

An Ecocriticism on Anthropocentrism in Dune (2021)

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Abstract: This research aims to find the impact of human activity and interaction with their surrounding nature as well as to illustrate how anthropocentrism is portrayed in the Dune movie. This research applied descriptive qualitative method, while the data collected by observing the scene and dialogue that contains ecocriticism and anthropocentrism in the movie Dune. This research applies the theory of Greg Garrard and Cheryll Glotfelty for ecocriticism. This research also applies the theory of Bryan Norton for anthropocentrism types and its impact. Based on the result of selected data, the types of anthropocentrism depicted in the movie are 12 strong anthropocentrism and 5 weak anthropocentrism. As for the impact of anthropocentrism found in the movie are 5 anthropocentrism impact. All of the anthropocentrism types depicted in the movie are basically an implementation of human thought which considers human to be the center of the universe and justifies all action to achieve what one's desired. Based on the data, strong anthropocentrism tends to exploit nature, dominate nature, and oppress other living creature for human interest. Weak anthropocentrism tends to preserve nature due to human's dependency with nature. Anthropocentrism caused the impact on environment and living creature including human.

Keywords: ecocriticism, anthropocentrism, activity impact, human interaction, environment.

INTRODUCTION

Dune (2021) is a Science Fiction movie directed by Denis Villeneuve. This is the first installment in a two-part adaptation of Frank Herbert's 1965 novel series with same name. It was released in cinema and streaming platform in 2021. This movie was widely praised as it won six awards at the 94th Academy Awards and nominated for Best Picture. The movie depicts ecological as well as anthropological issue. The essential real-world foundation of Dune fictional universe is environmental science. Although, in the surface, *Dune* might look like an interstellar politics opera, but the message about the environment is implied clearly.

The Dune universe is a large ecosystem where everything is interconnected. It is also filled with allegory, encouraging audience to draw comparisons with the environmental problems in real life. In terms of environmental issue, *Dune* is not only highly metaphoric, but also highly predictive. *Dune* is a story about Paul Atreides, a young man born into

tremendous destiny beyond his comprehension, must travel to the universe's most hazardous planet in order to secure the future of his family and people. This artwork portrays the most valuable resource on universe is in exclusive supply, and the conflict erupts as evil forces surge to fight over it.

Based on the explanation above, the researchers use the theory of Garrard through an ecocritical approach. According to Garrard (2014), strong association that ecocriticism has with ecology research sets it apart from other modern literary and cultural systems. Even though ecocriticism lacks the qualifications to participate in discussions regarding ecological issues, they still need to cross disciplinary barriers and go as far as they can in gaining their own "ecological literacy." The idea that literature and other forms of cultural expressions represent and interact with the natural environment is known as green theory, an ecocriticism hypothesis. On his book, Greg Garrard gave succinct explanations of a few significant environmental concerns that the modern world faces.

Ecocriticism itself is an approach that examines the relationship between literary works and their surrounding material environment and encompasses a wide range of issues and problems (Deka & Sarmah, 2020). The goal of ecocriticism is to establish a connection between the nature of the physical world and literary works. It requires a critical examination of the "human" in relation of ecological or environmental concerns (Garrard, 2004). Ecocriticism looks for points of agreement between humans and non-humans to demonstrate how they can survive in a variety of contexts, given that environmental challenges are now integral to human very own existence. Eco-criticism cannot be defined merely as a study or writing that represents nature alone. According to Mishra (2016), it is more than that. It focuses more on nature than on humans, and on how humans are an integral part of nature.

Traditional literary techniques and ecological viewpoints are combined in ecocriticism. It refers to a piece of art where the landscape which consist of inanimate things like rocks, trees, plants, and soil behaves as the main characters, as in the interactions between a character and their environment or between an author and their setting (Garrard, 2004). In conclusions, ecocriticism is a literary field that examines the environment as its central theme and does so by analyzing how the text portrays it. one of the main subjects of this study will be the interaction between humans and the natural world. Ecocriticism studies how humans impact nature and how nature shapes human civilization.

According to the 2023 Forest Declaration Assessment, the globe has lost more than 16 million acres of forest in 2022, an area larger than West Virginia. The industrial revolution has pushed mankind ability to extract and process natural resource much further compared to the preindustrial era. In that case, certain individual or group of people really dig this game-changing era as an opportunity to deepening their pocket. As an impact, exploitation of natural resource resulted in the damage of mother nature as severe strain of symptoms started to come up while perpetrator only care about the profit and benefit of themselves. Thus, one of the most prominent factors of ecological deprivation is anthropocentrism.

The dominance of human over natural ecosystem is referred to as anthropocentrism (Baldwin, 2023). Etymologically, the term "anthropocentrism" derives from the Greek words *Anthropos*, meaning "human," and *kentron*, meaning "center." It is a universal perspective or meta-narrative that holds that the interests of humans, as the most important living beings, are the center of everything in the universe (Kopnina, 2020). This ideology has been viewed to the relationship between humankind with surrounding nature and its impact on climate. A violence and brutality towards other human beings also regarded as anthropocentrism. Some people view their surrounding nature is existed to fulfil their

necessity and they have no regard on the effect of exploiting and harming other living things habitat. Land clearing for agricultural needs that destroy the forest that already exist for hundreds of thousands of years is one of the examples. It led to the loss of endemic animal habitat and threatens the existence of ecosystem in that forest. In addition, several forests are home to various indigenous people who already reside in that forest for generations. This can create dispute between those two sides and bear a bigger anthropological problem.

Meanwhile, Norton (1984) distinguish anthropocentrism into two category, strong anthropocentrism and weak anthropocentrism. Norton's distinction is important because it provides a foundation for creating environmentally viable strategies that are anthropocentric while still being strong ethically, addressing the requirements of both people and the environment.

According to Norton (1984), if a value theory explains a value it upholds by making reference to the satisfactions of felt preferences of individual human beings, then that theory is strongly anthropocentric. Any human need or want is considered as a felt preference by those who has anthropocentric view. To satisfy all of these wants, however, will hurt the environment. The need for more and more consumer products will encourage production, which will then contaminate the air and water and produce hazardous waste. Not only does strong anthropocentrism prevent us from holding those responsible for environmental degradation and exploitation of nature accountable, it also appears to condone their actions as long as they satisfy the deeply held desires of a large number of people. The fact that strong anthropocentrism falls short as an environmental morality seems to be sufficiently obvious by now.

Something with strong anthropocentrism has values shifted to reflect human desires. Because the preference for sense is the fundamental value of strong anthropocentrism, someone with a strong anthropocentric cannot stop the preference that threatens nature (Norton, 1984). Some environmental issues, such the degradation of natural habitats or the exploitation of animals, are caused by strong anthropocentrism. The repercussion of strong anthropocentrism could lead to generational destruction of the environment. This strong view of human centeredness is utilized as a justification to exploit nature's precious resource just for the benefit of some group of people. Sustainability cannot co-exist with strongly anthropocentric view. Rather, this view only promotes short-term focus with direct benefit only to human. Not only that, biodiversity is also threatened by strong anthropocentrism. Hence, the whole biosphere or ecosystem could be affected and damaged.

Strong anthropocentrism, as defined above, regards the subjective preferences of the individual human as the ultimate arbiter of worth. An exploitative exploitation of nature is inevitable if humans have a very consumptive value system and their interests are only perceived as felt preferences. There is no way to hold people accountable for their actions when they use nature only as a source of raw materials to be mined and turned into goods that satisfy human needs since there is no check on their felt preferences in a strongly anthropocentric value system. The majority of academics who write about environmental ethics and animal liberation, or who are at least attempting to find a consensus on environmental ethics, reject this point of view.

On the other hand, weak anthropocentrism discovered the values that were taken into from personal inclination. The determination of rational or irrational desires from the perspective of the logical universe. Weak anthropocentrism establishes the inclination before taking the sensible world into account. They safeguarded the environment because a few factors, such business ventures and meeting human needs. This moral describes how to carry out necessary actions such as reducing, reusing, recycling, and protecting animals, and

get rid of pollution, etc. Weak anthropocentrism essentially continues to take into account the world's ecological system, including other living beings or species. From this perspective, the exploitation of nature differs from strong anthropocentrism because it considers environmental proportionality; thus, it is hoped that it will not cause excessive damage to nature, thereby ensuring sustainability for future generations (Wojakowski & Butman 2025). Furthermore, according to Burchett (2014), the existence of weak anthropocentrism may also indicate a perspective that anthropocentrism cannot be entirely blamed or discarded—especially when certain aspects of it still acknowledge and consider living beings other than humans.

Research by Ballardini and Casi (2020) explains that weak anthropocentrism can serve as a potential solution to the problem of environmental degradation in the contemporary era. For them, strong anthropocentrism can be categorized as having failed to address environmental degradation. This failure stems from the aspect of legal subjectivity, which is believed to exist only in humans. Therefore, they propose the ideology of weak anthropocentrism, which recognizes the intrinsic values of nature, thereby asserting that everything in nature possesses legal subjectivity just like humans.

Weak anthropocentrism acknowledges that felt preferences might be considered to be either reasonable or not (i.e., incompatible with a rational worldview). Therefore, a foundation for criticizing value systems that are based only on the exploitation of nature is provided by weak anthropocentrism. By doing this, Bryan Norton (1984) suggesting that punishments should be made available to social resources that environmentalists find extremely important. First, environmental ethicists might argue for principles of human behaviour that promote harmony with nature, to the extent that they can establish a case for a worldview that highlights the close relationship between the human species and other living species. Then, one might use these concepts as a basis to critique preferences that merely take benefit from nature.

Therefore, weak anthropocentrism in this sense also values the human experiences that serve as the foundation for the construction of values. Weak anthropocentrism allows for the value of experiences with natural objects and undisturbed places in the formation of human values, as it values not only felt preferences but also the process of value formation represented in the criticism and replacement of felt preferences with more rational ones. Nature assumes significance as a teacher of human values to the extent that environmentalists are able to demonstrate how values are shaped and informed by interactions with it. Nature can now be considered as a significant source of inspiration for the development of values rather than just a way of satisfying strict and frequently consumptive values.

Bryan Norton (1984) argues that there is a framework for creating compelling reasons for environmental protection that falls within the bounds of weak anthropocentrism as it is defined here. Moreover, these justifications have little resemblance to the extractive and exploitative ones typically linked to strong anthropocentrism. Furthermore, they are not only theoretically different from extremely anthropocentric reasoning. Applying weakly anthropocentric reasoning to last man situations demonstrates how it can influence behaviour. Assume that people decide to live in ideal harmony with nature for philosophical or theological reasons. Additionally, that this ideal is highly valued and that anyone who disrupt it by exterminating another species (by contaminating the air, water, etc.) would face severe consequences.

However, neither the prohibition suggested by such an ideal nor its attribution of inherent value to nonhuman natural objects must be supported by non-anthropocentric reasoning. Instead, they can be defended as tools of the ideal of natural harmony. In turn,

such a concept can be supported by religious arguments that relate to the spiritual growth of humans or by arguments that it is a reasonable element of a worldview that is defensible in the context of rationality.

The inherent values of things, living things, and ecological system are avoided by weak anthropocentrism viewpoints (Norton, 1984). They argued that some values in nature can be explained by intrinsic values of humans. Because only humans possess logical brains, all values originate from people. Thus, non-anthropocentrism that is radical and conflicting with common sense is less appealing to the general public than weak anthropocentrism. As far as deep ecology is concerned, weak anthropocentrism will not have the same beneficial effects. People will always try to preserve the environment in which they live, even when non-anthropocentric perspectives serve different objectives.

To sum up, the idea that only people have inherent value is known as anthropocentrism. This indicates a strong anthropocentrism in that non-human entities can only have worth in connection to human goals, whereas other living things can derive their values from some sort of relationship with people. Weak anthropocentrism, on the other hand, acknowledges the inherent worth of other species.

RESEARCH METHOD

This study proposed a criticism on the anthropocentrism in *Dune* (2021) by using ecocriticism approach. This research uses qualitative method since this research aims to examine and describe the anthropocentrism in the movie. As Taylor and Bogdan (1982, as cited in Nugrahani, 2014) assert, qualitative research is methodology that generates descriptive data through observed behavior and spoken or written statements from individuals. In this research, the descriptive data is generated through observed scenes and dialogues shown in the movie that represent anthropocentrism values.

According to Moleong (2001, as cited in Sidiq, 2019), there are three ways to gather information, they are methods of documenting, interviewing, and observation. For this research, documentation method is used. The researchers collected certain scenes and dialogues that represent anthropocentrism through screen capturing and note typing. The gathered data are then further analyzed using ecocriticism point of view regarding the anthropocentrism values shown in *Dune* (2021).

RESULTS AND DISCUSSION

By using Norton's concept of anthropocentrism, both weak and strong anthropocentrism are found in *Dune* (2021) which can be further explained below:

Strong anthropocentrism

According to Garrard (2004), any position, viewpoint, or idea that considers humans to be the center or standard is referred to as anthropocentrism. Additionally, Norton (1984) said that the preference for sense is the fundamental value of strong anthropocentrism, someone with a strong anthropocentric cannot stop the preference that threatens nature. In this context, strong anthropocentrism values are found in the *Dune* movie through the following data:



Figure 1. The Arrival of Harkonnen's Spice Miners

Chani : *“my planet Arrakis is so beautiful when the sun is low. Rolling over the sands, you can see spice in the air. At night fall the spice harvester land, the outsiders race against time to avoid the heat of the day. **They ravaged our lands** in front of our eyes. Their cruelty to my people is all I’ve known.”*

The Figure 1 above (*Dune*, 2021, 00:01:24) showed an arrival of Spice Harvester in Arrakis. Arrakis is portrayed as a bleak and gloomy planet. As one of the Fremen, Chani observes the harvester descend through the hanging clouds of Arrakis. Fremen is the indigenous group who inhabit the planet Arrakis and serves to safeguard their home planet. A harvester is the vehicle used to extract the spice, the most precious resources to the known universe of *Dune*. This harvester is operated by Harkonnen, one of the significant houses in the movie. As result of spice mining for years or even decades, the Harkonnen became super wealthy thanks to the exploitation of spice

The indigenous people of Arrakis, Fremen, been fighting against Harkonnen exploitative behavior towards the planet. Harkonnen is well known for their brutality towards Fremen people. But they also known for harassing the nature in the planet Arrakis for decades. In a result, this planet facing a natural degradation over the years and they do not care a bit about the repercussion of their exploitative towards the nature. They only care one thing, and it is income. Not only the nature that impacted the most, the Fremen and also other biological creature in the planet Arrakis is impacted.

As we can see on the monologue from the movie above, one of the Fremen, Chani, said that *“they ravaged our lands”*. It is implied from that monologue that the Harkonnen destroys the land of the Fremen, both naturally and socially. The planet condition is already harsh in this planet and the Harkonnen made it several times worse by exploiting the *spice*.

Just like other natural exploitations on Earth, the *spice* exploitation done by Harkonnen is a profit-oriented action as can be seen in the picture and dialog below:



Figure 2. Rabban Inspecting the Spice Miners

Chani : *“These outsiders, the Harkonnens, came long before I was born. By controlling spice production, they became obscenely rich, richer than emperor himself.”*

Figure 2 (Villeneuve, 2021, 00:02.00) depicts one of the high-rank Harkonnen, named Glossu Rabban, observing the spice vehicle used to exploit the resource in Arrakis. Rabban is the cousin of Harkonnen leader, Baron Vladimir Harkonnen, who is assigned to look after Harkonnen spice production in Arrakis. He is responsible for the outgoing production and shipment of the spice to the whole universe. Glossu Rabban is a savage and mischievous individual just like his cousin Vladimir Harkonnen.

Figure 2 portrays the massive scale of spice production operated by Harkonnen. More than dozens of spice miners are taken to the mining spot throughout the Arrakis. Couple dozens of silos are also visible in the horizon and utilized as the storage of the spice before shipment to the entire known galaxies. From the figure 2 above, the dire condition of Arrakis' is explicitly illustrated. Life is already troublesome for the indigenous community and some other entity due to the planet's state of condition. This depiction of anthropocentric practice resonates with how human-centered view portrayed in *Dune* movie. The discovery of spice in Arrakis marks the start of anthropocentric practice mainly on its strong form due to the exploitation of spice. The severity of anthropocentric practice done by the Harkonnen makes it qualify for strong anthropocentrism.

Anthropocentrism, mainly the strong form, shares the same view or intersects with a cornucopian view. This view believes that the resources in the planet Earth are unlimited and would never deplete. As long as human civilization keeps on making a breakthrough in science and technology, depleted natural resource is only a myth. From this point of view, the exploitation of spices in Arrakis is escalated by the empire's annexation as can be seen in the figure 3 below:



Figure 3. Harkonnens Legion Lining Up to Enter the Spaceship

The figure 3 above highlight another case of strong anthropocentrism. The emporium of the *Dune* universe gave a decree towards the Harkonnen to take over the planet *Arrakis*. Those who rule over *Arrakis* has the right and claim the ownership of the spice production. Further emphasize the human centered view depiction in this movie. The figure above depict on how the massive legion is used by the Harkonnen as the protector of the spice to keep its production going. All equipped with high-tech combat suit and weapon in order to keep the Fremen as well as other noble house away from the spice and disrupt its production. The sense of ownership is also shown from the scene and dialogs below:

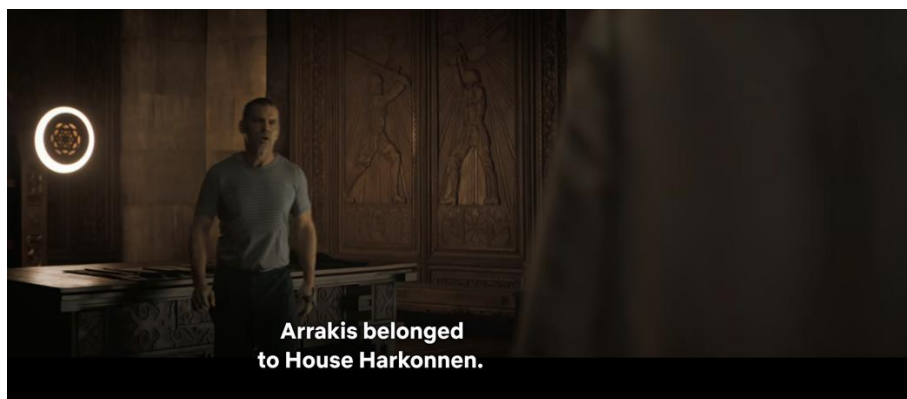


Figure 4. Gurney Halleck and Paul Atreides Discussing Harkonnen

Paul : “Will it be that bad?”

Gurney : “You don’t get it, do you? You don’t understand the grave nature of what’s happening to us. For 80 years, **Arrakis belonged to House Harkonnen**, 80 years of owning the spice fields. **Can you imagine the wealth?** Your eyes I need to see it in your eyes. You never met Harkonnens before, I have. They’re not human, they’re brutal!”

The figure 4.6 above (Villeneuve, 2021, 00:18:50) depict Gurney Halleck, one of the best House Atreides warriors, train Paul Atreides and prepare him in facing the threat from the Harkonnen. Gurney had faced the Harkonnen in the past and his impression towards them is displeasing. As Gurney Halleck said above, Harkonnen owns the spice field in the planet Arrakis for over 80 years, 8 decades of natural exploitation and 8 decades of Fremen suffering. Furthermore, Harkonnen is the only spice producer in the *Dune* universe which propel their amount of wealth even more. To put things into perspective, the wealth owned by Harkonnen exceed the amount of wealth the emperor owned. Ironically, the Emperor allowed this to happen despite all the atrocious and mischievous things done by the Harkonnen. Every natural degradation and social problem caused by the Harkonnen were preventable by the emperor, making the Emperor no better than the Harkonnen. This also means they share the same anthropocentric view, because both tried to control nature by harnessing its resource for their own interest and benefit with little to no regard of being affectionate towards the natural world and the ecosystem.

Unlike Harkonnen, another party, House Atreides, is represented being friendlier. This can be further explained by the figure and dialogs below:



Figure 5. *The Herald of Change Reads the Decree*

- Duke Leto : *"How much will it cost them, travelling all this way for this formality?"*
- Thufir Hawat : *"Three guild navigators, a total of 1.46 million, 62 solaris, round trip."*
- Herald of the Change : *"I stand before you as the Herald of the Change. We are witnessed by members of Imperial Court, representatives of the Spacing Guild and a sister of the Bene Gesserit. The emperor has spoken. House Atreides shall immediately take control of Arrakis and serve as its steward. Do you accept?"*
- Duke Leto : *"We are House Atreides. There is no call we do not answer, there is no faith we betray. The Emperor asks us to bring peace to Arrakis. House Atreides accepts."*

By the event of taking over Arrakis from the Harkonnen to Atreides, this once again emphasize the depiction of humankind dominion upon the environmental world. Atreides' approach towards the spice planet is slightly different compared to the previous ruler. The Atreides seeks to making an alliance with the Arrakis' indigenous, Fremen. Under the rule of Duke Leto, the Atreides is commonly known for its compassion. Duke Leto wants to show the Fremen that they are different than Harkonnen. The Atreides still aware of the importance of making a good relationship not only with the Fremen people, but also with

the environment to some certain extent. They see the potential value in Fremen and make them the strategic partner to resist the Harkonnen. However, if we investigate deeper from the perspective of anthropocentrism. The true intention of making an alliance with Fremen is merely political. This is at least what Duke Leto of Atreides planned from the beginning. In addition, Duke Leto does not mention his intention to stop spice exploitation. But rather looking to keep its production running.

Another representation of strong anthropocentrism can also be seen from the dialogs below:



Figure 6

Duke Leto Atreides and Paul Atreides Discuss Arrakis' Potentials

- Duke Leto Atreides : *"I need you by my side. When we get to Arrakis we'll face enormous danger."*
- Paul Atreides : *"What danger? The Fremen? The Desert?"*
- Duke Leto Atreides : *"Political danger. The Great Houses look to us for leadership, and this threatens the Emperor. By taking the Arrakis from the Harkonnens by making it ours, he sets the stage for a war, which would weaken both houses. But if we hold firm and tap the true power of Arrakis, we could be stronger than ever."*
- Paul Atreides : *"What does that mean? Mining spice? Keeping the Fremen in their place? we'd be no better than Harkonnens."*

The conspiracy above implicates the anthropocentrism due to the human desire for the status and power. They see the universe and the natural world as a whole as something to control. All the political drama that happens in *Dune* universe mainly caused by the desire to harness the potential and resource of each planet under the control. Duke Leto's statement regarding the power of Arrakis for their potential power growth is something anthropocentric. He only values the spice planet due to its benefit for his own House or human in general. Whereas it would be better to recognize the importance of valuing nature's intrinsic value and caring for nature with ecocentric approach. Thus, ecocriticism

significantly opposes this notion of valuing the nature based on its potential benefit for the humankind and rather choose to loving the nature for what it is.

This profit-based view of nature can also be seen as political move as it is shown from the dialogs and scene below:

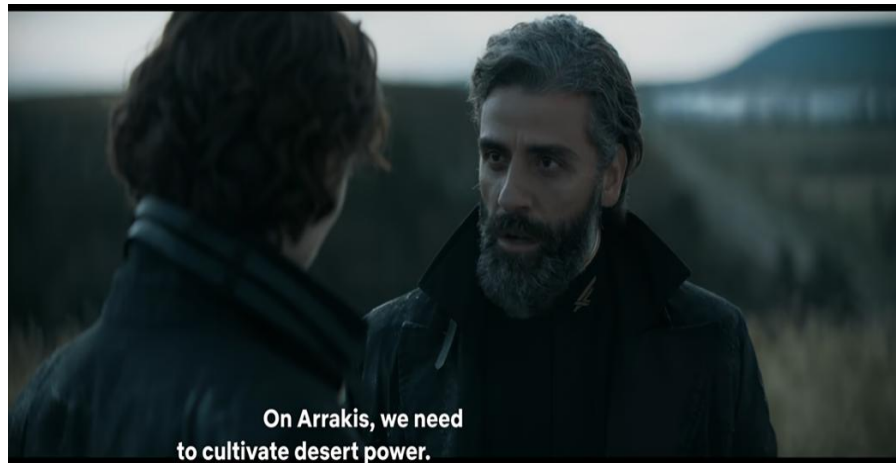


Figure 7. *Duke Leto emphasizes the Arrakis' power*

Duke Leto Atreides : *“Here on Caladan, we’ve ruled by air power and sea power, **on Arrakis, we need to cultivate desert power.** I want you sitting in on my Council. Learn what I do.”*

Paul Atreides : *“What if I’m not dad?”*

Duke Leto Atreides : *“Not what?”*

Paul Atreides : *“The future of House of Atreides.”*

According to the context above, one of the Duke Leto’s goals after the decree is to cultivate the desert power. Which means he wants to control the spice mélange production like what the Harkonnens did before him. He seeks to make a fortune out of the spice production and grow the Atreides’ influence in the known universe. This is once again one of the implications of strong anthropocentrism done by the Atreides specifically Duke Leto Atreides. He has the intention to defeat the Harkonnen in their own political game. By harnessing the natural resource and monopoly the spice production to make his House stronger than ever. The exploitation of the spice for the sake of his House is obviously ethically wrong from the ecocriticism perspective.

Aside from the spices exploitation, another anthropocentric view can also be seen from the scenes and dialogs below:



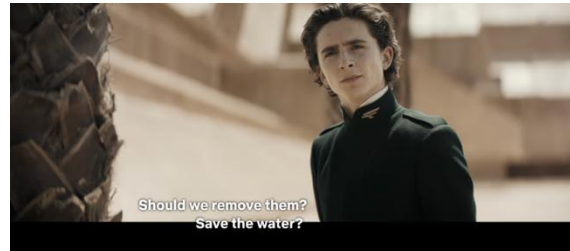


Figure 8. *Paul Atreides Question the Fremen for Watering the Tree*

- Paul Atreides : *"I didn't know date palm could even be found out here."*
Residency gardeners : *"Oh, these aren't indigenous. They can't survive without me. Each one of these drinks every day the equivalent of five men. Twenty palm trees. A hundred lives"*
Paul Atreides : *"**Should we remove them? Save the water?**"*
Residency gardener : *"No, no, no. these are sacred. Old dreams."*

The figure 8 above (Villeneuve, 2021, 00:44:18), illustrate the strong anthropocentrism implication from the main character of the movie, *Paul Atreides*. The planet Arrakis is a desert planet where water is hardly found in every corner of the planet. The inhabitant of the planet has to adapt to the harsh condition of Arrakis. But it does not mean there is no water at all. The planet inhabitants preserve every drop of the water in a well or water reservation spread across the Arrakis. From his anthropocentric view, Paul Atreides suggest that the palm tree should be removed to preserve the water need by the inhabitants and specifically humankind. Paul Atreides failed to see and recognize the inherent value from non-human being. He views humankind as an outsider of the nature that must be prioritize. With this perspective, human would justify their action against the environment and non-human being. They claim human has the right of control over every resource found and capitalize it. Anthropocentrism would see other living being as an obstacle of achieving human's desire like water to consume and also precious resource to exploit. Anthropocentrism perspective in this instance prioritizes the human needs of water despite the fact that plants also need water to survive. In the context of the *Dune* movie, Paul action as depicted in the figure 8 is one of the many anthropocentric repercussions done by some of the movie characters. Ecocriticism would oppose this very idea of removing the plants to prioritize the humankind. As explained in chapter II, this very own view means the human position the nature merely as the hindrance for the human basic need. Ecocriticism suggests and advocate that every being on the planet deserve an equal water distribution to consume. Because in the end, it's all part of the nature.

Weak Anthropocentrism

weak anthropocentrism recognizes the intrinsic value of the nature and their positive roles for human. It does not only see the economical factor but also spiritual, visual, and cultural value of a nature. They believe the nature well-being would have a positive consequence for human. The likelihood of human relies on the environment itself. They advocate the nature preservation for the prosperity of both as can be seen in the scene and dialogs below:



Figure 9. *Paul Atreides Promises to Change Arrakis Fate*

Paul Atreides : *“The Fremmen speak of the Lisan al-Gaib.*

Lady Jessica : *“Careful.”*

Paul Atreides : *“The voice of from the Outer World who will lead them to paradise.”*

Dr. Liet Kynes: *“Superstition.”*

Paul Atreides : *“I know you loved a Fremmen warrior and lost him in the battle. I know you walk into two worlds and are known by many names. I’ve seen your dream. As Emperor, Dr, Kynes, I could make a paradise of Arrakis with a wave of my hand.”*

The figure 9 above (Villeneuve, 2021, 01:48:00), portrayed Paul Atreides eagerness to assist and lead Fremmen towards the better future of Arrakis. The story about Paul Atreides as the Messiah is a clear indication of weak anthropocentrism through theology. This very idea of Messianic figure with super being abilities is an intriguing plot to be examined. This datum provides a brief comprehension about how Paul Atreides is proclaimed to be the *Lisan Al-Ghaib*. Eventually, Paul Atrades pledged his commitment to make paradise of Arrakis. It implicates his ambition to alter the natural ecosphere of the planet. But it is not merely a physical change but also a mental relieves by freeing Fremmen from colonialization. Paul and Fremmen shared the same intention in reference to Arrakis. It is to rebuild Fremmen’s old dream to create green and water rich planet while keeping the desert presence. Therefore, this is a natural preservation effort that primarily for the better of human well-being. As ecocentric as it sounds, it is better to preserve the environment with the realization of intrinsic value of nature rather than specific human goal. As what ecocriticism perspective would propose, natural preservation should be done without seeing what the human might benefit off of it, but it should be done due to just what they really are as a living being and ecosystem in general.

Another weak anthropocentric view represented in *Dune* can also be seen from the scene and dialogs below:



Figure 10. *Dr. Liet Kynes Gives a Tour Around Ecological Testing Station*

Dr. Liet Kynes: *“Do you know what this place is? It’s an old ecological testing station. They were meant to tame the planet; free the water locked beneath the sands. Arrakis could have been a paradise. The work begun but then the spice was discovered and suddenly no one wanted the desert to go away. Tanat, will you find stillsuits to fit our visitors?”*

Tanat : *“Yes Liet.”*

Dr. Liet Kynes: *“Shamir, a coffee service, please.”*

Shamir : *“Of course Liet.”*

Paul Atreides : *“Who are you to the Fremen?”*

The figure 10 (Villeneuve, 2021, 01:45:48), is the description of Fremen’s effort to preserve the desert and maintain its value due to deep rooted cultural connection. Despite the attempt to terraform the desert planet, this does not mean the Fremen wants to eliminate all the desert away. Their goals are to create green spaces and water reservoir. Hence, they are being selective in their terraforming resolution. The Fremen obviously recognize the significant role of the desert in their ecosystem. Primarily due to the presence of *Shail Al-Hulud* or sandworm and its spice mélange. The Arrakis’ sandworm is the main natural producer of the powerful hallucinogen in the form of spice mélange. Without this massive sandworm roaming the desert, spice would not exist in Arrakis. Therefore, the Fremen is being affirmative of sandworm presence as a god sent sacred organism that safeguard the planet from existential threat. The cultural integrity of the Fremen and desert is something that must be perpetuated despite the severe condition. Thus, both *Shai Al-Hulud* and spice mélange is deeply connected to their cultural and religious practice.

This context implies the Fremen dependency of the natural environment mainly the desert. The discovery of the spice mélange makes the Fremen reluctant to fully abandon the desert. Spice mélange has become an important substance in their religious ritual and enhancement of their overall body condition. Even though this indigenous group despise the outsider for extracting and exploiting the spice, the Fremen does consciously aware by the economic value and its significance for space travel. But they choose rather a conservative way in treating the spice mélange. Fremen wants a freedom to treat Arrakis in their own ecocentric way.

From ecocriticism perspective, the Fremen effort to conserve the natural world is aligned with how the concept of dwelling advocates the relation of human and their environment. As the researchers mentioned before, the Fremen wants to terraform the environment to make greenery spaces and water reservoir. They value a sustainable way of living for the well-being of their people. The natural preservation is done for the Fremen desire in prioritizing their need and dependency of the nature. Which means, their

preference is still the main propeller of their attempt to safeguard the natural world. The environment is secondary priority to Fremen well-being. But at least they put an effort on conserving and valuing the importance of the nature compared to the Harkonnen. This anthropocentric view of the freemen can also be seen from the explanation of the narrator below:



Figure 11. *The Spice Mélange of Arrakis*

Narrator : *“Preferring to inhabit the remotest regions of Arrakis, the Fremen share the deep desert with the giant sandworms known to the Fremen as Shai-Hulud. Long exposure to spice has given the tribe their characteristic blue eyes, the eyes of Ibad. Little else is known of the Fremen, except that they are dangerous and unreliable. Fremen attacks make spice harvesting extremely hazardous. For the Fremen, spice is the sacred hallucinogen which preserves life and brings enormous health benefits. For the Imperium, spice is used by the navigators of the Spacing Guild to find safe paths between the stars. Without spice, interstellar travel is impossible, making it by far the most valuable substance in the universe.”*

The figure 11 above (Villeneuve, 2021, 00:05:55), is the illustration of the Fremen interest towards the spice mélange. This substance comes from the desert of Arrakis and naturally produced by *Shail Al-Hulud* or a sandworm as the Fremen called it. The spice is traditionally harvested out in the desert by the Fremen without using any advance mining vehicle. This sacred hallucinogen is used to enhance the body robustness and also as a sacred religious matter by the Fremen community. They have learned on how to take beneficial effect on using this spice to further expand their brain capability and its potential. Enhancing the overall mental ability of their user. It also gives the Fremen an extra physical prowess particularly to fully adapt with harsh desert condition. Furthermore, this spice majorly improves human perception far beyond what initially thought. This explains Fremen tenacity in preserving the desert and its guardian called *Shai Al-Hulud* in which they see as some kind of God.

All in all, the Fremen implicate a slight anthropocentric way in acquiring the spice for their desire. Fremen treat the spice as their spiritual and physical enhancement commodity. As explained in chapter II, weak anthropocentrism is influenced or related to Jewish and Christianity theology that any reasoning of natural preservation is established on the concept of stewardship of nature for human sake itself. Humankind is seen as a species who responsible of taking care of the natural world due to logical perception human perceived. Which means the concept of preservation the natural world by Fremen to obtain

its raw power in the form of spice mélange is aligned with the description of weak anthropocentrism. Thus, Fremen utilization of this powerful substance for spiritual matter can only be explained by their religious reasoning. Therefore, while Harkonnen with their strong anthropocentrism treat *Shail Al-Hulud* as an obstacle for their spice monopoly, Fremen treat these sandworms as divine creation in which must be preserved as one of their roles is to produce the spice.

CONCLUSION

After analyzing the data, the researchers identified strong anthropocentrism and weak anthropocentrism depicted in *Dune* (2021). Through this study, the researchers learned how both of the anthropocentrism type implemented as the foundation of human desire to the nature. Hence, strong anthropocentrism in *Dune* (2021) illustrates how human justify nature exploitation and degradation with human-centeredness claim. The great Houses of Dune was depicted as the source of problem related to strong anthropocentrism. They were exploiting the desert's highly valuable resource for the benefit of themselves without any concern for the repercussion they might done. Human's claim as the one who has the right to control the planet in the known universe is another indication of strong anthropocentrism depicted in the movie. Strong anthropocentrism also illustrated with the colonialization of indigenous group to exploit the land that they inhabit for generations. In conclusion, strong anthropocentrism depicted in the movie is related to the exploitation of spice, human dominion over nature, and colonialization of indigenous people to capitalize on their land. Meanwhile, the depiction of weak anthropocentrism illustrated as human intention to preserving the nature for human's satisfaction and needs themselves. The manipulation of religious superstition to obtain human's inclination and altering the desert ecosystem with lush green spaces are also weak anthropocentrism depicted by the movie.

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