



TOWARD A NEW RELATIONSHIP: AN ECO CRITICAL STUDY ON PAULA CIZMAR'S CHISERA

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Abstract: *Technological and industrial development is a widespread phenomenon that effect on the life of all creatures in our planet. Previous studies have done on development concentrated especially on the benefit of it. It addressed the advantages of technology on teaching, learning and lifestyle. Also it explore policy changes that have affected technology's role and how these changes have influenced the life of people . Man is considered the superior creature on earth so he believed that he has the right to exploit other resources. However no previous studies take this issue in consideration. Thus the present study aims to explore the earth exploitation in times of climate change. Moreover it aims for increasing human conscious towards mother earth. It examines the causes why American play right Paula Cizmar wrote her play Chisera. Arne Naess's Ecosophy T; unity and diversity of life concept is used to explain the human responsibility towards nature. The present study concludes that nature can be exploited and destroyed by man. In addition the present study contributes anew solutions for environmental crisis. More importantly it concludes that technology and industrial expansion have bad effect on nature but by increasing people knowledge and consciousness we can overcome these crisis .*

Key words: *Paula Cizmar, Chisera, Polution, Ecosophy T: unity and diversity of life.*

INTRODUCTION

Human is a part of nature, he lives and accesses the resources in the natural world sharing his life with living and non-living creatures of the earth. Human life and nature are so intertwined that it is impossible for people to live without being affected by it. So, they have no choice but to take both the good and bad things that nature gives them. Our reckless acts cause irreversible harm to nature. This is how the chain of an environment works, where everything is connected and, as a result, affects everything else. Ecosystem not only talks about the "harmony" between people and nature, but it also talks about how changes in the modern world are destroying nature, and how most of these changes are caused by people.

The bond between people and nature is also changed by how people create technology. But technology doesn't just change this relationship; it also changes people. Technology gives us new ways to do things and new skills that change us. At the same time, technology changes nature, as examples like global warming and pollution show. Not every change is a bad one. The many different ways people interact with nature tell a complex story with many different parts. The connection between people and technology is fascinating and very complicated. The tools that technology gives us are more than just tools; they can be used in many different ways. They can change how people interact with the natural world. For example, ships changed how far apart countries were. But there are different kinds of tools, such as languages, cars, and workplaces, that change people, nature, and the way they work together. Also, technology isn't just a bunch of separate tools; it's also technosystems that affect people. People and nature don't just interact through technology and technical tools; culture also plays a role.

Culture changes how people think about nature, which in turn changes the way people interact with nature. People may think of nature as a way to meet their wants or as a good thing in and of itself based on their culture, which changes how we use technology tools.

Leo Marx shows how machines changed the American idea of a rural life and how these changes affected the environment. In his 1964 book *The Machine and the Garden: Technology and the*



Pastoral Ideal in American Culture, Karl Marx uses the image of a machine in a garden to show how technology has suddenly and shockingly entered the world of nature. Marx says that a rural area that was mostly wild was turned into the site of the most efficient industrial machine in the world. The repeated picture of the machine suddenly appearing on the scenery shows how it has affected our writing (Marx .1964). Every year, people make more and more trash, but no one wants to live near trash heaps, so more people are reusing. Land is polluted by random drainage of rubbish domestic, mercantile , native and industrial. Some of the liquid trash is taken by the dirt, some goes into deep water, and the rest goes into nearby bodies of water. It is trash that ends up on the ground and causes pollution.

Few people are aware of the bad things that come with industrialization, especially the growing risks to their health. They don't care if more pollution makes people sick or causes accidents, or if they die in a big industrial accident. Industrialization is making the world a dangerous place for everyone. Workers are the ones who suffer the most from it. They have the dirtiest and most risky jobs and have to live in the dirtiest places close to where the factories are. The businesses are good for the town as a whole, but the lives of the poor workers, who are mostly forgotten, are hurt by them. People who work in mines often get "black lungs" from breathing in this dust. People who work in coal mines for a long time and are exposed to coal dust lose their ability to work hard and get sick, which can lead to cancer and death.

Laurence Coupear thinks that the risky things people do to the earth's natural environments (the plants, animals, and forests) are to blame for the destruction of the environment. But most people think that environmental awareness started in the 1960s. This is because Rachel Carson's book *Silent Spring* came out in 1962, which is seen as the beginning of modern ecology (Garrard.2004. 1). In *Silent Spring*, Carson did a good job of presenting toxic talk by saying, "Every human being is now exposed to dangerous chemicals from the moment of conception until death."

Human as the most intelligent creature on Earth need to respect and take care nature or environment because environment is there to fulfill our needs and our fellow creatures needs. It also gives us many benefits ,so that ,human need to protect it .

LITERATURE REVIEW

Ecocriticism is a theory that looks at the relationship between people and their surroundings. It focuses on place, nature, and the real world (Bressler.2011. 231). It also has to do with fairness in society and the economy. The first rule of ecology, according to Barry Commoner, is "Everything is connected to everything else"(248). Thus, Man and nature co-exist with each other but man consumes the resources from nature, which generates ecological damages for human life too. In this sense, human interference creates several problems producing the chemicals, pollution, mining, cutting trees, and destroying forestry so many diseases, temperature, climate degradation, unhealthy food, water, air and floods occur tragedies everywhere due to human intrusions. An Eco critical method looks at how a person interacts with nature to figure out how he or she feels about nature. This is because it supports the idea that nature is a literary theme that is everywhere in life.

Our existence ,lifestyle and development related mainly on the sun rays and earth . 'Nature is silent but not all the time', when human begins to damage nature, it loses the harmonious relationship with people. They create different technological institutions to develop and satisfy the needs of modern life . So, human thinks to get solutions from the critical conditions of ecological imbalances. this indicates, there is no significance in listening to its suffering from the human world, and it explains that nobody hears the voice of nature. Nature protects harmonious relationship with human but his intrusion frightens the atmosphere .

Garrard indicated that environmental problems are scientific problems . Development in science and technology led to the use of water as a dump for human rubbish . The development of civilization damaged the ecology but only through increased ecological consciousness can destruction be stopped (Garrard.2004.p.5).



In the late 1980s and the beginning of 1990s, Peter Barry the American writer, celebrated nature, life force and wilderness in his writings. So, ecocriticism has come about as a "reaction to man's anthropocentric attitude," which is the idea that humans are the most important thing on earth and have the right to rule over other living things (Barry 248.1995). So, ecocriticism seemed to change this human-centered way of thinking about nature and save the human ecosystem from destruction, since mother earth faces many environmental disasters every day. Ecocritics think that the current environmental disaster is caused by human culture and not by how the ecosystem works. Instead, they think it is caused by how the social system works and how people treat nature (Glotfelty & Fromm xxi.1996).

One of the main writers who talked about ecocriticism is Lawrence Buell, who in his essay "Literature and Ecology" talked about how ecocriticism is found in literature. Buell classified four parts of evaluating texts that talk about environmental consciousness, which are first, Human and nonhuman worlds integrating, second, human interest is not existed in everything else, third, texts show how human are countable numbers to environment and how actions can change and damage the eco-system, and fourth, how environment is a kind of process rather than a static condition. (Buell.2005)

In their works, Ralph Waldo Emerson and Henry David Thoreau also talked about how important nature is. In Emerson's book *Nature* (1936) talked about the effect of natural world upon his writings. The mystical unity of nature that Emerson talked about in his book encouraged his readers to enjoy the relationship between the environment and literature. Part of ecocriticism is romanticism, which talked about the troubled environmental times. At the same period a deep ecology movement appeared by Norwegian philosopher Arne Naess which highlighted the idea that human are an important part of nature (Naess,95.1978)

The term ecology means that it is a scientific study deals with the relationship of air, land, water and animal and on the other hand ecocriticism deals with human as main component of environment and studies his relationship with nature. Ecocriticism is an intentional approach, it in many ways draws attention on itself by existing literary theories, so all new theories that contain ecocriticism differs from each other in their dealing with social sphere but still ecocriticism is an ecosphere.

Ecocriticism is the same thing as both American nature writing and British Romantic literature, both of which became very famous in eco-literature around the world. Many English writers worked on showing readers the right ways to a happy life near nature. The books talked about how people and nature are connected and how they affect each other. This is the basic idea behind eco-literature. The main message behind these writings is that nature is something beautiful not something destructive. As a result of what we've talked about so far, we've found that people can learn how to act in a way that doesn't add to the environmental problem.

Yet examining the selected text in the light of ecocriticism theory is not done by other researchers.

DISCUSSION

The ecosystems in which we intervene are generally in a certain state of equilibrium where there are reasons to believe that they are more beneficial to humanity than disturbances and the resulting far reaching and unpredictable changes. In general, the original state cannot be restored after the intervention led to serious and undesirable consequences.

The human race is the first species on Earth to have the intellectual ability to consciously reduce its population and live in constant dynamic balance with other life forms. Humans can perceive and care about the diversity around them. Our biological heritage allows us to appreciate this complex living diversity. This ability to cheer up can be developed further, allowing for more creative interaction with one's surroundings.

World culture of primarily industrial technical nature is now encroaching on all corners of the globe, desecrating the living conditions of future generations as responsible members of this culture, are slowly but steadily beginning to wonder if we truly accept this unique, ominous role that we have previously chosen.



Paula Cizmar is one of the foremost American playwrights on environmental issues, combining poetry and politics into her work. Paula takes care of the style that tells stories in culture. In her play *Chisera* talks about climate change in which she proposes some solutions to solve the environmental crises. She discussed environmental disasters through her characters. Her play is considered a starting point. Somehow she wanted there to be a story that tells her play from her current point of view. She focused on a figure whose deeds are like a mirror of the past, and a figure who breaks time and space rules everywhere in the American West. "I found that, in the present, we can take advantage of the people of the past - from whom we took something of value - so that we can figure out how not to repeat these mistakes in the future". She stated;

LILY: You're gouging holes all over the rocks; it's gonna look like Swiss cheese. Probably contaminating the water and—

ALICE: You're not stupid. I've explained the science to you.

LILY: This place is very unattractive. There are only dust clouds and small areas of dead plants.

ALICE: You have to look closer in the desert. Nothing is obvious.

LILY: Makes my skin hurt.

ALICE: I know it's a change (Cizmar, pp. 13:14.2016)

Nowadays, there are serious environmental disasters that threaten our environment because of the human actions that threaten the environmental existence. Some scientific solutions have been found to maintain environmental security, but scientists can not face the global environmental crisis by using science and technology alone.

According to Naess we are living in a calamitous track and the study of ecosystems raise our conscious towards global disasters. He explained that if the large number of people change their behaviour in the trend of environmental responsibility, the life of other creatures could flourish (Naess 27-31.1978)

Cizmar states that " *This fragile land needs its water. And you won't be satisfied until this valley is nothing but salt and soda ash*" (Cizmar, p. 84

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. That's what Paula wants to show it. She wants all people around the world to know their dangerous affects on the environment. This appears when Alice discusses with Lily about the pollution and human deeds. (Faber .2013) This suggestion can be supposed by Naess when he said that we should not treat nature as something hostile but 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.

Paula proposed to lower the pollution in the air. She said

ALICE: The fact is we've got to lower our carbon footp—

LILY'S VOICE

Alice!

EVERETT

And trading that for a whole pack of other problems—habitat Destruction, fire hazards, industrial acid_

Humans' deeds cause many problems that are considered dangerous on the environment. The most dangerous problem is pollution. Pollution is the oldest and most well-addressed topic of environmental and political concern in developed countries. However, there is still widespread misunderstanding about what it takes to combat pollution effectively. There is a natural tendency to try to eliminate pollution where it is visible and politically dangerous. Furthermore, pollution is less politically dangerous in areas with low population density or low energy consumption. As a result, it was politically prudent to locate polluting industries in developing countries.

On the other hand, the pioneers of deep ecology object to this concept and call for the preservation of nature in its original form without human interference in it because nature has the right to survive. As Naess said all living things on the planet have intrinsic value and no one is more important than the other. This aspect offers equal rights to all living things because they can



maintain balance in the ecosystem. Eco-criticism supports this aspect of environmental awareness that can help to remove the human sense of ego. Some critics say that the current environmental problem is a result of the way people live. It does not depend on how well the environment works, but depends on the moral system of humans; and how they behave with nature to preserve it. Eco-criticism embraces this awareness among humans (Carter, 21.2007).

However, some of the pioneers of eco-criticism assume that the idea of human beings are superior to all parts of the world comes from the 'Anthropocene', which puts humans at the forefront of beings. But being the controlled side, it doesn't mean that they can destroy the environment.

"How to build something that makes someone or something grow without harming others at the same time?" (Paula, 2016).

The play suggests some solutions to build dams and to prevent river's flooding and inspecting endangered fish spawning lands. For Paula, changing a small part of the environment damages other parts. Paula proposed to use a solar power and it was a good idea called "renewable energy." With renewable energy such as solar energy, it provides cleaner air, less reliance on burning carbon; avoids nuclear waste, and can harness renewable natural resources and shift to the environment.

"Dig a bit at an ancient site and whole underground civilizations are revealed. Start off with one idea, peer under a rock, and discover a whole new perspective that challenges what you thought was right in the first place" (Cizmar, 2016, p.4)

What Paula intended is that depth only refers to the distance one looks for the source of the problem, refusing to ignore troubling evidence that may reveal the unfathomable scope of the danger. Never limit the scope of a problem just to make an easier solution acceptable. This will have no effect on the core. Not only should we consider our species, but also the life of the Earth itself. The planet is more fundamental than our own single species in isolation. Paula wants to say that we must united together in order to save our earth from destruction. She believes in renewable energy and she is opposed to the wasting of resources.

According to Naess man is the first species on land who can live in harmonious with other beings of life. Man can recognize the variety of their surroundings. When we think in evaluative way we realize that we need kinds of societies who understand that being together with other creatures is more important than exploiting or murder them (Naess p.23-24. 1989)

CONCLUSION

Our planet is suffering from a complex environmental crisis. Humans by nature believe that they are superior to other life forms that live around it. Man must change his destructive impulses. In the eyes of humans, the destruction of nature contributes to the increase of wealth .For this reason Cizmar wants all people around the world to know their dangerous affects on the environment . People only have one place to live, and our acts that hurt the earth are bringing us close to the end of the world. 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 . Somehow she wanted us to do not repeat these mistakes in the future.

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