect, because there is no help in supernatural to undo everything. There is no second chance.

This study also explains why Anna is always questioning and wondering anything. This is like what philosopher does. Even Gaarder, in his another book, states that both children and philosopher have the common faculty: that is the sensitive sense in seeing the world. Anna is not a child anymore, but she like the philosopher who is always curious about the world. It also talks about the way Gaarder compares between dream and reality. It remains the baroque period and also the story of *One Thousand and One Arabian Night*. It is presumed that the novel is influenced by the story because it mentions several iconic things of *One Thousand and One Arabian Nights* such as Aladdin's ring, the magic lamb, and also there is a similar name of an article within the book entitled *One Thousand and One Ways to Save Plant and Animal*.

It cannot be denied that human, whoever they are, are part of this cosmic. Everything that people do now will influence the future. There are so many little strings attached to every choice everyone makes. That is why people should be wise in treat this planet. And *The World According to Anna* tries to do that. It uses philosophical questions to wake reader's consciousness against the annihilation.

## 4.2 Suggestion

It is suggested to the next researchers to observe how some readers response novel *The World According to Anna*. Since, it is a social critic and satire novel so it will be interesting to know how the critic works, and also how the book impacts the readers. By conducting this study, it will measure whether the readers of the book really becoming aware of environmental issue or not right after they read the book. So it is suggested to solve the problems by conduct reader response study.

Or, the next researcher is also possible to conduct a technoculture study based on the novel. Technoculture is a concept that was developed by Constance Penley and Andrew Ross (1997) which inquires the ability of technology to create and/or reform a certain culture or subculture. Because there are many technologies applied in the novel, starting from the Terminal—the new kind of telecommunication—, the Hologram Zoo, the electric transportation and also a super cool game machine which gives much information about plants and animal that is called the Green Machine. So, technoculture study seems more interesting because there are still a few researches based on this field especially in Universitas Brawijaya.

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**Appendix: Berita Acara Bimbingan Skripsi**









**UNIVERSITAS BRAWIJAYA**  
**FAKULTAS ILMU BUDAYA**  
**JURUSAN BAHASA DAN SAstra**  
 Jalan Veteran Malang 65145 Indonesia  
 Telp. (0341) 575875 Fax. (0341) 575822  
 E-mail: fib\_ub@ub.ac.id http://www.fib.ub.ac.id

**BERITA ACARA BIMBINGAN SKRIPSI**

1. Nama : Rahmawati Nur Azizah
2. NIM : 125110101111011
3. Program Studi : Sastra Inggris
4. Topik Skripsi : Ekokritik
5. Judul Skripsi : Satire Narrative of Environmental Issues in  
 Jostein Gaarder's *The World According to Anna*.
6. Tanggal Mengajukan : 04 Desember 2015
7. Tanggal Selesai Revisi : 03 Agustus 2016
8. Nama Pembimbing : Henny Indarwaty, M.A.
9. Keterangan Konsultasi :

No	Tanggal	Materi	Pembimbing	Paraf
1	04 Desember 2015	Judul diterima	Pembimbing	
2	10 Desember 2015	Pengajuan Bab I	Pembimbing	
3	21 Desember 2015	Revisi Bab I	Pembimbing	
4	03 Januari 2016	Pengajuan II	Pembimbing	
5	27 Januari 2016	Revisi BAB II	Pembimbing	
6	01 Februari 2016	ACC Seminar Proposal	Pembimbing	
7	04 Februari 2016	Seminar Proposal	Pembimbing	
8	11 April 2016	Revisi Sempro & Pengajuan Bab III	Pembimbing	
9	27 April 2016	Revisi III	Pembimbing	
10	08 Juni 2016	Pengajuan Bab I, II, III IV dan Abstrak	Pembimbing	

11	14 Juni 2016	Seminar Hasil	Pembimbing	
12	20 Juni 2016	Revisi Semhas	Pembimbing	
13	13 Juli 2016	ACC Ujian Skripsi	Pembimbing	
14	25 Juli 2016	Ujian Skripsi	Pembimbing	
15	01 Agustus 2016	Revisi Ujian	Pembimbing	
16	03 Agustus 2016	ACC Jilid Skripsi	Pembimbing	


10. Telah dievaluasi dan diuji dengan nilai:

A

Mengetahui,  
Ketua Jurusan Bahasa dan Sastra

Malang, 03 Agustus 2016  
Dosen Pembimbing

  
Ismatul Khasanah, M.Ed., Ph.D.  
NIP. 19750518 200501 2 001

  
Henny Indarwaty, M.A.  
NIP. 2013 12 770503 2001