

Searching for Effective Environmental Policy: An Ecocritical Study of Paula Cizmar's *The Chisera*

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ABSTRACT:

Over the recent decades, the environment has emerged as a major threat to human society and Earth itself. Uncontrolled and inappropriate exploitation of natural resources has pushed us dangerously close to a critical point. Ecological disasters are becoming more common worldwide, and our environment is on the edge of collapse because the rainforests are being deforested, fossil fuel reserves are rapidly depleting, the natural balance of seasons is disrupted. The environment should be recognized as an essential component of political discourse. Past studies shed light solely on man's destructive relationship with nature. Additionally, past literature reflected the negative and tragic consequences of environmental crises on human beings on the personal and social levels. However, the investigation of the suitable solutions to the environmental disasters as well as the reconsideration and reconceptualization of man's relationship to nature in this critical time are not taken into consideration in the existing literature. Thus, this study aims to examine the representation of nature in the time of climate change and raise human awareness towards the environment. Paula Cizmar's play *The Chisera* is selected for this study and the study is conducted within the framework of Arne Naess's "Ecology, Community and Lifestyle: Outline of Ecosophy 1989". The study concludes that environmental disasters are the result of man's anthropocentric conduct and therefore it plays a significant role in the rehabilitation of the earth and man at the same time.

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Introduction:

Direct human interventions can be considered one of the main factors that contribute to ecological changes. Major environmental catastrophes also pose a direct and immediate danger to human survival. Though scientists have identified certain scientific answers to ensure environmental safety, they will not be able to solve the world environmental crisis with just that. Thus, it is imperative that humans take action in order to protect their natural surroundings, and literature plays a crucial part in doing just that.

Environmental damage can arise from both human actions and natural forces. While humans are often held responsible for the harm caused to the environment, nature itself can also contribute to ecological changes. Throughout the early 21st century, the world has witnessed a range of natural disasters, such as hurricanes, storms, earthquakes, tsunamis, and volcanic eruptions, which demonstrate the innate power of nature that surpasses human capabilities. When humans start harming nature, they disrupt the delicate balance between our survival, lifestyle, and development, which depend heavily on the sun's rays and the Earth. In response, humans establish various technological institutions to advance and meet the demands of modern life. However, this intrusion into nature's domain creates ecological imbalances, causing fear and damage to the atmosphere. Despite this, nature continues to strive for a harmonious relationship with humans, offering potential solutions to these critical conditions.

The concept of nature has ancient roots and has been a profound source of inspiration for many, including the Romantic poets. Nature served as their initial inspiration, providing moments of enlightenment and a glimpse into the secrets of the universe. For Wordsworth, nature was not only a source of inspiration, but also a force equal to or even more powerful than humanity. Blake, on the other hand, believed that the imagination, operating with nature as its material, is a divine power responsible for all that is real. Keats, mesmerized by the beauty of visible things, sought to transcend them, and uncover something permanent and universal. All these poets shared a deep love for nature, which served as a wellspring of inspiration, allowing them to establish a connection with the external world. In Wordsworth's "Tintern Abbey," (1798) he portrays nature as a friend, philosopher, and guide, emphasizing its sublime presence. Furthermore, he urges readers to care for nature, as it reciprocally cares for those who love it. "Knowing that Nature never did betray /The heart that loved her" (Tintern Abbey) (Bowra,13-16).

According to Torres and Maria the most important publication of this genre was made by Ralph Waldo Emerson, who in 1836 published his essay, Nature. Other seminal works for the movement were Margaret Fuller's *Summer on the Lakes* (1843) and Henry David Thoreau's *Walden* (1854). These writers advocate for a greater appreciation and respect towards nature, recognizing the importance of human connection with the natural world. They celebrate the beauty of nature and the landscape, expressing a preference for a rural existence in untamed environments, distanced from urban settings. The influence that nature had on Emerson is seen in his prose tale Nature (1836). Emerson encourages his readers to appreciate the splendor of nature and develop a positive bond with the natural world in this book. He believes that in order for individuals to feel as one with nature, they must first remove themselves of the artificial distractions that civilisation provides. To really retreat into isolation, a man must leave his bedroom as well as the outside world. Even though I am alone in this room, I am not lonely when I read and write. But if a man must be alone, let him gaze towards the heavens

(Emerson, 5). According to him, unity is lost in civilization but discovered and accepted as the universal being in the natural world (Torres and Maria,8).

In the Modern Age, there was a shift in the way nature was perceived and treated. Unlike the Romantic and Victorian eras, nature was not seen as an alternative to the harsh industrial culture. Instead, it was viewed as a vibrant display of life force, providing a respite from the pervasive influence of mechanical forces. In the Modern Age, the love for nature was not solely for nature's sake, but rather a means to find solace and escape from the modern world.

According to Laurence Coupear, "environmental desolation is a result of the dangerous human activities that damage the earth's natural ecosystems; the plants, the animals, and the forest." The release of Rachel Carson's *Silent Spring* in 1962 is often considered as the beginning of contemporary environmentalism (Garrard, 1), although the 1960s are more commonly thought of as the beginning decade of environmental awareness. The phrase "every human being is now subjected to contact with dangerous chemicals from the moment of conception until death" was Carson's successful introduction to the toxic discourse in *Silent Spring*. There is a growing awareness of the necessity of protecting our natural resources, and with this comes a growing interest in the environmental philosophy known as environmentalism. But this awareness has to be grounded in something. The responsibility for laying this foundation rests with the next eleven generations, who will need guidance from their elders and role models (Torres & Maria, 5).

Ecocriticism has emerged as a discipline that focuses on addressing environmental issues through the analysis of literary texts. It gained prominence in recent decades, particularly in the examination of nature related writings found in poetry, fiction, drama, and non-fiction. By exploring ecological crises, ecocriticism aims to highlight the significance of perceiving and understanding the natural world. It emerged as a response to the anthropocentric attitude, which prioritizes human beings as the dominant entity on Earth, granting them the right to control other living beings (Barry, 24).

William Rueckert was the first one to use the term ecocriticism in his essay *Literature and Ecology: An Experiment in Ecocriticism* (1978). In this essay he intended to focus readers' attention on the application of ecological concepts to the study of literature. (Harish,617). According to Glotfelty, human behavior reflects a sense of superiority and domination over nature, known as "anthropocentric arrogance." This attitude has led to a separation between humans and the natural world, resulting in environmental degradation. Environmental crises often arise from this disconnect, which is not solely attributable to technology but also to a failure to recognize the interconnectedness of all things, including human life and the Earth (Glotfelty and Fromm xxvii).

When discussing ecocriticism, Lawrence Buell is among the most prominent authors. In his article "Literature and Environment" he discusses the existence of ecocriticism in literature. Buell broke down the task of critiquing books on ecological awareness into four sections. The first is the interconnectedness of the human and non-human realms. The second is that there is no human interest outside of the realm of the human. The third is that literature demonstrates how people can be held accountable for their impact on the environment, both positively and negatively. The fourth is that the environment is not a static setting but rather a dynamic process.

Scott Slovic, the person who makes a clear connection between literature and Environment from (1992 – 1995) suggested that "Ecocriticism is the main study to show how environmental texts that are taken from any scholar approach talk about the relationships that are existed within the human or non-human world" (Slovic, p. 55). In "Ecocriticism," Pippa Marland describes ecocriticism as a broad category of literary and cultural analysis that examines how the human and nonhuman realms are portrayed, with a particular focus on concerns about the negative effects of human activities on the environment. In this context, Marland emphasizes the examination of human influences on the biosphere within ecocritical studies. (846)

Previous studies about eco-criticism in literature studied many issues concerning ecofeminism, man relationship with nature as a result, but none of them concentrates on the environmental problems and propose future solutions as in Paula Cizmar's play *The Chisera*. Man's relationship to the natural environment is solely a destructive and exploitative one. people have damaged their longstanding association with nature as they transitioned from a more natural way of living to a more mechanical one. Our planet is suffering from a complex environmental crisis. Environmental policy wants to highlight environmental justice in light of human practices that harm the environment around us. Humans by nature believe that they are superior to other life forms that live around it. Critics of environmental literature assert that the environment is not dependent but is considered a co-component of the ecosystem on Earth. Man must change his destructive impulses. In the eyes of humans, the destruction of nature contributes to the increase of wealth. The global crisis is caused by a lack of reliance on ethical systems rather than how the ecosystem works.

Glenn A Love, one of the first Eco critics, said in 1990 that "The most important function of literature today is to redirect human consciousness to a full consideration of its place in a threatened natural world [...] Because of a widely shared sense—outside the literary establishment—that the current ideology which separates human beings from their environment is demonstrably and dangerously reductionist" (Glotfelty and Fromm, 1996, p. 237). However, investigating the role of drama as a key to discover many secrets about human action isn't done yet within the framework of ecology presented in Arne Naess' "Ecology, community and lifestyle: Outline of Ecosophy 1989". The earth is facing a crisis these days, because of the human and non-human imbalance. To overcome this crisis, human beings must understand its serious impact on the environment. He must understand how ethical systems work and use this concept to preserve the environment.

However, the first objective of this study is to examine the relationship between human beings and nature in light of eco-critical theory to show the role of drama in reaction of man's relationship with nature in the critical time of earth crises. The second objective of this study is to explore the way Cizmar used nature as a means to solve the environmental problems and find possible solutions in her two play *The Chisera*. To achieve these objectives, the study examines how eco plays look at the traditional relationship between man and nature and then look at the new relationship generated from the impact of technology. Textual analysis of the selected play guided by the assumptions of Naess's "Ecology, Community and Lifestyle: Outline of Ecosophy 1989" is the methodological tool employed in the analysis.

This study indicates how the playwrights use their writings to change and improve people thinking way towards nature. In this way ecology is discussed with drama serving as a response to a modern type of ecologically and personally existence. It discusses the plays illustration of

human isolation from nature and its recall for a recurrence to nature. Analysis of Cizmar's selected play under eco analysis lens helps to explain the invisible stain in the play. It will allow the playwright to express his feeling to get rid of it. The focus of the current study is the ecocritical study of Paula Cizmar's play *The Chisera*. Applying an Ecocritical interpretation is the approach that the current study is based on as a conceptual framework and methodology. It employs the ecocritical opinions introduced in Arne Naess's "*Ecology, community and lifestyle: Outline of Ecosophy*" in order to answer the first question of the study, which approached the impact of human consciousness on the ecological system. It also limited to answering the question of man's conquest of solutions due to the bad effect of environmental disasters. The study is limited to the following text *The Chisera*. Cizmar aims to summarize how people can live in this world ethically, love the earth, and explore wilderness areas without causing harm or transforming them into mere theme parks.

Summary of *The Chisera*:

In her article "The Journey to an Eco play" (2016) Paula Cizmar stated that "what *The Chisera* talks on "That's what all of eco-theatre looks at. How do we live in this world ethically? How do we love this earth and explore the wilderness areas without turning them into theme parks? How do we turn on the tap and watch water flow out without thinking of who is really paying the price for it?" (Cizmar, 10)

Paula Cizmar's *The Chisera* delves into the subject of climate change and presents potential solutions to address the environmental crisis. It anticipates increased global efforts in the coming decades to confront the challenges posed by global warming, as described by Cizmar's works. The play commences by highlighting Paula's deep affection for California's Owens Valley and her admiration for Mary Hunter Austin, a renowned early 20th-century writer known for her nature-focused works. Paula vividly portrays the valley with its rugged, snow-covered peaks on one side, evoking a sense of ancient existence and fostering a connection among humans spanning centuries.

The valley is depicted as a place that exudes vitality, giving rise to a feeling of being alive and imbued with a spiritual presence. Mary Austin, who shares Paula's love for the valley, plays a significant role in the play. The cast comprises seven characters, with Alice, Lily, and Everett representing the present, while Mary, Susanna, and Fred embody the past. Additionally, Chisera, a character transcending time and space, symbolizes the entirety of the American West. The play centers on characters who reflect past actions and those with a profound understanding that surpasses temporal and spatial boundaries. By delving into the past, the present-day characters can gain valuable insights from those who have confronted similar challenges. By avoiding the repetition of past mistakes, they have the potential to shape a more promising future.

This story is a work of fiction that unfolds in both the past and present. While the scenes set in the past involve real historical figures and events, the dialogue is purely a creation of the author's imagination. Similarly, the scenes in the present draw inspiration from ongoing events in Owens Valley, but all the characters are fictional, and any resemblance to real individuals is entirely coincidental.

Through the characters' dialogue, Cizmar conveys the message that significant future events will have a profound impact on our lives, emphasizing the importance of not ignoring the

impending changes on Earth. The play also highlights the inability of individuals to confront political decisions that harm the environment. Cizmar explores how human actions and technological advancements have led to the destruction and pollution of nature, demonstrating the detrimental effects of such behavior on the environment. The playwright emphasizes the importance of development and technology in people's lives, enabling them to delve deep into the Earth's core. However, she also advocates for a reduction in the use of fossil fuels and a transition to solar energy to minimize pollution caused by carbon emissions. Cizmar presents a grim portrayal of a dying Earth, with powerful individuals seeking control over nature and marginalizing weaker individuals, forcing them to relinquish their land under threat of violence or death. The playwright highlights the lack of action from legislators, contributing to the loss of a "water war". Throughout the play, Cizmar urges the audience to follow the footsteps of previous generations and protect the Earth from human exploitation. She emphasizes the sacredness of water as a vital resource for sustenance and agricultural growth. Furthermore, Cizmar draws upon Wordsworth's concept from "Tintern Abbey," stating that nature can preserve people's memories for thousands of years. In line with this, she emphasizes the need to prevent the burning of plants and forests.

Naess's Ecopolitics Within Ecosophy in The Chisera:

According to Naess's ecopolitics within ecosophy implies that Ecopolitics extends beyond ecological matters and encompasses all aspects of life. In other words, Ecopolitics is interconnected with various domains and not limited solely to environmental concerns. The deep ecology movement acknowledges that substantial changes in contemporary industrial societies are vital for realizing its goals, underscoring the indispensable significance of political transformation in attaining these objectives. (Naess,153)

The process of making decisions in democratic societies can be complicated and politically charged due to conflicts arising from different positions on the ecocentric-technocentric spectrum. (Carter 2007 171 - 1780). Ecocentrism centers around preserving the ecosystem and advocating for reducing the exploitation of natural resources to avoid harming the environment. In contrast, technocentrism prioritizes using technology and scientific progress to address environmental damage instead of promoting ethical changes in our approach to environmental issues. Ecocentrics, who prioritize caution, and technocentrics, who believe that environmental issues will be resolved through technological advancements, have contrasting viewpoints that influence their decision making. As a result, the decision-making process becomes more challenging and prone to politicization. (Salmana & Nagy 13)

It would be naive to believe that the vast majority of humanity can improve without sharp political rivalries and profound changes in the economic goals pursued by industrialized countries. Therefore, humans must take certain steps in order to be able to preserve their environment, and therefore literature is considered very important for its role in spreading environmental awareness.

This explained by Cizmar when she said:

MARY: —And I am expected to simply smile while Wallace is off, peddling his inventions, going from town to town, making decisions that affect me, ignoring what matters, ignoring what's going on here, what will harm this land- (Cizmar, 2016, p.6).

Ecocritics argue that the environment should be recognized as an essential component of political discourse. Mary's statement reflects an ecological consciousness, as she recognizes the consequences of actions that ignore the well-being of the land. Mary's concern is rooted in the potential harm to the land caused by Wallace's actions. This reflects a deep ecological consciousness, recognizing the interdependence between human and non-human entities and the significance of preserving the natural environment. Mary suggests the need for a more environmentally conscious approach to decision-making. From a political perspective, Mary's statement highlights the absence of accountability and democratic participation in decision-making, and explores the ways in which politics intersect with ecological concerns. It prompts a reflection on the need for a more inclusive and sustainable approach to decision-making that takes into account the well-being of both human and non-human entities. This quotation highlights a major concern in ecocriticism about how humans treat the natural environment and the impact of our actions on ecosystems. It suggests that humans often prioritize their own interests over the well-being of the natural world. Additionally, it critiques the capitalist system for encouraging the exploitation of natural resources for economic gain. Ultimately, this quote can be interpreted as a criticism of human exploitation of natural resources, capitalism, and power dynamics regarding environmental protection.

Naess stated that every political decision has green relationship. Most of these decisions are anti-green. The scientific community is taken aback by the significant uncertainty in our understanding of the environment. It is disconcerting to witness the endorsement of politically aggressive policies based on this lack of knowledge. However, the specific outcomes of these policies are still unknown. The notion of ecological doomsday prophecies revolves around alarming predictions of catastrophic scenarios that could unfold if immediate action is not taken through policy implementation. Nonetheless, the likelihood of these policies being put into effect remains uncertain. It is important to note that being on a dangerous path does not automatically guarantee an unavoidable disaster. The situation is critical due to the potential for a rapid and substantial shift in direction, which is unpredictable. The responsibility for safeguarding the environment rests with those who are contributing to its degradation (Naess, 1989, p. 27). "

MARY: This fragile land needs its water. And you won't be satisfied until this valley is nothing but salt and soda ash.

FRED: You know that isn't true.

MARY: Will that make you happy? When it coughs its last breath? (Cizmar, 2016, p. 84).

The destructive nature of man must be overcome. Destroying natural environments is justified, in human minds, because it aids in economic growth. A failure to rely on ethical Systems, rather than scientific understanding of ecological dynamics, is at the root of the world's problems. Paula hopes to illustrate this very point. She hopes that everyone in the globe would realize the severity of their impact on the planet.

Here is a critique of a political agenda or policy that prioritizes economic gains over environmental sustainability. In this case, the statement implies that there is a political force that is neglecting the importance of water for the land, which is seen as fragile. It suggests that the political agenda or perspective being criticized is willing to exploit the land to the point of rendering it barren and devoid of life-sustaining resources. The use of "salt and soda ash"

indicates the potential destruction of the natural ecosystem, resulting in a landscape stripped of fertility and biodiversity. This political perspective can be seen as highlighting the tension between economic development and environmental conservation. Overall, this ecocritical analysis calls attention to the detrimental impact of certain political decisions or policies on the environment, emphasizing the need for a more balanced and sustainable approach that takes into account the fragile nature of the land and the importance of water as a vital resource for ecological wellbeing.

As Naess said we should not treat nature as something hostile but as something useful and worthy which we disposed to deal with love and respect. we should appreciate environment because it helps us to satisfy our important needs. His argumentation is that all the human beings should change themselves because they are not outside of nature. They are a part of environmental surroundings as we are a part of our community. (Naess. 1989.165)

EVERETT: Being stewards of our land and water resources is in everyone's interest. There should be no conflict.

ALICE: No mistaking, you're a lawyer all right.

EVERET: That did sound kind of pompous, didn't it. Part of my stump speech. I get stuck talking to a lot of boards and commissions.

ALICE: Look. I'm sorry. But-there really isn't anything I can do for you and I really need to go, my schedule is pretty full, and I shouldn't have any dealings with-

EVERET: Suppose I say your survey team is violating the boundaries" of tribal land?

ALICE: We-. No. Nice try. We haven't come anywhere near the reservation-. We're not bothering anyone (Cizmar, 2016, 54-55).

This statement highlights the interdependence between humans and the natural environment, emphasizing the importance of responsible stewardship of natural resources. It suggests that taking care of the land and water resources is not only a moral duty but also a practical one that benefits everyone. Additionally, the statement implies that conflicts can arise when people prioritize short-term gains over long-term sustainability and fail to recognize the value of natural resources. This reflects a common theme in eco-criticism, which emphasizes the need for environmental awareness and education to promote sustainable living. Ultimately, the statement aligns with eco-critical values by stressing the interconnectedness between human well-being and the health of our natural surroundings, and the shared responsibility to protect and preserve them for future generations.

The protection of nature here is not a local or regional responsibility it is national and international. We should protect the living beings not for our sake but for their own sake. Moreover, everyone in the ecological movement engage in political activity. We try to protect and save this planet from destruction of different types away from politics (Naess 1989. 132)

LILY I don't want to participate in your rape of the land.

ALICE Noted. OK relax. The team is just setting up surveying equipment. You can learn how.

LILY You go.

ALICE It's your chance to earn money.

LILY Blood money?

ALICE Will you feel better when I tell you, for sure, for certain, I'm working on a feasibility study. For an alternative energy project?

LILY I doubt it. OMG, you're not working for a corporation that does fracking are you? Or some strip mine? Dig the top right off a mountain(Cizmar'2016.25).

Overall, this conversation highlights the importance of balancing economic development with environmental conservation. From an ecocritical standpoint, any project or activity must be evaluated in terms of its potential impact on the environment and the wider ecosystem. This requires careful consideration of the long-term environmental consequences of any economic activity and a commitment to protecting the natural world for future generations.

As Naess stated, we require societies and communities that find joy in the productive and harmonious elements of balance, rather than solely celebrating value-free expansion. These societies prioritize the significance of coexistence and connection with all living beings over exploiting or causing harm to them. (Naess,24)

EVERETT Aren't you? OK. So. Even if you don't set foot on the reservation itself, the project you're working on will have a direct impact on our land, our lifestyle, the lives of all the people in this valley—

ALICE That's a pretty big assumption—

EVERETT Is it—?

ALICE —considering that except for my team, no one knows the nature of the project I'm working on. Not even my daughter, so she couldn't have told you. So I wouldn't jump to any conclusions. Everett takes a moment.

EVERETT You're doing an environmental impact report. For a consulting firm hired by a big energy company. Wants to get into solar power—

ALICE Solar power. Sounds good(Cizmar.2016.55)

When undertaking any project, it is crucial to evaluate its potential ecological impacts. This assessment involves analyzing how the project may affect local ecosystems, biodiversity, and natural resources. Factors such as habitat destruction, pollution, and disruption of ecological processes need to be carefully considered. Additionally, the project contribution to climate change should be examined. It is important to recognize how the project could disrupt traditional lifestyles, cultural practices, and community cohesion. By conducting this analysis, we can identify and address any adverse effects, ensuring that the well-being of the local community and the integrity of the surrounding ecosystem are taken into account during the decision-making process.

Naess argues that the principle of "live and let live" implies the existence of a society that transcends class divisions and operates as a democracy, where discussions of justice encompass not only humans but also animals, plants, and landscapes. Central to this concept is recognizing the interconnectedness of everything and understanding that our individual egos are merely fragments within this greater whole. Although our egos possess limited power and influence, it is enough for us to unfold our potential, which extends far beyond the capabilities of our individual selves. By identifying with larger entities and embracing our role in the creation and preservation of the whole, we actively contribute to its existence. (Naess.173)

MARY The courts have ruled. Against us. The legislature stands idly by. We have lost the water battle.

SUSANNA Yes.

MARY Stay.

SUSANNA Mary.

MARY Of all days. Of all days, not today. Don't go today.

SUSANNA But when, Mary? I need to go.(Cizmar.2016.65)

In this statement, the speaker expresses disappointment and a sense of defeat due to unfavorable legal and legislative decisions regarding a water battle. This underscores the intricate relationship between humans and the environment and how decisions made by institutions and individuals can have significant impacts on the natural world. An ecocritical analysis would examine the broader ramifications of this loss, including the possible political impact on local ecosystems and the communities that depend on them for survival. It is essential to acknowledge the interconnectedness of human society and the natural world and strive towards finding solutions that satisfy both.

For Naess It is important for those in the ecological movement to engage in political activity, even if they prefer to live in and for nature. Many environmental jobs do not require political participation beyond voting. However, the influence of democratic institutions in policy-making is decreasing, with powerful pressure groups and multinational firms having greater power. Therefore, it is crucial to analyze power structures in environmental conflicts to understand the different stages of the conflict and the relative strengths of opponents. This type of analysis is often uninteresting to those engaged in conservation, so cooperation between conservationists, journalists, and those familiar with political ways and means is essential. Those in the conservation movement often focus on changing their own lifestyles through a decrease in private consumption rather than using political means, as they may not understand enough about how production and consumption are determined. (Naess'1989.130-131)

Cizmar in her play *The Chisera* proposed a solar power plant and it was a good idea called "renewable energy". "Cleaner air is produced, carbon emissions are reduced, nuclear waste is avoided, and natural resources are conserved and put to better use through the use of renewable energy sources like solar power. All this was too complicated for me emotionally, because I like not only wild rivers, rough rocks and the wonderful and exotic beauty of deserts and their creatures. I also love cities, places of meeting and networking, places of mixing, places that truly celebrate the incredible achievements of humanity" (Cizmar, 2016. p. 11)

Cizmar states a strong emotional connection to both the natural world and human civilization. She appreciates the untouched beauty of wild rivers, rough rocks, and exotic deserts, as well as the diverse creatures that inhabit them. Additionally, she values cities as hubs for human interaction, networking, and celebrating human achievements. Paula recognizes the importance of both natural environments and human-built spaces, exploring the relationship between literature, culture, and the environment. In this context, solar power plants, as a form of renewable energy, are viewed positively in terms of reducing the environmental impact of human activities.

Solar energy offers benefits such as reducing air pollution by providing clean energy alternatives that don't emit harmful substances like carbon dioxide. By decreasing reliance on carbon-based fuels, we can mitigate climate change and work towards sustainability. Solar energy also avoids the creation of long-term environmental risks associated with nuclear waste. Striking a balance between preserving natural beauty and fostering human progress is crucial. Sustainable development seeks to meet present needs without compromising future generations' ability to meet their own needs. Embracing renewable energy, such as solar power, enables us to reduce our ecological footprint, protect the environment, and still enjoy the benefits of modern civilization, including vibrant cities and human accomplishments. Ultimately, renewable energy aligns with ecocritical studies by promoting sustainable practices, offering cleaner air, reduced dependence on carbon fuels, and the preservation of natural resources. By embracing renewables, we can strive for a more harmonious balance between the natural world and human achievements.

According to Naess "The environmental crisis can be technically resolved". It is commonly assumed in influential circles of industrialized countries that the environmental crisis can be resolved purely through technical means. This assumption forms a fundamental belief within the shallow ecological movement. Opposing further economic growth in these industrialized states is considered unnecessary, and continued growth is often taken for granted. The belief is that advancements in technology will eventually reduce pollution to acceptable levels and prevent severe resource depletion.

ALICE. Alice the Destroyer. That's me.

LILY. If you were doing something cool for the planet like working on renewables, you'd tell me. You'd be bragging about it.

ALICE. Suppose it's classified. Suppose I can't give you details, due to proprietary issues, potential industrial espionage.

LILY. So A, you are working for a nasty corporation, just like I thought, and B, remember, I'm a kid. Who the hell am I going to tell? Oh wait, let me call China. (Cizmar.1989,26)

The world is rapidly transforming into a closely connected global community due to the growing demand for energy by people worldwide. However, the Earth's resources remain finite and unchangeable. The increasing need for energy and its associated benefits to fulfill societal and economic progress, well-being, and healthcare is on the rise. All societies require energy services to meet essential human needs like healthcare, illumination, cooking, comfortable living spaces, transportation, and communication, as well as to foster innovative processes. The main challenges faced by the energy sector in achieving a sustainable future are ensuring

a reliable energy supply and mitigating the environmental impact of energy production, which contributes to climate change future.

As Naess said technology can be utilized to address ecological issues, and that both individuals and groups have the ability to initiate change in their own lives and the broader society. It also acknowledges the interconnectedness of technology with other social institutions, implying that changes in technology can lead to changes in culture.

However, the evaluation of technological advancements in terms of their positive impact on the environment is subjective and dependent on the specific goals and values being pursued. This implies that it is difficult to make objective and culture-neutral statements about the degree of advancement in technology. (Naess,102).

ALICE. I don't work for oil companies.

EVERETT. Well, not anymore.

ALICE. I never—. Who told you what I'm working on?

EVERETT. We have people all over the place. Spies, I guess. Actually, people just talk, if you want to know the truth. And then there's Google. So we know what your project is. A two-square mile industrial solar installation. And we know where it is—

ALICE. So you must also know that solar energy is renewable, sustainable. Period. (Cizmar 56-57)

Certainly! Solar energy is considered a renewable source of energy as it utilizes sunlight to generate electricity or heat without depleting natural resources. Photovoltaic cells in solar panels directly convert sunlight into electricity, while solar thermal systems use sunlight to heat water or air for various purposes.

ALICE. It's green energy. With all your speeches about being stewards of the land—. Surely you support green energy—

EVERETT. Of course the tribe supports green energy. But this plant—it's. It isn't green. That's just a marketing tool. It's as dirty as they come.

ALICE. It's not dirty. Solar doesn't burn carbon— (Cizmar'2016.64

Solar power is a form of green energy that should be supported as to be stewards of the land, highlighting the desire for clean energy and sustainable ecology. Green energy technology refers to the use of renewable and sustainable sources of energy to generate power and meet our energy needs. They help reduce air pollution, mitigate climate change, and contribute to a cleaner and healthier environment.: Green energy sources are renewable, meaning they can be replenished naturally. Sunlight, wind, water, and heat from the earth are abundant and will not be depleted over time. In contrast, fossil fuels are finite resources that take millions of years to form and are being consumed at an unsustainable rate. Utilizing green energy technologies helps to reduce dependence on fossil fuel imports and volatile energy markets. Countries that

have ample renewable resources can harness their own energy potential, leading to greater energy independence and security. By harnessing these abundant resources, we can ensure a more sustainable and resilient energy system for future generations.

According to Naess energy consciousness refers to being aware of the finite nature of resources and taking joy in meeting our energy needs while being mindful of minimizing waste. It also involves caring about the less fortunate individuals for whom energy requirements pose a significant challenge. When we, who are not economically disadvantaged, live in harmonious connection with nature and actively contribute to harnessing energy from renewable sources, energy consciousness enhances our perception and appreciation of the Earth's abundance. (Naess.92-93)

ALICE. Who's destroying it?

EVERETT. Well. I could make the case that you are.

ALICE. I'm trying to do the exact opposite. If we're going to stop our dependence on oil or coal—. Solar's the right choice.

EVERETT. Yes. And a great idea. For someplace else. Not here. (Cizmar 64)

Carbon dioxide emissions have skyrocketed as fossil fuels have come to dominate global energy production. So Paula calls to the use of renewable technologies because it widely recognized as environmentally-friendly energy sources, and their efficient utilization results in reduced environmental impact and minimal generation of secondary waste. Moreover, these technologies are sustainable, aligning with both present and future economic and social requirements. The adoption of renewable energy technologies presents a remarkable opportunity for mitigating greenhouse gas emissions and combating global warming by replacing conventional energy sources.

Naess stated that energy consciousness entails being mindful of the consumption of limited resources, finding satisfaction in meeting energy needs, being concerned about wastage, and showing empathy for the underprivileged who are disproportionately affected by energy requirements. When those of us who are not impoverished live in harmony with nature and actively contribute to harnessing energy from natural sources, energy consciousness enriches our appreciation for the Earth's abundance.

In contemporary industrial society, we have easy access to large amounts of hot water without experiencing the thrill of immense wealth or occasional indulgence. This is true even for those who work towards conserving water and possess a comprehensive understanding, although somewhat abstract, of the crisis caused by careless misuse of this finite resource. (Naess.1989,92)

Conclusion:

The study concludes that every political option has an environmental component, and unfortunately, many of these decisions tend to be detrimental to the environment. Safeguarding nature is not solely the responsibility of local or regional entities it is a matter that requires national and international attention. The preservation of living creatures should be driven by their intrinsic value rather than for our own benefit. Additionally, all members of the ecological

movement actively participate in political endeavors. Our objective is to shield and preserve this planet from various forms of devastation, separate from the realm of politics.

Energy is a crucial element in our daily lives, supporting human development, economic growth, and productivity. Shifting towards renewable energy sources is an effective strategy for mitigating climate change and ensuring a sustainable future for future generations. It was proved that renewable energy sources have no net emissions throughout their lifecycle, which helps in curbing future greenhouse gas emissions. Nonetheless, various barriers such as cost, pricing, political environment, and market conditions impede the widespread adoption of renewables in developed, developing, and least developed countries. To overcome these barriers, global opportunities can be created through international cooperation, facilitating accessibility to renewable energy, promoting energy efficiency, clean energy technology, research, and investing in energy infrastructure. This approach would lower the cost of renewable energy, eliminate obstacles to energy efficiency and unlock new possibilities for climate change mitigation. The study highlighted the benefits of renewable energy sources, as well as climate change mitigation and reduced environmental and health impacts. However, several challenges undermine the sustainability of renewable energy, including market failures, lack of information, limited access to raw materials for future renewable resource deployment, and inefficient energy utilization by humans.

Various elements impact the advancement of renewable energy (RE), such as policy, economic factors, and technology. However, the implementation of effective policies is a crucial driver for RE development. Additionally, the promotion and widespread adoption of innovative technologies are significant contributors.

استخدام السياسة البيئية كطريقة فعالة، دراسة بيئية مسرحية باولا سيزمار (جاسيرا)

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ملخص البحث:

على مدى العقود الأخيرة، ظهرت البيئة كتهديد كبير للمجتمع الإنساني والأرض نفسها. استغلال الموارد الطبيعية بشكل غير مسيطر عليه وغير مناسب دفعنا الى الاقتراب الخطير من النقطة الحرجة. أصبحت الكوارث البيئية أكثر شيوعاً في جميع أنحاء العالم، وبيتنا على حافة الانهيار بسبب تدمير غابات المطر، واستنفاد احتياطيات الوقود الأحفوري، واختلال التوازن الطبيعي للفصول. يجب أن يعترف بالبيئة بأنها جزء أساسي من الخطاب السياسي. وقد ألقت الدراسات الماضية الضوء فقط على العلاقة المدمرة للإنسان مع الطبيعة. بالإضافة إلى ذلك، في الادب الماضي انعكست الآثار السلبية والمأساوية للأزمات البيئية على الإنسان على المستويات الشخصية والاجتماعية. ومع ذلك، لم يتم النظر في استقصاء الحلول المناسبة للكوارث البيئية وكذلك علاقة الإنسان بالطبيعة في هذا الوقت الحرج لم تؤخذ في نظر الاعتبار في الأدب الموجود. لذا، يهدف هذا البحث إلى دراسة تمثيل الطبيعة في زمن تغير المناخ ورفع وعي الإنسان تجاه البيئة. تم اختيار مسرحية باولا سيزمار جاسيرا لهذه الدراسة وتم اجراء الدراسة في اطار نظرية ارنو ناييس البيئه والمجتمع واسلوب الحياة. وتوصلت الدراسة إلى أن الكوارث البيئية هي نتيجة لسلوك الإنسان المركز على الذات، وبالتالي فأنها تلعب دوراً هاماً في إعادة تأهيل الأرض والإنسان في نفس الوقت.