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APPENDIXES 1

Concept	Novel	Analysis
<p>1. Civil resistance in Mexico</p> <p>Civil resistance caused by the exploitation of natural resources is a form of collective resistance by communities against development projects that are considered to threaten their living space and ecological sustainability. Research in Álvaro Obregón, Mexico, shows how coastal communities have rejected the construction of a large-scale wind energy project because it is seen as depriving them of access to land and sea, which are their primary sources of livelihood. This resistance is not only in the form of peaceful protests, but also direct actions such as road blockades, removal of company equipment, and strong rejection of the presence of outsiders in their territory.</p> <p>This phenomenon shows that even projects claimed to be environmentally friendly can trigger social conflicts if they are built without the consent of local communities. Communities view such projects as a form of dispossession of their living space, threatening their cultural identity, economic sustainability, and the social order they have long upheld. Civil resistance in this context becomes a means of</p>	<p>("Smith stood watch from the top of the hill, Hayduke performed the drill perfected in Comb Wash, adding a last step: Siphon fuel from fuel tank into can; pour fuel over engine block, track carriage and operator's compartment; set machine on fire." – Chapter 11, Page 86).</p>	<p>This action reflects an extreme form of civil resistance, born out of deep disappointment with a development project that is considered to be destroying the ecosystem of the American Southwest desert, while also threatening the natural landscape that forms the cultural identity of the characters in the novel.</p> <p>Whether in the real-world context of Mexico or in Edward Abbey's fiction, civil resistance arising from the exploitation of natural resources is not merely a rejection of development but also a form of defense of broader rights to life, including the right to a sustainable environment, safe living spaces, and social and cultural identities threatened with erasure. The novel <i>The Monkey Wrench Gang</i> illustrates how societal frustration with the failure of legal channels or democratic mechanisms can drive people to take actions deemed illegal as a last resort to protect their environment and livelihood. This intertextuality shows that both the social reality in Mexico and Abbey's fiction portray civil resistance as an expression of collective struggle against structural injustice, especially when development is carried out without ecological and</p>

<p>defending rights to territory, natural resources, and maintaining community sovereignty from state or corporate interests perceived as solely profit-driven.</p>		<p>social justice for affected communities.</p>
<p>2. Civil Resistance as a Response to State Oppression</p> <p>The phenomenon of civil resistance often emerges as a response by society to state oppression. Bartusevičius, van Leeuwen, and Petersen (2023) in their comprehensive study reveal that political repression not only fails to stop popular resistance but may actually trigger a wave of even more intense resistance, including anti-government violence.</p> <p>Their research involved analyzing 101 national samples encompassing over 139,000 respondents from various countries across three continents. Their findings are consistent: the higher the level of political repression experienced or perceived by citizens, the greater their tendency to support or directly participate in collective actions, whether in the form of peaceful protests or violent acts against the government.</p> <p>Repression, which should serve as a tool to maintain stability, instead becomes a source of collective</p>	<p>“The Team was coming. Four vehicles in motion, taking the left fork, the path seldom used, following Hayduke and Smith. Hayduke worked two more big rocks onto the roadway and took off for higher ground, carrying canteen in one hand, the heavy bar in the other. Heart pounding, chest laboring, his broad brown and hairy back shining under a film of sweat. Hard labor; he was not in</p>	<p>Hayduke's cheers of joy confirm that their actions are not considered mere crimes, but rather legitimate resistance against state authorities that they believe no longer protect the environment and shared living spaces. The acts of sabotage in Abbey's novel represent civil resistance that arises from deep disappointment with a system that is considered to have failed to provide a democratic space for the community to voice their objections.</p> <p>This phenomenon is in line with the findings of Bartusevičius et al. (2023), who assert that political repression often unites collective identities and fosters narratives of injustice, thereby strengthening the spirit of civil resistance. In <i>The Monkey Wrench Gang</i>, state authorities are not only portrayed as enforcers of the law but also as guardians of development projects, making them symbolic targets of sabotage actions. The intertextuality between empirical research findings and fictional narratives demonstrates that civil resistance, both in the real world and in literary works, is a rational response to political situations</p>

<p>anger that fuels the spirit of resistance.</p> <p>Bartusevičius et al. (2023) delve deeper into their findings using detailed data from countries known for high levels of political repression, such as Belarus, Venezuela, and Nicaragua. In this context, communities directly experiencing state violence, arbitrary arrests, or other forms of intimidation exhibit growing anger, stronger social solidarity, and a sense of moral obligation to act against injustice. Even in the social psychology experiments they conducted, merely imagining conditions of repression was sufficient to trigger the public's intention to engage in collective action, whether peaceful or violent.</p>	<p>the shape he should be. And barely beyond rifle range. That target point between his shoulder blades tingled with the old familiar cellular dread. He trotted along, searching out likely rocks. Found two more and paused long enough to hoist them off their bases and onto the roadway..” (Chapter 9, page 79)</p>	<p>perceived as oppressive and restrictive of public participation.</p>
<p>3. Civil Resistance in Serbia: A Nonviolent Path to Change</p> <p>The phenomenon of civil resistance often emerges as a response to state oppression, but it does not always lead to violence. One of the most notable examples of a successful peaceful</p>	<p>“We gotta defend our fucking selves.”</p> <p>“No guns.”</p> <p>Doc could be stubborn.</p> <p>“Them fuckers’ll be</p>	<p>This dialogue highlights the moral dilemma faced by the characters: on the one hand, they feel a moral obligation to protect the environment from damage caused by development projects; on the other hand, they realize that the use of violence could undermine the legitimacy of their struggle in the</p>

<p>movement occurred in Serbia in 2000, as discussed in depth by McClenen, Popovic, and Wright (2022) in their article How to Sharpen a Nonviolent Movement. This movement serves as tangible evidence that nonviolent strategies are not merely moral ideals but also highly effective political strategies for overthrowing authoritarian regimes.</p> <p>The resistance movement in Serbia at the time was led by a group of activists called Otpor!, founded by Srdja Popovic. Otpor! emerged as a reaction to the repressive and corrupt rule of Slobodan Milosevic. However, unlike many other opposition movements that often resorted to violence, Otpor! chose the path of nonviolence with discipline. They were fully aware that a regime like Milosevic's hoped the people would be provoked into violence, as this would provide the state with a pretext to impose harsher repression and label the people's movement as criminal or terrorist.</p>	<p>shooting at us!"</p> <p>"No bloodshed."</p> <p>The doctor stood fast.</p> <p>(Chapter 6 , page 44)</p>	<p>eyes of the public and pave the way for harsher repressive measures by the state.</p> <p>This moral dilemma is very similar to that experienced by Otpor! activists, who continue to grapple with the question of whether their peaceful resistance will be effective enough to overthrow the regime, or whether they need to resort to more extreme measures to bring about rapid change. However, just as Doc Sarvis insisted on avoiding violence, Otpor! chose the discipline of non-violence, as they believed that true victory was not only about overthrowing the rulers, but also about maintaining the moral legitimacy of the movement in the eyes of the people and the international community.</p> <p>The intertextuality between Otpor!'s real-life experience in Serbia and the fictional The Monkey Wrench Gang shows that civil resistance is not just about direct action, but also always involves profound moral dilemmas. Whether in the context of political struggle against an</p>
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For this reason, Otpor! developed highly creative strategies. They used humor, political memes, street art, visual symbols like the white fist logo, and theatrical actions that made their movement not only difficult to crush but also appealing to the broader public. Humor became an important psychological weapon, making it hard for authorities to react harshly without appearing brutal in the public eye. Additionally, Otpor! trained its members to remain calm, avoid physical confrontation even when provoked, and endure arrests or physical violence from authorities.

In this context, a moral dilemma emerges, as highlighted by McClenen, Popovic, and Wright (2022). Many activists faced a dilemma between the desire to fight injustice through violence for swift change or to persist with a peaceful path that seemed slower and risked causing casualties among demonstrators.

authoritarian regime like in Serbia, or environmental struggle against the destruction of nature as in Edward Abbey's novel, civil resistance becomes a battleground between moral principles, strategic effectiveness, and the risk of losing legitimacy, which could lead to harsher state repression. Through both fictional narratives and empirical realities, it is clear that civil resistance is always caught in the tension between the desire to fight injustice and the caution required to uphold the human values that form the very foundation of the struggle itself.

APPENDIXES 2



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BERITA ACARA BIMBINGAN TUGAS AKHIR

1. Nama Mahasiswa : MUHAMMAD ANDIKA PUTRA
2. NIM : 2142300044
3. Prodi : PENDIDIKAN BAHASA INGGRIS
4. Judul Tugas Akhir : CIVIL RESISTANCE UPON CONSTRUCTION IN EDWARD ABBEY'S THE MONKEY WRENCH GANG: DISCOURSE ANALYSIS.
5. Dosen Pembimbing : Dr. TIRANDI
6. Konsultasi :

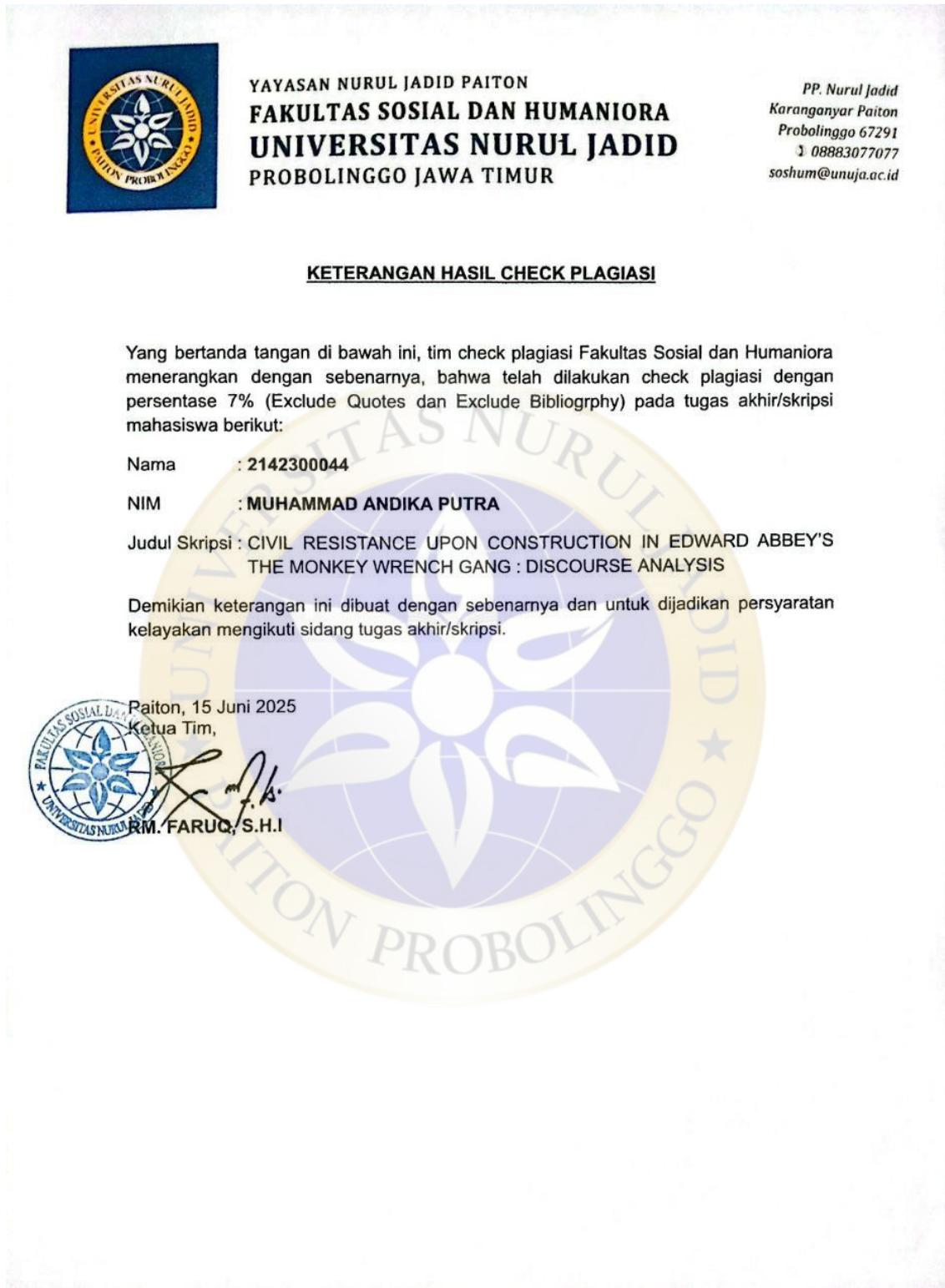
TANGGAL	MATERI BIMBINGAN	KETERANGAN KONSULTASI/ARAHAN	PARAF
15/05/25	BAB I Introduction		TM
11/05/25	BAB II Pre Research		TM
18/05/25	BAB II Pre Research		TM
25/05/25	BAB II Psycholinguistic		TM
01/06/25	BAB II Discourse in L.		TM
06/06/25	BAB II Discourse in L.		TM
13/06/25	BAB II Civil Conflict		TM
20/06/25	BAB II Civil Conflict		TM
26/06/25	BAB II Civil Conflict		TM
15/06/25	BAB II Research Method		TM
20/06/25	BAB II Research Method		TM
29/06/25	BAB III Bimbingan and Simple Meeting		TM
03/07/25	BAB IV Metatextual Super Psycholinguistic		TM
12/07/25	BAB IV Supersegmentation Metatextual		TM
17/07/25	BAB IV Discussion		TM
26/07/25	BAB V		TM

7. Bimbingan telah selesai pada tanggal 20 Juni 2025
 Dosen Pembimbing:

Tirandi

Tirandi

APPENDIXES 3



APPENDIXES 4

NOTA PEMBIMBING

Hal: Persetujuan Ujian Tugas Akhir

Kepada:

Yth. Bapak Dekan Fakultas Sosial dan Humaniora

Universitas Nurul Jadid Paiton Probolinggo

Assalamu'alaikum Warahmatullahi Wabarakatuh

Setelah secara cermat kami baca, dan koreksi kembali serta setelah diadakan perbaikan/penyempurnaan seperlunya, maka kami berpendapat bahwa tugas akhir mahasiswa:

Nama : MUHAMMAD ANDIKA PUTRA

NIM : 2142300044

Prodi : PENDIDIKAN BAHASA INGGRIS

Judul skripsi : CIVIL RESISTANCE UPON CONSTRUCTION IN EDWARD ABBEY'S
THE MONKEY WRENCH GANG : DISCOURSE ANALYSIS

Telah memenuhi syarat untuk diajukan dalam Ujian Tugas Akhir Fakultas Sosial dan Humaniora Universitas Nurul Jadid Paiton Probolinggo.

Atas perhatian dan kerjasamanya, kami sampaikan terima kasih.

Wassalamu'alaikum Warahmatullahi Wabarakatuh

Pembimbing ,

Tirmidi

Tirmidi

BIOGRAPHY

Muhammad Andika Putra was born in Probolinggo Regency on November 3, 2003. Educational background: Elementary School of Wonorejo 2, Junior High School of 2 Maron, Nurul Jadid Vocational High School, where also served as a student at Nurul Jadid Paiton Probolinggo, graduating in 2021, then continued his education in the S-1 English Language Education Program at Nurul Jadid University Paiton Probolinggo.

