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The Whispering Woods: Exploring The Female Mousedeer Archetype In Sang Kancil Narratives Through An Ecofeminist Lens

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ABSTRACT

This paper explores the female mousedeer archetype in the traditional Sang Kancil narratives through the framework of ecofeminism. The Sang Kancil stories, which are deeply embedded in Southeast Asian folklore, often feature the clever and resourceful mousedeer as a central figure. By applying an ecofeminist lens, this study examines how the female mousedeer symbolizes both nature's resilience and the empowerment of women within a patriarchal society. Through the juxtaposition of gender and ecological themes, the paper highlights the intersectionality between environmental degradation and the marginalization of women in these narratives. The research underscores the potential of Sang Kancil stories to serve as a tool for ecofeminist discourse, challenging traditional gender roles while promoting ecological awareness. Ultimately, this analysis invites a reevaluation of cultural narratives as vehicles for environmental and feminist activism.

Keywords: Female mousedeer, Sang Kancil narratives, ecofeminism, Southeast Asian folklore, gender archetypes, environmental discourse, folklore analysis, nature, empowerment, ecological narratives.

INTRODUCTION

Folk tales, fables, and legends serve as profound cultural artifacts, shaping and reflecting the collective consciousness of a society [10, 12]. Among the most enduring figures in Southeast Asian folklore, particularly within Malaysia, is Sang Kancil, the clever mousedeer [8]. Traditionally portrayed as a male trickster figure, Sang Kancil navigates the perils of the jungle, outwitting larger, more powerful adversaries through cunning and wit [4, 13, 15, 16]. While extensive scholarship has explored the character's role in conveying moral lessons and promoting ingenuity, a significant lacuna exists in examining Sang Kancil through a gendered, specifically female, lens. The real-world mousedeer (Tragulidae) itself is a small, agile creature, and genetic studies confirm its unique biological standing within Malaysian ecosystems [3]. This study posits that a re-examination of Sang Kancil, interpreted as

a female archetype, offers fertile ground for a neo-archetypal ecofeminist analysis.

Ecofeminism, as a theoretical framework, highlights the intertwined oppressions of women and nature [5, 17]. It argues that patriarchal systems, which dominate both women and the natural world, share common conceptual roots. By exploring the narratives of Sang Kancil with an ecofeminist perspective, we can uncover how the inherent traits and challenges faced by this character—regardless of traditional gender attribution—resonate with themes of vulnerability, resilience, and resistance against dominant forces, often embodying qualities traditionally associated with the feminine. Archetypes, as defined by Jungian psychology and further explored in media and cultural studies, represent universal patterns and images that are part of the collective unconscious [9, 14]. A neo-archetypal

approach allows for a contemporary reinterpretation of these classic figures, acknowledging their fluid nature and potential for new meanings in evolving cultural contexts [9].

This article aims to provide a novel interpretation of Sang Kancil by recasting the character as a female archetype within an ecofeminist framework. By doing so, we seek to illuminate previously underexplored dimensions of the mousedeer's narratives, revealing how they implicitly (or explicitly, through reinterpretation) champion ecological harmony, resistance to oppressive power structures, and the wisdom often attributed to marginalized voices. Such an analysis not only enriches our understanding of a beloved cultural icon but also contributes to broader discussions on gender representation in folklore, environmental ethics, and the transformative potential of re-reading classic tales [1, 7].

METHODS

This study employs a qualitative, interpretive methodology rooted in critical literary analysis, specifically drawing upon ecofeminist theory and neo-archetypal criticism [11]. The primary 'texts' for this analysis are widely accessible and culturally significant Sang Kancil narratives, including those found in collections of Malaysian fables and legends [8], as well as contemporary retellings [4, 13, 15, 16]. While specific editions and retellings may vary in detail, the core narratives involving Sang Kancil's encounters with crocodiles, tigers, farmers, and other characters remain consistent across numerous versions, forming a collective understanding of the character.

The analytical process involved a systematic textual engagement with these narratives, focusing on several key areas:

1. **Character Traits and Actions:** Examining the specific attributes Sang Kancil consistently exhibits (e.g., cunning, wit, resourcefulness, agility, small stature) and the typical actions undertaken (e.g., outsmarting predators, mediating disputes, escaping traps).
2. **Relationships with Nature:** Analyzing Sang Kancil's interactions with the natural environment, including other animals, plants, and natural features. This involves looking for instances where Sang Kancil acts as a protector, a survivor, or an integral part of the ecosystem.

3. **Power Dynamics:** Identifying the power imbalances within the narratives, particularly between Sang Kancil and larger, more dominant characters or external threats (e.g., humans encroaching on the forest).

4. **Symbolic Interpretations:** Interpreting the symbolic weight of Sang Kancil's small size, inherent vulnerability, and reliance on intellect rather than brute force.

From an ecofeminist perspective, the analysis sought to draw parallels between the oppression of nature and the oppression of women, looking for moments where Sang Kancil's struggles reflect broader themes of marginalization and resilience against patriarchal or anthropocentric dominance [5, 17]. The focus was on identifying how Sang Kancil's "voice"—or the lack thereof in traditional power structures—becomes a tool for survival and subversion.

Concurrently, a neo-archetypal approach was applied to reinterpret Sang Kancil's character through the lens of various female archetypes [14]. This involved considering archetypes such as the Maiden (innocence, potential), the Wise Woman (intuition, guidance), the Trickster (subversion, challenging norms), and the Survivor (resilience in adversity). The aim was not to force a rigid categorization but to explore how elements of these archetypes manifest in Sang Kancil's persona and actions, particularly when viewed as female. The synthesis of these two critical approaches allowed for a nuanced understanding of how Sang Kancil, when re-gendered, embodies a powerful symbol of ecological wisdom and feminine resistance.

RESULTS

Our analysis of various Sang Kancil narratives, re-interpreted through an ecofeminist and neo-archetypal lens, revealed compelling patterns that support the portrayal of the mousedeer as a potent female archetype.

Firstly, Sang Kancil's consistent portrayal as a physically small and seemingly vulnerable creature, constantly pitted against larger, more imposing adversaries like tigers, crocodiles, and farmers, resonates strongly with the ecofeminist understanding of the oppression of the marginalized [5]. The mousedeer's lack of physical power necessitates reliance on intellect, cunning, and sharp observation – traits often stereotypically associated with

traditionally feminine modes of influence, particularly in contexts where overt force is unavailable. For instance, in the classic tale of Sang Kancil tricking the crocodiles to cross the river [13], the mousedeer uses wit and verbal dexterity, rather than strength, to navigate a dangerous situation. This cleverness can be seen as a manifestation of a Wise Woman or Strategist archetype, where wisdom and intuition are paramount to survival. The reliance on indirect means and clever deception to overcome physical threats mirrors strategies often employed by marginalized groups, including women, to subvert dominant power structures.

Secondly, Sang Kancil's deep connection to and understanding of the natural environment is a recurring motif that aligns directly with ecofeminist principles [2]. The mousedeer thrives within the forest, using its knowledge of the terrain, animal behaviors, and natural resources to its advantage. Unlike human characters who often seek to dominate or exploit nature (e.g., farmers with their crops [16]), Sang Kancil operates in harmony with it, even when outsmarting other animals for survival. This intrinsic connection to the land positions Sang Kancil as an embodiment of the "Mother Nature" or "Earth Mother" archetype in a more subtle, localized form, representing the inherent wisdom and resilience of the natural world itself. The character often uses elements of the forest (e.g., fruits, branches, river paths) as tools or settings for their schemes, reinforcing this symbiotic relationship. This contrasts with anthropocentric views that place humanity above nature, echoing critiques found in ecofeminist discourse [17].

Thirdly, the narratives frequently depict Sang Kancil as a mediator or problem-solver within the animal kingdom. While often self-serving, the solutions proposed by Sang Kancil often restore a semblance of order or prevent greater chaos [8]. This role, especially when considered from a female archetypal perspective, can be likened to the Peacemaker or Community Weaver archetype, figures who, through their intelligence and social acumen, maintain balance within their sphere. The ability to diffuse tension, negotiate complex situations, and outwit aggressors without resorting to violence underscores a type of power that is often overlooked in patriarchal narratives valuing strength. This resonates with the "green new deal" approaches that emphasize collaborative and sustainable solutions [6].

Finally, the resilience of Sang Kancil, constantly escaping danger and returning to its natural habitat, embodies the

Survivor archetype. Despite being the smallest, the mousedeer consistently endures and adapts. This unyielding perseverance, often against overwhelming odds, reflects the historical endurance of women and nature in the face of systemic oppression. The playful, often humorous, tone of the narratives, even in moments of peril, suggests an underlying strength and adaptability, further cementing Sang Kancil as a symbol of resilient, intelligent, and subtly powerful femininity. The enduring popularity of these tales, reaching children and adults alike and contributing to a shared cultural fabric [4, 7], indicates a deep resonance with these archetypal qualities.

DISCUSSION

The re-interpretation of Sang Kancil as a female archetype within an ecofeminist framework offers significant insights into the enduring appeal and deeper cultural resonance of these traditional narratives. By shifting the conventional gender attribution, we uncover layers of meaning that highlight themes pertinent to both environmentalism and gender equality.

Viewing Sang Kancil as a female figure magnifies the inherent power dynamics at play. The struggles of a small, clever creature against larger, more powerful predators become analogous to the historical and ongoing oppression of women and nature by patriarchal systems [5]. Sang Kancil's survival strategies, rooted in intellect and wit rather than brute force, emerge as a powerful metaphor for marginalized groups challenging dominant paradigms. This resonates with the concept that narratives, particularly those deeply embedded in a national consciousness as "imagined communities" [1, 7], can carry subversive messages, consciously or unconsciously. The very essence of the "trickster" archetype, in this light, transcends mere mischief and becomes a tool for disrupting established hierarchies and advocating for a more balanced ecological and social order. This aligns with contemporary discussions on deep ecology and sustainable practices [2].

Furthermore, the persistent portrayal of Sang Kancil as deeply connected to the natural world underscores the ecofeminist assertion that the subjugation of women and nature are inextricably linked [17]. The mousedeer is not merely a character in the forest but often seems to embody its spirit—resourceful, resilient, and inherently wise. This re-framing allows for a deeper appreciation of the indigenous ecological wisdom embedded in these tales, often overlooked when the focus is solely on the trickster's

individual exploits. The narratives, when viewed through this lens, become parables not just about individual cleverness, but about the ecological intelligence necessary for harmonious co-existence, advocating for a profound respect for the non-human world. The resonance of archetypes in popular culture and media further ensures that such reinterpretations can hold significant sway in shaping contemporary perspectives [9, 10].

The findings suggest that traditional folklore, even when ostensibly gendered, can serve as a rich source for contemporary critical inquiry and feminist re-evaluation. The adaptability of Sang Kancil's character across various retellings [13, 15, 16] demonstrates the malleability of archetypes and their capacity to absorb new meanings without losing their fundamental appeal. This analysis highlights how re-reading such tales can empower audiences to perceive strengths in perceived weaknesses and recognize the wisdom in voices traditionally overlooked or silenced.

Limitations and Future Directions: While this study offers a compelling re-interpretation, it is inherently subjective and relies on interpretive analysis of existing narratives. Future research could involve:

1. **Audience Reception Studies:** Investigating how contemporary audiences, particularly children, respond to and interpret Sang Kancil if explicitly presented as a female character.
2. **Cross-Cultural Comparisons:** Extending this ecofeminist and neo-archetypal analysis to similar trickster figures or animal fables in other cultures, particularly those with strong indigenous ecological traditions.
3. **Creative Retellings:** Exploring the impact of deliberately creating new Sang Kancil narratives that explicitly foreground the character as female and incorporate ecofeminist themes more overtly.

CONCLUSION

In conclusion, by imaginatively shifting the gender of Sang Kancil from the archetypal male trickster to a dynamic female archetype, we unlock a richer, more nuanced understanding of the mousedeer's role in Malaysian folklore. This ecofeminist re-reading reveals a powerful figure who, through wit, resilience, and an intimate connection to the wild, challenges oppressive forces and

champions an ethos of ecological harmony. The whispering woods, through Sang Kancil's voice, offer timeless lessons on survival, wisdom, and the enduring strength of the feminine in nature.

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