

**NATURE IN BRUCE CHATWIN'S *ON THE BLACK HILL*: AN ECO  
CRITICAL APPROACH**

**THESIS**

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**FACULTY OF HUMANITIES**

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**

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ECOCRITICAL APPROACH**

**THESIS**

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2022**

## STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Nature In Bruce Chatwin’s *On the Black Hill: An Ecocritical Approach***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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## APPROVAL SHEET

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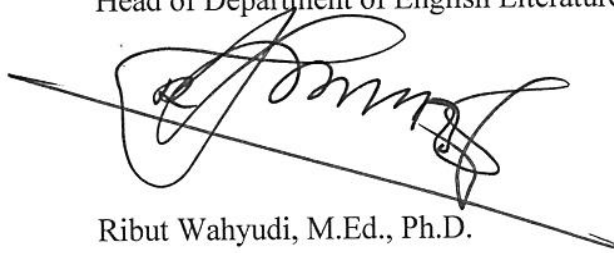
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**MOTTO**

**Make it simple**

## **DEDICATION**

This thesis I dedicate to:

My parents, Mr. Herman Safitri Tanjung and Mrs. Fadilahanum, S. Ag.

My siblings, Alyaa Maharani and Zaynnuri Pasha

and My big family.

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Then, the researcher would like to thank the support system and all those who have helped the researcher in writing this thesis:

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Finally, the researcher hopes this thesis can be a new reference for readers about ecocritical theory and the development of literary criticism on Bruce Chatwin's *On the Black Hill* and make readers aware of how important it is to harmonize with nature. However, the researcher realizes that this thesis is still not perfect. Therefore, the researcher hopes the readers can give criticism and suggestions for the perfection of this thesis.

Malang, August 30<sup>th</sup>, 2022

The researcher

Zahlul Jihad

## ABSTRACT

**Jihad, Zahlul** (2022) *Nature in Bruce Chatwin's On the Black Hill*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Asni Furaida, M.A.

*Key words: Ecocriticism, Environmental wisdom, and Nature.*

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Present day, environmental issues such as global warming, pollution, illegal logging, poaching, and so on are starting to become the center of attention because they harm the condition of the earth, which should be unspoiled and beautiful. *On the Black Hill* by Bruce Chatwin is a novel that describes the natural state of the countryside, which is still beautiful and undamaged. This study aims to describe how nature is represented and the value of environmental wisdom in Bruce Chatwin's *On the Black Hill*. This literary criticism research uses an ecocritical approach to answer research questions. First, to describe how nature is represented in the novel, the pastoral concept by Greg Garrard is used. Second, to describe the relationship between humans and nature, the theory of environmental wisdom by Sony Sukmawan is used. As a result, the study shows that nature in *On the Black Hill* is represented as (1) urban described as crowded, as evidenced by the density of activity and the number of buildings such as hotels and shops; and (2) countryside is described as a peaceful place in the form of an agricultural area, where most of the population are farmers; Furthermore, the countryside is described with unspoiled nature and has many plantations and farms. Then, the relationship between human and nature is viewed in the values of environmental wisdom in Bruce Chatwin's *On the Black Hill* described as respecting nature, solidarity with nature, caring for nature, and no harm.

## ABSTRAK

**Jihad, Zahlul** (2022) *Alam dalam novel On the Black Hill karya Bruce Chatwin: Sebuah pendekatan ekokritik*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Asni Furaida, M.A.

*Kata kunci: Alam, Ekokritik, dan Kearifan lingkungan.*

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Dewasa ini isu lingkungan seperti pemanasan global, polusi, penebangan ilegal, perburuan liar, dan sebagainya mulai menjadi pusat perhatian karena berdampak buruk pada keadaan bumi yang seharusnya tetap terjaga dan asri. *On the Black Hill* karya Bruce Chatwin adalah novel yang menggambarkan keadaan alam di pedesaan yang masih asri dan belum rusak. Penelitian ini bertujuan untuk mengetahui bagaimana alam direpresentasikan dan melihat nilai kearifan lingkungan yang terkandung dalam novel *On the Black Hill* karya Bruce Chatwin. Penelitian ini merupakan penelitian kritik sastra yang menggunakan pendekatan ekokritik untuk menjawab pertanyaan penelitian. Pertama, untuk mendeskripsikan bagaimana alam direpresentasikan dalam *On the Black Hill* karya Bruce Chatwin, digunakan konsep pastoral oleh Greg Garrard. Kedua, untuk mendeskripsikan hubungan antara manusia dan alam digunakan teori kearifan lingkungan oleh Sony Sukmawan. Hasil penelitian menunjukkan bahwa alam dalam *On the Black Hill* digambarkan sebagai (1) perkotaan yang digambarkan ramai, terbukti dengan padatnya aktivitas dan banyaknya bangunan seperti hotel dan pertokoan. Di sisi lain, (2) representasi pedesaan digambarkan sebagai tempat yang damai dalam bentuk kawasan pertanian, di mana sebagian besar penduduknya adalah petani; Selanjutnya, pedesaan digambarkan dengan alam yang masih alami dan memiliki banyak perkebunan dan peternakan. Kemudian, deskripsi hubungan antara karakter (manusia) dengan alam dalam *On the Black Hill* karya Bruce Chatwin. Ditemukan bahwa hubungan tokoh (manusia) dengan alam dalam novel ini digambarkan dalam bentuk menghormati alam, solidaritas dengan alam, peduli terhadap alam, dan tidak merusak alam.

## مستخلص البحث

جهد، زهلول. (2022) عالم في رواية على التال الأسود ألفها بروس شاتوين : نهج إقتصادي بيئي. مقال. برنامج دراسة الأدب الإنجليزي , كلية العلوم الإنسانية جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرفة: أسني فريده، الماجستير. الكلمات المفتاحية: الحكمة البيئية، السياسة البيئية، الطبيعة.

في هذه الأيام، بدأت القضايا البيئية مثل تدفئة العالمي، والتلوث، وقطع الأشجار، وصيد الجائر، وبعضه تحتل مرتكز الإحتراز لأن يؤثر خسيس على حالة الأرض التي يجب أن تظل مستيقظ هي رواية تصوير التي حالة *Bruce Chatwin* محاولة *On the Black Hill* وجميل. الطبيعة في قراوية جميلة ولم ينحرف. تهدف هذا البحث لمعرفة كيفية تمثيل الطبيعة ومعرفة قيمة الحكمة . هذا البحث هو *Bruce Chatwin* محاولة *On the Black Hill* البيئية الواردة في قصة بحث نقد أدبي التي يستخدم نهج مقارنة البيئة للإجابة على أسئلة البحث. أولاً، لوصف كيفية تمثيل ، يستخدم مفهوم فسترا *Bruce Chatwin* محاولة *On the Black Hill* الطبيعة قصة . ثانياً، لوصف العلاقة بين البشر والطبيعة سوني سوكماوان. معرفة البيئة. *Greg Garrard* مثلاً (1) منطقة حضرية توصف *On the Black Hill* أظهرت النتائج أن الطبيعة في تصوير بأنها مزدحمة، كما يتضح من كثافة النشاط وعدد المباني مثل الفنادق والمحلات التجارية. ولكن في ناحية أخرى، (2) تمثيل القراوية في التصوير مكان امن بشكل منطقة زراعية، التي معظم السكان مزارعون. ثم، قراوية في التصوير الطبيعة التي شميلة و يملك كثرة مزرعة والحيوانة. ثم وصفي يتعلق عن شخصية (الإنسان) بالطبيعة هذا القصة في شكل محترم الطبيعي والتضامني مع الطبيعة وعناية الطبيعة ولا ضروس الطبيعة.

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# CHAPTER I

## INTRODUCTION

This chapter provides the explanation in the background of the study, problem of the study, significance of the study, and definition of key terms.

### **A. Background of the Study**

The relationship between humans and nature is an inseparable unit. Humans and nature always experience a functional relationship as an inseparable unit. Nature as a resource fulfills all human needs ranging from clothing, food, and shelter. Therefore, as an integral part of their environment, humans must take care of nature as a form of functional reciprocity between nature and its creatures. Humans without their environment are mere abstractions (Soemarwoto, 2001). In addition to providing basic human needs, nature is also often used as a source of inspiration for humans in composing literature. Nature is often involved by authors in writing literature both on social, political, economic, religious, cultural, and environmental issues. The depiction of mountains, seas, forests, rivers, and others in the literature shows that nature has indeed become an inseparable part of literature. Nature has inspired many writers to create beautiful works. Praising nature in literary works is a form of gratitude appointed by an author.

Present-day number of authors raise environmental issues, and this genre of literature is known as Green Literature. Dana Philips (in Pranoto, 2014) states that Green Literature is a language that conceives many ecological expressions; the content of the work is based on a love for the earth. Environmental-themed literary



works are born from authors who place the natural world and environment as a source of inspiration and imaginative creations. One of the authors inspired by nature was Charles Bruce Chatwin (1940-1989), a British novelist and travel writer who won international acclaim for books based on his nomadic life. One of his novels in the Green Literature genre is *On the Black Hill*, first published in 1982, a masterpiece that has won the James Tait Black Memorial Prize in 1982 and the 1982 Whitbread First Novel of The Year Award (now the Costa Book Award).

*On the Black Hill* is one of Chatwin's best books; this novel tells the story of twin boys, Benjamin and Lewis Jones, who have spent their entire lives on a small farm called The Vision in Black Mountain, a farm located in the village that crosses the border of Wales and England. This novel is set on the border of Radnorshire, in Wales and Herefordshire, in England, from the late 19th century to 1980. Besides telling the story of the Jones brothers, this novel involves many natural settings as part of the novel such as scenic mountains, forests, rivers, cliffs, and rural nature. In this novel, it is seen that the relationship between nature and humans is harmonious where nature is a place for humans to live; become a place where humans depend on life such as gardening and raising livestock; as well as a place for humans to contemplate and seek peace. Due to the ideal depiction of rural nature in this novel, the researcher is interested in examining how nature is depicted and how the characters (human) relation towards nature in Bruce Chatwin's novel *On the Black Hill*. The reason for conducting this research is to increase the reader's awareness on the importance of protecting nature by looking at how nature provides benefits to humans, and how human relations towards nature should be.

In order to reveal human relations with nature and describe the depiction of nature in Bruce Chatwin's *On the Black Hill*, the researcher uses an ecocritical approach. Ecocriticism is the study of the relationship between literature and the physical environment, according to Cheryl Burgess Glotfelty and Harold Fromm's essay *The Ecocriticism Reader: Landmarks in Literary Ecology* (Glotfelty, 1996). Ecocriticism's initial objective is to investigate how nature and environmental values are represented in literary works. Ecocritical literary texts have several characteristics, one of them is Pastoral. In general, Pastoral is any literature that describes the village by contrasting it implicitly and explicitly with the city (Gifford, 1999). Based on this explanation, it can be said that the ecocritical approach is suitable for describing nature and human actions towards nature in the object of this research which is set in rural areas.

Ecocritical approach makes it possible to present other theories to assist in the analysis. This possibility is due to the multidisciplinary nature of literary ecocriticism requires the presence, togetherness, and integration of various theories that are relevant and concerned with issues of literary and environmental studies, including critical theory, literary criticism, cultural theory, and ecological theory (Sukmawan, 2013). Therefore, this research requires several previous studies utilizing ecocriticism as an approach, with the purpose to provide an overview of the application of ecocriticism. In the following, some ecocriticism studies relevant to the topic will be presented.

The following studies are literary criticism utilized ecocriticism proposed by Greg Garrard (2004). First, the thesis written by Putri Intan Safina focuses on

the relationship between humans and nature and the reaction of environmentalists toward natural damage. As findings, this research shows the pastoral aspect in the form of distinction between urban and rural life and the pastoral in the matter of time. Then, the environmentalist responds to the natural damage divided into deeply understanding nature, respecting nature, and raising a movement to preserve nature (Safina, P. I, 2021). Second, the thesis written by Unix Merita Hadi aims to describe the depiction of the environment or nature depicted in Orhan Pamuk's *Snow* and to investigate the relationship between the human represented by Ka and the environment around him reflected in the novel. As a result, first, this research used the concept of pastoral to answer the first research problem and found the distinction between urban and country life in the novel. The second is deep ecology; the novel shows the poverty was going in Kars during his travel. The third is the earth, represented by Snow, blizzard, river, dog, plane, and oleander trees. Fourth, the apocalypse presented by the endless blizzard made the hopeless that the world would end soon. Then, the relationship between Ka and the environment in the novel shows that Snow controls Ka's emotions and behavior as an atheist who finally believes in God's presence and the snowfall, which also inspired Ka to write poetry (Hadi, U. M, 2020).

The following studies are articles that describe nature's representation and the relationship between humans and nature utilizing the ecocriticism proposed by Greg Garrard. First, an article by Astriana analyzed Fuadi's *Anak Rantau*. The result of this paper shows the representation of nature and the relationship between humans and nature specified in the rural area named Kampung Tanjung Durian.

The setting of the rural area represented in the novel is still beautiful, proved by many rice fields, farms, and a beautiful lake. However, the nature depicted in the novel *Anak Rantau* is found to have an ecological crisis shown through the character's behaviors, including disasters, pollution, shelter, and animals. Then, in this novel's discussion of the human-nature relationship, it is stated that humans damage nature, resulting in an ecological disaster (Astria, 2019). Second, an article by Muhammad Farid Kurniawan analyzed Tosca Santoso's *Ladu*. As a result, the relationship between the environment and humans, as seen in Tosca Santoso's *Ladu* in the form of environment and humans, meet each other's needs to live side by side and protect each other's ecosystems by utilizing environmental conditions as a source of life and living their daily lives (Kurniawan, M. F, 2018).

The next previous study is a thesis entitled *An Ecocritical Analysis of Nature and Culture in The Maze Runner Trilogy Novel by James Dashner*, written by Ardha Prima Tahier in 2017. This thesis intends to reveal (1) how nature is represented, (2) what human attitudes are like shown by the characters, and (3) how the relationship between nature and culture in the trilogy of novels *The Maze Runner*. To achieve the purpose of the study, Tahier used an ecocritical approach and investigated five environmental issues in the novels, such as the representation of nature, nature exploration, the interconnection of nature and culture, technology, and politics on nature. The finding of this research: (1) nature in the trilogy is represented with a metaphorical object as home, (2) in the trilogy of novels it describes the lack of human attitudes to the natural world seen from their exploration of nature, (3) the relationship between nature and culture is based on an

inspection of the encounters that occur. The imprecision between the two interrelated ideas and how totalitarian governments combine disrespect for nature with abusing advanced technology (Tahier, A. P, 2017).

The next study, *The representation of Nature and Man in Thomas Hardy's Selected Works*, was written in 2018 by Saman Ali Mohammed. This article intended to find out the thematic connection between man, land, writing, and nature in Hardy's selected works. This research applied an ecocriticism approach to discover how man and nature are represented in Thomas Hardy's selected works. As a result, this research finds that Hardy represented nature in his works as wilderness, nature, and rural sets (Mohammed, S. A., 2018).

From the six studies above, the researcher focuses on how they describe nature in literary works using an ecocritical approach.

Further studies focus on describing the relationship between humans and nature in literary works, which are reviewed through the values of environmental wisdom principles in ecocritical studies. There are studies by Diaul Khaerah analyzed Sabrina WS's *Rahasia Pelangi* (Khaerah, D., 2018), Qhothrun Nadaul Jannah, and Purwati Anggraini analyzed Dyah Prameswarie's *Swarna Alor: Impian di Langit Timur* (Jannah, Q. N., & Anggraini, P., 2021), Randa Anggarista and Nurhadi analyzed Mokhtar Lubis's *Berkelana dalam Rimba* (Anggarista, R., & Nurhadi., 2020), Nina Queena Hadi Putri, Nisa Fitriyani Afifah, and Hasrul Rahman analyzed Korrie Layun Rampan's *Novel Api Awan Asap* (Putri, N. Q. H., Afifah, N. F., & Rahman, H., 2019). These four studies found the forms of environmental wisdom belonging to the value of moral responsibility towards

nature, solidarity towards nature, caring for nature, respect towards nature, and attitude of not disturbing nature/ no harm.

From the exposure of previous studies, it is expected to be able to bring forth an overview to the researcher in conducting this research. Overall, this study is intended to describe how the representation of nature and the relationship between humans and nature are depicted in Bruce Chatwin's *On the Black Hill* using an ecocritical approach.

## **B. Problem of the Study**

Based on the background of the research, this research intends to focus on answering two research questions:

1. How is nature represented in Bruce Chatwin's *On the Black Hill*?
2. What are environmental wisdoms in Bruce Chatwin's *On the Black Hill*?

## **C. Significance of the Study**

This research is intended to be useful practically and theoretically in the field of literature by introducing the ecocriticism theory for analyzing literary works and for increasing readers' knowledge of ecocriticism.

Practically, this research is supposed to find out the representation of nature and the environmental wisdom in the object of the study. Theoretically, this study is designed to add to Bruce Chatwin's *On the Black Hill* development of literary criticism. In addition, this research can be an additional reference for the next study of ecocriticism.

#### **D. Scope and Limitation**

This research focuses on examining a novel entitled *On the Black Hill* written by Bruce Chatwin, examining the representation of nature utilizing the concept of pastoral -one concept of ecocriticism by Greg Garrard-. Besides, this research also discusses the relationship between humans and nature using the value of environmental wisdom by Sony Sukmawan.

#### **E. Definition of Key Terms**

##### 1. Ecocriticism

The broadest definition of ecocriticism is the study of the relationship between humans and non-humans throughout human cultural history and involves critical analysis of the concept of "human" (Garrard, 2004).

##### 2. Environmental Wisdom

Environmental wisdom is a set of knowledge and practice resulting from intensive human reflection on nature and its past experiences to give rise to ethics, values, and principles that are of practical use to solve life's problems and have positive implications for the maintenance and preservation of the environment. In its form, environmental wisdom is manifested in the form of moral principles of humans toward nature (Sukmawan, S., 2013).

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter provides the explanation of ecocriticism, ecocriticism and literary criticism, ecocritical pastoral study, and ecocritical ethical study.

#### A. Ecocriticism

The term ecocriticism comes from the word ecology and critic Ecology can be defined as the study of how animals, plants, and humans interact with one another and with their surroundings. Criticism is defined as a manner and expression of assessment regarding something's bad or good quality. In simple terms, ecocriticism can be understood as criticism with an environmental perspective. In simple terms, ecocriticism can be understood as criticism from an environmental perspective (Harsono S, 2012).

In a larger sense, ecocriticism, according to Greg Garrard (2004), can assist define, investigating, and even solving ecological problems. He views ecocriticism as the study of the relationship between humans and non-humans, human history, and culture related to critical analysis of humans and their environment. In other words, it can be said that ecocriticism tries to examine the relationship between humans and nature which is manifested in culture or etiquette towards nature.

Furthermore, Glotfelty explained that ecocriticism makes the interconnection between nature and culture its subject, specifically the cultural product of language and literature. As a critic, ecocriticism places its focus on literature and the earth. As a theory, ecocriticism negotiates between humans and



non-humans. In addition, as stated by Garrard (2004), ecocriticism is not only limited for literature, it's interdisciplinary can across into other disciplines such as sociology, history, politics, philosophy, psychology, religion, economic, and etcetera.

## **B. Ecocriticism and Literary Criticism**

The term ecocriticism probably first appeared in 1978 in the essay *Literature and Ecology: An Experiment in Ecocriticism* written by William Rueckert. In his essay, Rueckert refers to the application of ecology and its concepts to the study of literature.

Glotfelty and Fromm (1996) defines ecocriticism as the study of the relationship between literature and the physical environment. They proposed the notion of ecocriticism, which aims to apply the concept of ecology to literature by putting the earth (nature) at the center of the research. The questions asked by ecocritics and experts are "How is nature described in this sonnet?", "What role does the physical setting play in the plot of this novel?", "Are the values expressed in this play in line with ecological wisdom?", and questions that focus on the earth in literature.

Ecocriticism is a critical theory in the latest approach to literature. The multidisciplinary nature of ecology and literature requires the presence, togetherness, and integration of various theories that are relevant and concerned with issues of literary and environmental studies, including critical theory, literary criticism, cultural theory, and environmental ethics theory.

From the perspective of literary studies, ecocriticism is classified into mimetic theory, based on the assumption that literature, with reference to the paradigm, is a reflection of the reality of life that exists today, imitating Plato (Khomisah, K., 2020).

In its development, the study of ecocriticism has several derived theories, such as eco-culture, eco-imperialism, ecological theory, and eco-feminism. In addition, ecocriticism (literary ecology) has led to methodological implications in literary psychology, literary anthropology, sociology of literature, cultural studies, and literary philosophy.

To be regarded as ecocritical literature, Lawrence Buell mentions several criteria, namely (1) human interests are not understood as the only legitimate interests; (2) human responsibility towards the environment is part of the ethical orientation of the text; (3) the non-human environment is present not only as a frame but as a presence that shows that human history is related to natural history, and (4) Some environmental concepts are thought to be a process rather than a fixed understanding or gift, as the text implies (Buell, 1995).

### **C. Ecocritical Pastoral study**

Pastoral is much found in British and American literary work. Pastoral focuses on the differences between urban and rural life (Garrard, 2004). Gifford (1999) distinguishes three types of pastorals: in general, pastoral is any literature that describes the village by contrasting it implicitly and explicitly with the city; in specific, pastoral is a literary tradition that contains the retreat from the city to the

country; in a pejorative manner, implying a way of life in the village that conceals the realities of work and difficulty.

In his 2004 book, Garrard categorizes Gifford's tropes of pastoral concepts into classical pastoral, romantic pastoral, and American pastoral. According to Garrard, Classical pastoral leads to understanding the common problems in ecological humans over the millennia (Garrard, 2004). Garrard explains, there are two critical contrasts from this period that run through the pastoral tradition: the spatial distinction between town (frenetic, corrupt, impersonal) and country (peaceful, abundant), and the temporal distinction between past (idyllic) and present ('fallen'). Moreover, in a matter of time, pastoral has three orientations. *Elegy* recalls the past with a sense of nostalgia, it means when our memory brought us back to the past, a better past, which could be a reflection, then a movement; *Idyll* praises a generous present; *Utopia* counts for a redeemed future (expectation for future).

Sukmawan (2013) explains that pastoral is a form of poetry or drama that tells the story of shepherds talking to other shepherds, both about their shepherding and about the rural environment surrounding them. Therefore, it can easily be said that shepherding is an important pastoral marker (no shepherd, no pastoral). From the reader's point of view, pastoral is a form of retreat and return to the countryside or past life. In general, in its application, pastoral refers to the content area, namely all forms of literature that explain the rural nature, which implicitly or explicitly contradicts the urban nature.

#### **D. Ecocritical Ethical Studies**

Sukmawan in his article entitled *Models of Literary Ecocritic Studies* published in 2013, describes the ethical study model in ecocriticism. The discussion starts with the notion of etiquette which talks about the moral principles and values adopted by certain social groups as guidelines for behaving as humans. In general, the value system, which is applied as a good habit of life, is passed down through culture and religion which is considered a source of moral norms and values (Keraf, 2010).

In its application, etiquette requires a medium of expression and means. The medium of etiquette expression can be in the form of literary works, while the means can be in the form of language and non-language aspects. Etiquette expressed through language can take many forms, one of which is environmental wisdom (value). Environmental wisdom is an awareness to be part of nature so as to create a unified harmony (Amrih, 2008).

##### **1. Environmental Wisdom**

Sukmawan (2013) formulated the notion of environmental wisdom as a set of knowledge and practice resulting from intensive human reflection on nature and past experiences so as to bring up principles, ethics, and values that are practical for solving life's problems and have a positive impact on nature. From this understanding, it can be understood that environmental wisdom is closely related to humans. Therefore, it can be understood that if there are problems in the environment, it is caused by human behaviour that is not in accordance with the etiquette of environmental wisdom.

Environmental wisdom is manifested in moral principles in the form of respect for nature, moral responsibility for nature, cosmic solidarity, caring for nature, and no harm.

a. Respect for Nature

Respect for nature imposes a moral obligation on humans to respect nature. This value stems from the fact that human consciousness is part of nature and that nature has intrinsic value (Keraf, 2010). From the perspective of environmental ethics, respect for nature as an ecological element is based on human's understanding of the intrinsic value of nature, that is, nature has value, so it has the right to be respected. Nature has the right to be respected, not only because of the dependence of human life on nature but also because of the ontological fact that man is an inseparable part of nature and therefore a member of the ecological community.

Respect for nature is manifested in (1) awareness that nature has integrity, (2) the consciousness that nature has to be respected due to its right, (3) awareness that nature has value in itself, (4) human ability to respect nature, (5) and respect for nature to live, exist, and develop naturally as God's will (Sukmawan, S., 2013).

b. Moral Responsibility for Nature

In Linked to the principle of respect for nature is an attitude of moral responsibility towards nature because human is ontologically an integral part of nature. This attitude of responsibility is not only individual but also collective.

Moral responsibility for nature requires people to develop policies, efforts, and measures to protect nature and everything in it. This elucidation shows that protecting nature is the responsibility of all human beings.

This moral responsibility takes the form of admonishing, prohibiting, and punishing anyone who destroys and endangers the natural existence. The form of moral responsibility is also cosmic, that is, the responsibility that arises from the call of the universe to protect nature and the balance and integrity of ecosystems (Sukmawan, S., 2013).

#### c. Cosmic Solidarity

As an inseparable part of the universe, human is equal to nature and other creatures. This fact promotes a sense of solidarity, a sense of sharing with nature and other living things. For example, being able to feel what an animal feels, so arises the awareness of protecting it.

Solidarity towards nature is manifested in (1) collective interpretation to save nature, preventing humans from damaging nature and the life in it, (2) sharing the attitude of feeling what nature feels, (3) recognizing having the same position with nature and other living things, (4) efforts to harmonize behaviour with the ecosystem (Sukmawan, S., 2013).

#### d. Caring for Nature

A caring attitude to nature stems from the right of all living belonging to ecological community members to be cared for, unharmed, nourished, and

protected. The moral principle of asking for nothing in return. Caring for nature creates a desire and behaviour to protect and maintain nature as well as possible.

Cosmic tranquillity and harmony can be realized through an attitude of harmony and not disturbing each other between the cosmic elements. This harmony and tranquillity are a form of compassion. Affection can be maintained if humans behave and act in love with their fellow living beings (Saryono, 2008).

From the explanation above, it can be said that caring for nature is based on the understanding that (1) all living things have the right to be cared for, (2) all living things have the right not to be hurt, (3) all living things are protected and cared for without asking for anything in return (Sukmawan, S., 2013).

e. No Harm

Humans have a responsibility and moral obligation toward nature, so at least humans ought not cause unnecessary harm to nature, because humans have no moral right to take actions that hurt their fellow human beings. The attitude of non-interference in the survival of compatriots is the embodiment of the value of human tolerance.

No harm towards nature manifested into (1) awareness of not harming nature unnecessarily, (2) maintaining and living the obligation not to harm nature in the norm, (3) the attitude not to threaten the existence of other living things in nature, and (4) allowing nature to exist in the universe. untouched state (Sukmawan, S., 2013).

## **CHAPTER III**

### **RESEARCH METHOD**

This chapter explains how this research is conducted including research design, data source, data collection, and data analysis.

#### **A. Research Design**

This research is designed in literary criticism since this research intends to analyze a literary work, and this is a part of literary criticism -analyzing, interpreting, and evaluating literary works- (Peck & Coyle, 1984). In order to conduct this literary criticism, the ecocriticism approach is used to reach the intent of this research. First, this research intended to describe how nature is represented in Bruce *Chatwin's On the Black Hill*; in order to describe it, the concept of pastoral by Greg Garrard is utilized. Second, this research intended to describe the relationship between humans and nature are depicted in Bruce Chatwin's *On the Black Hill*; in order to describe it, the environmental wisdom theory by Sony Sukmawan is utilized. To provide more interpretation, descriptions, and explanations, this research used several resources of ecocriticism and further information about Bruce Chatwin's *On the Black Hill*.

#### **B. Data source**

The data source in this research is Bruce Chatwin's *On the Black Hill*, a 256 pages novel published by the United Kingdom publisher Vintage in 1998. The data in this study are words, phrases, and sentences from Bruce Chatwin's *On the Black Hill*.



### **C. Data collection**

Deep reading and taking notes on the data that shows the depiction of nature and the environmental wisdom in Bruce Chatwin's *On the Black Hill*, the data was collected by the following steps:

1. The researcher did a deep and detailed reading of every essential element in the novel.
2. The researcher underlined the required data, especially on the representation of nature and the environmental wisdom contained in the data.
3. The researcher categorized the data of the representation of nature by the concept of the pastoral by Greg Garrard; and classified the data of environmental wisdom.

### **D. Data analysis**

The Interactive Model Analysis is the data analysis technique used in this literary criticism. In this methodology, data reduction, data presentation, and conclusion drawing are the three components of analysis, according to Miles and Huberman (1992).

The process of data analysis in this literary criticism is an effort made by:

1. Processing data, sorting data according to research objectives and giving supporting evidence from the object and other related literature.
2. Presenting and describing the appropriate data to answer each research question.
3. Drawing conclusions that align with the research questions and formulating relevant suggestions.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

This chapter describes the findings and discussion of the research question of this study. The first is a discussion of representations of nature in Bruce Chatwin's *On the Black Hill*. The second is discussing the relationship between humans and nature in the object of research reviewed through the value of environmental wisdom.

#### **A. Representation of nature in Bruce Chatwin's *On the Black Hill***

To discuss the representation of nature in the object of the study, pastoral concept by Greg Garrard is used. Pastoral is one of the concepts of the ecocritical theory proposed by Greg Garrard. In general, pastoral is any literature that describes the urban with an implicit or explicit contrast to the country (Gifford, 1999). Then, Garrard (2004) explains the two critical contrasts of the pastoral tradition, namely: urban (frenetic, corrupt, impersonal) and country (abundant and peaceful). Furthermore, Raymond Williams proposes that pastoral enduringly indicated by nostalgia means when our memory brought us back to the past, a better past, which could be a reflection, then a movement (Garrard, 2004). In this object of the study, the portrayal of pastoral represented by two different places, they are the rural area surrounding the Black hill in Wales and Hereford city in Herefordshire, England, from the late nineteenth century to the 1980s.

## 1. Depiction of the urban area

The data below show the representation of the urban area depicted in the object of the study, namely Hereford city, Herefordshire, England.

*It was a very gloomy day and the clouds brushed low over the Cathedral tower. Lines of grey sleet smacked on to the pavements and rattled on the oilcloth hoods of the horsecabs. In High Town, the poor cab-horses stood in line beside the swollen gutter; and under a green-painted canopy, some cabbies were warming their hands over a brazier. 'Come on in, laddie!' one of them beckoned, and Lewis joined them. A military vehicle drove by, and a pair of sergeants strutted past in mackintosh capes. (p.100)*

....

*He stood in the entrance of a cooper's shop and saw the brand-new barrels amid heaps of yellow shavings. From another street, he heard a brass band playing, and walked towards it. Outside the Green Dragon Hotel a knot of bystanders had gathered to watch the funeral procession go by. (p.101)*

The datum above describes the depiction of Hereford in the early 20th century. Hereford is a civil parish and an important city in Herefordshire, England. These data describe the situation in the upper town of Hereford; here depicts the city's state with many activities and buildings. First, several taxi drivers are warming themselves under the canopy on the edge of the shops; the presence of these taxi drivers indicates that the city is densely populated and requires public transportation. Second, Lewis heard a brass band playing music on the side of Hereford street. Third, the existence of a hotel shows that this city is visited by many people and requires lodging. Fourth, the presence of military vehicles passing by (during the first world war) shows that this city is a civil parish where government offices are centered, such as the military office. Finally, referring to the differences between towns and villages described by Garrard (2004), the depiction of the city in these data shows that the city is much activity or frantic.

## 2. Depiction of the country area

Then, in contrast to the previous discussion, this section will discuss the representation of country life in Bruce Chatwin's *On the Black Hill*, primarily set in the countryside. According to Garrard (2004) the country life describes as peaceful and abundant.

The depiction of people doing work they love, and their countryside's descriptions are considered the aspect of pastoral (Gifford, 1999). The analysis below, discusses the representation of country life where most of the people occupied as shepherd and farmer.

*He found work on several farms in Radnorshire and Montgomery, where he learned to handle a plough; to sow, reap and shear; to butcher hogs and dig the sheep out of snowdrifts. When his boots fell apart, he had to bind his feet with strips of felt. He would come back in the evenings, aching at every joint, to a supper of bacon broth and potatoes, and a few stale crusts. The owners were far too mean to provide a cup of tea. (p.8)*

The first datum describes life in the village in the form of most of the people in the country love working on farms. In this datum, it is told that young Amos Jones found work on farms in Radnorshire and Montgomery. The fact that young Amos learned to plow, garden, and tend livestock shows that most people who live in the village, especially in the Black Hill area, work as farmers.

The second datum provides another proof of life in rural areas where most of the population works as farmers.

*A photo, taken at the hay-making of 1909, shows a happy, smiling group in front of a horse-drawn cart. Amos has a scythe slung over his shoulder. Old Sam is in his moleskin waistcoat. Mary, in a gingham dress, is holding a hay-rake. And the children - together with young Jim the Rock, who had come to earn a few pennies - are all sitting cross-legged on the ground. (p.57)*

This datum shows a portrait of the Amos Jones family at the hay-making in 1909. First, the picture shows them taking a photo in front of a horse-drawn cart. Next, Amos held a scythe on his shoulder, a large sickle that farmers used to cut grass and crops. Then, Old Sam and Mary wore typical peasant clothes (at that time) while holding a straw rake. This explanation shows that life in the countryside is where the people work as farmers.

The third data strengthens farmers' livelihoods portrayed in Bruce Chatwin's *On the Black Hill*.

*She next met Lewis, on the day of the sheep drive, in the bar of the Shepherd's Rest. From seven in the morning, farmers on horseback had been clearing the hill, and the bleating white mass was now safe in Evan Bevan's paddock, waiting to be sorted after lunch. The day was hot, the hills hazy, and the thornbushes looked like little bits of fluff. (p.184)*

This datum shows the life of the farmers in the Black Hill area. First, the datum shows Lewis resting at the bar with other breeders. Furthermore, it is also told about the farmers who have just been herding and cleaning the hills. Then, a paddock is also depicted filled with sheep ready to be sorted and sheared. The explanation of this datum clearly shows the people in the countryside love and enjoy to work as shepherd.

Furthermore, Terry Gifford indicates pastoral as the life in the country, the shepherd who love their work and provide an idealized description of their rural life (Gifford, 1999). The following data explains the portrait of life in the countryside, where children have become accustomed to playing on the farm in the hope that they will get used to being farmers which is an ideal occupation in the countryside.

*He gave them bird-scarers and left them alone in the oatfield to shoo away the wood pigeons. He made them mix the chicken-mash, and pluck and dress the birds for market.*

*Fine weather or foul, he would sit them on his pony, one in front and one behind, and ride around the hill-flock. In autumn, they watched the ewes being tupped: five months later, they witnessed the birth of the lambs. (p.42)*

The datum above represents the life of farmers in the Black Hill area in the form of; since they were children, the people in the countryside have been accustomed to playing on the farm. For example, the above datum tells of when Amos Jones disagreed with his wife, Mary Jones, who always spoiled their children (Lewis and Benjamin Jones) with books and toys in the house. Therefore, Amos took the children into the field, gave them dove traps to catch the pigeons that ate their produce, and then sorted the birds to sell to the market. In addition, this datum also shows that since childhood Lewis and Benjamin liked to be taken for walks around the hills to herd sheep. From this data, it can be said that children have been accustomed to playing on farms, especially in the agricultural area.

*They never went back to school. They worked on the farm, and providing they worked in tandem they could do the work of four. (p.88)*

Reinforcing the statement that children in the countryside, especially in the agricultural area, are accustomed to gardening, this data shows that Benjamin and Lewis have to work in the garden even if they do not go to school anymore. From this explanation, it can be said that the lives of some children in agricultural villages do not continue their education to higher education and choose to work on farms.

Moreover, the next data strengthen the previous data that children in the countryside are accustomed to the garden.

*In a patch of garden, he planted lettuces, radishes and carrots, and a row of sweet-peas. He liked listening to the zinging sound of seeds in their packets, but saw no point in sowing biennials. (p.220)*

The data above tells that little Kevin is on vacation at his grand uncle's house of Lewis and Benjamin Jones at The Vision. This data describes how little Kevin is growing lettuce, radishes, carrots, and a row of sweet peas at The Vision's farmyard. The fact that little Kevin likes to grow crops in the garden shows that in life in the countryside, children are accustomed to gardening.

In line with Garrard (2004), the depiction of life in the countryside in the data above can be said to be a peaceful life, where residents in rural areas mostly love and enjoy to work as farmers in large and quiet fields. This kind of life is in stark contrast to bustling urban life.

After discussing the representation of country life depicted in the object of the study, the following data discuss the representation of nature in the country depicted in Bruce Chatwin's *On the Black Hill*. Correspondingly to Garrard (2004), in terms of an area, pastoral indicates the implicit or explicit description between country and urban life.

*The house had roughcast walls and a roof of mossy stone tiles and stood at the far end of the farmyard in the shade of an old Scots pine. Below the cowshed there was an orchard of wind-stunted apple-trees, and then the fields slanted down to the dingle, and there were birches and alders along the stream. (p.2)*

The datum above explicitly shows a natural representation of agricultural land on Black Hill. This data describes 'The Vision,' the home of Lewis and Benjamin Jones; It is explained that on their farm, there are several large fields, which is described as their house is located at the farthest end of their farm; this indicates that The Vision's farmyard has a large field, and there are still apple

orchards and some fields that slope to the dam. In contrast to urban areas like Hereford, it is very difficult to find extensive gardens and farm fields.

Further data confirms the countryside situation in the form of agricultural settlements in the Black Hill neighborhood.

*To the east was the River Wye, a silver ribbon snaking through water-meadows, and the whole countryside dotted with white or red-brick farmhouses. A thatched roof made a little patch of yellow in a foam of apple-blossom, and there were gloomy stands of conifers that shrouded the homes of the gefitry. (p.12)*

The datum above shows a depiction of agricultural settlements in the village. In this datum, it is explained that there are red brick farmhouses along the Wye river with roofs made of thatch. This data shows that the settlements in the country are primarily simple farmhouses in contrast to housing in urban areas such as Hereford, which has many buildings such as shops and hotels.

*Half a mile before the village, they passed the mill. A Maesyfelin and the Congregational Chapel beside it. Then came two ranks of estate workers' cottages, with leggy redbrick chimneys and gardens full of cabbages and lupins. Across the village green a second, Baptist Chapel squinted at the church, the vicarage and the Bannut Tree Inn. There was a screen of ancient yews around the Anglican graveyard: the half-timbering of the belfry was said to represent the Three Crosses of Golgotha. (p.45)*

The above datum represents the situation in the agricultural area described in Black Hill surroundings. In the first sentence, it is told when Lewis and Benjamin Jones were walking with their grandfather in the Black Hills; it is said that before reaching their destination, they passed a mill. Then, along the way, they also passed gardens filled with cabbages and lupines. The existence of mills and gardens filled with vegetables and fruit represents the Black hill environment as the state of an agricultural area.

*To go on the 'Welsh walk' they used to tramp over the fields to Cock-a-loftie, a shepherd's cottage left derelict since the land-enclosures. Then they crossed a stone stile on to the moor, and followed a pony-trail northwards, with the scree of the mountain rising steeply*



*on the left. Beyond a spinney of birches, they came to a barn and longhouse, standing amid heaps of broken wall. A jet of smoke streamed sideways from the chimney. There were a few contorted ash-trees, a few pussy-willows, and the rim of the muddy pond was covered with bits of goose fluff. (p.47)*

Furthermore, when traveling to Welsh with their grandfather, Lewis and Benjamin used to stroll the fields and traverse the horse trails and mountain slopes. In addition to the representation of the natural conditions of the country, primarily meadows, this novel also describes many plants and trees that thrive in the countryside. This data represents the presence of birch, ash, and pussy-willow trees. And at the end of this datum sentence, it is explained that in the farmhouse where they stayed, there was a muddy pond on the edge of which were goose feathers. This fact shows that in the farmhouse, people let their birds roam in the farm environment. The fact that there are large fields, horse tracks, large trees, and poultry droppings indicates the state of an agricultural village, which contrasts to urban areas where there is not much land, trees, and poultry droppings.

*The pines on Cefn Hill were blue-green and black-green in the varied light. The heather was purple. The sheep were the size and shape of maggots, and there were inky pools with rings of reed around them. The plane's shadow moved upon a herd of grazing ponies, which scattered in all directions. (p.253)*

The datum above shows the state of nature in the Black Hill surrounding filled with pine trees and farms. Here, it is told as Lewis and Benjamin fly over the countryside in the Black hill environment. The datum explains that from a height of thousands of feet, it can be seen in pine forests, many sheep that look like maggots on the Black Hills, and a herd of ponies grazing. From this datum, it can be said that, in the set of this novel, especially in the black hills area, there are still many pine forests and livestock, such as sheep and horses.

*THE FARMHOUSE AT Lower Brechfa lay in a very windy position and the pine-trees around it slanted sideways. (p.171)*

....

*On the way to Rhulen, he stopped by the pine plantation and stretched out on the grass. (p.204)*

Reinforcing the previous data, the data above clearly show that the black hills' rural atmosphere is filled with pine trees. It is said that around the farmhouse in Lower Brechfa, there are pine trees that grow sideways because they grow on the slopes and are often blown by the wind. The next datum states that there are pine plantations, meaning that some of the pine in Black Hill are planted and some are grown naturally. The rural situation described here contrasts urban areas with rare farmhouses and tree plantation or forests.

*IT WAS SLEETING again next afternoon as Mary drove the dog-cart on her way to the solicitor. The fields were full of sodden sheep, and there were sheets of muddy water in the lane. Amos had taken to his bed. (p.148)*

The datum above strengthens the previous statement, where the situation in country areas in the Black Hills is much livestock. This datum is told when Mary, who wanted to go to court, crossed a field filled with sheep on her way to the court. This datum shows Mary riding a dog carriage on a muddy road. From this datum. It can be said that in the countryside, most fields are filled with livestock, and the fact that Mary rides the dog cart on a muddy road indicates that in the countryside, there are not as many cars and good roads as in the city.

*The Pant lay half a mile down the valley, and had two big arable fields on either side of the brook. Ploughed and planted, these yielded an excellent crop of potatoes; and to help with the harvest, the man from the Ministry assigned the twins a German prisoner-of-war. (p.196)*

The data above shows the natural situation of the countryside described in the research object: an agricultural environment filled with agricultural fields. In

this datum, it is clear that the fields have been plowed and planted and produce excellent potatoes.

*Shreds of cloud hung motionless in the sky. The hills were silvery in the sunlight, the hedges white with hawthorn, and the buttercups spread a film of gold over the fields. The paddock was thick with bleating sheep. A cuckoo called. Sparrows chattered, and house-martins sliced the air. The two mares stood in their stalls, their muzzles in their oatbags, kicking because of the flies. (p.154)*

This datum shows that this novel's hill (nature) is described as a place for raising livestock. It could be seen that there was a field on the hill that was lined with hedges overgrown with hawthorn and buttercup. In that field, too, filled with sheep and horses in their cages, it was clear that their drums were in a hillside environment.

*Mary slipped on a pair of galoshes and squelched her way across the boggy pasture. The wind moved over the field. The grassheads flashed like shoals of minnows, and there were purple orchids and heads of red sorrel. A pair of plovers flew off, screaming, and the mother alighted by some reeds and stretched her 'broken' wing. Mary said a silent prayer as she untied the gate into Craig-y-Fedw. (p.78)*

This data shows the reflection of nature in this novel, namely grass fields. This data tells of when Mary went to Aggie Watkins' house, in her rubber boots, running across the meadow. It is described that the meadows here are still beautiful, evidenced by the presence of flowers such as orchids and birds that perch on the reeds of this meadow. The fact that there are grasslands in this data shows that reflectively nature is represented as unspoiled grasslands in this novel.

Furthermore, the data below will represent the natural situation in the black hill environment.

*Perched on the tractor mudguard, he would watch the plough-share bite into the stubble, and the herring-gulls shrieking and swooping over the fresh-turned furrow. He saw lambs being born, potatoes harvested, a cow calving and, one morning, there was a foal in the field. (p.220)*

The datum tells of Kevin, who is on vacation at his great uncle's farm, The Vision. In this datum, it is explained that while sitting on the tractor, Kevin witnessed the plow shares splitting the ground, wild birds flying freely, lambs and cows being born, potatoes being harvested, and foals in the fields. This explanation describes the natural situation in the countryside is still unspoiled, represented in the novel *On the Black Hill* by Bruce Chatwin.

In accordance with the Pastoral concept by Garrard (2004), which explicitly and implicitly describes the distinction between urban and rural life. From the data analysis above, it can be concluded that there are distinctions between urban and rural life in Bruce Chatwin's *On the Black Hill*. Garrard describes life in the city as frenetic, which corresponds to the representation of life in the city of Hereford in this novel, which is busy and has many buildings. On the other hand, Garrard explains that life in the village is peaceful, which can be seen from the representation of rural life in this novel. Then, the discussion above is in sync with Gifford (1999) indicates pastoral as the life in the country, the shepherd who loves their work and provides an idealized description of their rural life. The analysis above shows that most people in the Black Hill neighborhood enjoy their work as herders and farmers.

### 3. In the Matter of Time

According to the pastoral concept by Greg Garrard in this novel, the other representation of nature is characterized by nostalgia in Raymond William's work the Country and the City. In the matter of time, pastoral has three orientations.

*Elegy*, recalls the past with a sense of nostalgia; *Idyll*, praises a generous present; *Utopia*, counts for a redeemed future (expectation for future) (Garrard, 2004).

In his book, derived from William's concept, Garrard explains that *Elegy* is looking back at memories of the past that have disappeared with a sense of nostalgia. Simply, nostalgia is when we look at history, we will see an escalator that takes us to the good old days (Garrard, 2004).

*And sometimes - perhaps after one of these silent quarrels, when they needed their mother to unite them - they would stand over her patchwork quilt and peer at the black velvet stars and the hexagons of printed calico that had once been her dresses. And without saying a word they could see her again - in pink, walking through the oatfield with a jug of draught cider for the reapers. Or in green, at a sheep-shearers' lunch. Or in a blue-striped apron bending over the fire. (p. 4)*

This datum shows pastoral characteristics in the form of *Elegy* and provides a depiction of nature in the novel *On the Black Hill* by Bruce Chatwin. In this datum, it is told that when Benjamin and Lewis quarrel in silence and need their mother to reunite them, they will look at her mother's dress and clothes. When they see their mother's clothes, they will remember their mother. First, they remember their mother dressed in pink, walking through the wheat fields with a bottle of cider for reapers. Second, remember their mothers in green clothes at a sheep-shearers' lunch. Third, remember their mothers dressed in a blue striped apron bent over the fire. From their memories of their mother, implicitly, we can see a representation of life and the natural situation of the countryside where they live, there are oat field and sheep-shearers. This natural state is also in line with previous findings about life and natural situations described in the novel Bruce Chatwin's *On the Black Hill*.

*He revisited the places where they had played as children. Sometimes, he called the sheepdog, 'Mott! Mott! Come on, let's find the master! Where's he? Where's he?' And the dog would jump up and wag his tail, and they would clamber up the scree of the Black*

*Hill, until the Wye came into view - all a-glitter in the winter sunshine - and the fresh brown plough around Rhydspence where Lewis might be ploughing. (p.99)*

This datum is told when Benjamin and Lewis had to separate because of the circumstances of the first world war, where Lewis had to go to work as a pirate to help the war food stock. Unaccustomed to being separated from his brother, Benjamin revisits the place where he and Lewis played as children, where he recalls the times they had played with their sheepdog. Nostalgic, Benjamin climbed the black hillside at his childhood playground until he was at the top; at the top of the hill, he could see the Wye river and the plowed brownfields. From this explanation, and in line with Elgey concept of pastoral, we can see the representation of nature in this novel in the form of black hills, rivers, and cultivated fields.

The next datum concerns Mary Jones' (Benjamin and Lewis Jones' mother) memories of her youth in Naples.

*She picked up the thing that had fallen from the letter. It was a flowerhead of mimosa, squashed but still fluffy. She held it to her nostril and inhaled the smell of the South.*

*One year, in the late Eighties, she and her mother had met the missionary's ship when it docked in Naples. Together they had travelled through a Mediterranean spring.*

*She remembered the sea, the olives blown white in the wind, and the scents of thyme and cistus after rain. She remembered lupins and poppies in the fields above Posilippo. (p.151)*

The data above was told when Mary Jones received a reply from Mrs. Bickerton about Mary's plea to help ease The Vision's overpriced land price. As explained before, nostalgia means that when we look back to history, we will see an 'escalator' taking us back into a better past (Garrard, 2004). Correspondingly, after opening and reading the letter, Mary took the mimosa flower head that had fallen from inside the letter; she took it and smelled the flower's scent. As he smelled the flowers, the memory of him traveling to Naples in the spring of the late 1880s.

He remembered the smells of olives, thyme, cistus, lupines, and poppies in the fields above Posillipo. From Mary's memories, we can understand that the depiction of nature at that time, especially in Posillipo, had many flower gardens.

Furthermore, the next datum will describe the representation of nature in line with the elegy concept depicted in the study's object.

*A warm westerly breeze was combing through the grassstems, skylarks hovered over their heads, and creamy clouds came floating out of Wales. Along the horizon, the hills were layered in lines of hazy blue; and they reflected how little had changed since they walked this way with their grandfather, over seventy years before. (p.245)*

This datum is told when Lewis and Benjamin take a walk to Theo the Tent's house; they pass the lane where they walked with their grandfather 70 years ago. When they passed the lane, they remembered their children's memory when crossing this path with their grandfather and the scenery of Black Hill at that time. Then, Lewis and Benjamin state that little has changed in the Black Hills landscape in the last 70 years since they walked there with their grandfather. From their statement, it can be interpreted that the hills described in this novel are still natural. It is evidenced by the depiction of birds in a cloudy sky without pollution and the breeze blowing over the grass in the hills. Thus, it can be said that the representation of nature in this novel is a natural and unspoiled hilly environment, even though it has been several decades.

## **B. Environmental Wisdom in Bruce Chatwin's *On the Black Hill***

The relationship between humans and the natural environment is God's decree. On the other hand, humans have always lived in need of other creatures; for

example, they need plants and animals to meet their needs. Therefore, a truly harmonious relationship must be maintained so that interdependence does not cause harm on the one hand (Garrard, 2004).

In their book, Glotfelty and Fromm (1996) write down some questions of ecocritical theory. One of them is; What are the possible cross-fertilizations between literary studies and environmental discourse in related disciplines such as history, philosophy, psychology, art history, and ethics?

This study attempts to link literary studies with environmental discourse through a prospective ethical study in the form of environmental wisdom. This study aims to discover how the relationship between humans and nature in literary works through the values of environmental wisdom. The value of environmental wisdom is ethical principles or human moral principles towards nature, which are practical for humans and have positive implications for nature (Sukmawan, S., 2013).

Bruce Chatwin's *On the Black Hill* is set in Black Hill, telling the life of identical twins Lewis and Benjamin Jones on their farm called 'The Vision' in Black Hill. Focusing on farmers' lives in hilly areas, this novel depicts many forms of human relationships with nature. Therefore, in this section, the relationship between characters (humans) and nature in Bruce Chatwin's *On the Black Hill* will be reviewed through the values of environmental wisdom.

#### 1. Respect for Nature

Respect for nature views that humans have a moral obligation to respect nature. It means that nature has value; thus, humans need to respect nature and



realize that nature has the right to be respected (Sukmawan, S., 2013). The following data will show the value of respect for nature in Bruce Chatwin's *On the Black Hill*.

*Apart from Sunday drives to Lurkenhope, their first excursion into the outside world was a visit to the Flower Show of 1903 when the pony shied at a dead hedgehog in the lane, and their mother won First Prize for runner beans. (p.39)*

The attitude of respect for nature shown in this data is an awareness that nature has value. In this data, respect for nature is in the form of holding a Flower Show as a medium to respect nature. The data tells about the first excursion of little Lewis and Benjamin, namely visiting the Flower Show of 1903. The data also states that their mother won the first prize for her runner bean plant. The fact that there is a flower show in this novel explains one of the ways humans respect nature in this novel. An event that arises from the awareness that nature has value intrinsic value, in this case, the value of beauty in nature.

*AFTER THE HARVEST festival, the seagulls flew inland and Jim Watkins the Rock came to work as a farm boy at The Vision. (p.60)*

The attitude of respect for nature shown in this datum is consciousness that nature has to be respected due to its right. In the data above, the attitude of respect for nature described in the existence of a Harvest Festival. The data on page 60 indicates that the Harvest festival is held not only once but every year because the storyline is when Benjamin is still young. On the other hand, on page 256, Benjamin is 80 years old, and the Harvest Festival is still conducted.

*The wind was tossing the larches when he came to leave. He paused by the porch and reminded the twins of the Harvest Festival, at three o'clock on Friday. 'indeed, a time for thanksgiving!' he said, and turned up the collar of his coat. (p.256)*

These two data explain that the characters (humans) in this novel, primarily farmers in the Black Hill, hold a harvest festival yearly as a form of gratitude for

successful harvests. If viewed through the value of respect for nature, this festival arises due to the awareness that nature has the right to be respected because human life depends on nature.

*On frosty mornings she sat on an upturned bucket, warming her hands around a mug of tea while the tits and chaffinches perched on her shoulder. When a green woodpecker took some crumbs from her hand, she imagined the bird was a messenger from God and the His Praises in doggerel all through the day. (p.237)*

The attitude of respect for nature shown in the data above is respect for nature to live, exist, and develop as God's will. In this data, the attitude of respect for nature is described as praising God for the existence of nature. This data tells the state of Margaret' Meg' Beatrice Musker in her solitude. In this data, it is mentioned that when a woodpecker eats crumbs from her hand, she imagines the bird is a messenger of God to accompany her, then she praises God all day long in doggerel. Meg's attitude of praising God for having a bird accompany her in her loneliness shows her respect for nature that exists according to God's will.

After analyzing the four data above, it can be concluded that Bruce Chatwin's *On the Black Hill* contains an attitude of respect for nature. In line with (Sukmawan, S., 2013), the respect for nature shown by the characters in this novel is manifested in the awareness that nature has value in itself, a consciousness that nature has to be respected due to its right, and respect for nature to live, exist and develop as God's will.

## 2. Cosmic Solidarity for Nature

The attitude of solidarity toward nature acknowledges an equal position between nature and all living beings. This attitude is manifested with an attitude to

feel what nature feels so that humans feel like protecting it (Sukmawan, S., 2013).

The attitude of solidarity toward nature in Bruce Chatwin's *On the Black Hill* will be presented in the following data.

*He had hated it most when the mules got gassed. In one gas attack, he survived when the whole of his mule-train died - and that made him extremely angry. Marching up to his lieutenant, he saluted sullenly and blurted out, 'If I can 'ave me gas mask, why can't me mules?' This piece of logic so impressed the lieutenant that he sent a report to the general, who, instead of ignoring it, sent back a note of commendation. By 1918, most British units had equipped their horses and mules with gas-masks, whereas the Germans went on losing supplies; and though no military historian would credit Jim the Rock with the invention of the equine mask, he persisted in the illusion that it was he who had won the war. (p.131)*

The value of cosmic solidarity for nature shown in this data shares the attitude of feeling what nature feels. In this data, the attitude of solidarity toward nature is described by making gas masks for horses and mules so they do not die. The data tells the story of Jim Watkins, the twins' neighbour from 'The Rock' farm, when he joined the great war with the British troops. As a farmer whose life livestock makes Jim very fond of horses and mules, it makes Jim upset when he sees the mules die from poison gas. Therefore, Jim reported to his lieutenant that the horse and mules had to wear gas masks like humans. The report was passed on to the general of the British troops and was very well received. Because of that report, in 1918, the British Armed Forces put gas masks on their horses and mules. Jim's attitude is a form of solidarity with nature in the form of being able to feel what animals feel and wanting to save them by reporting to the officers of the British armed forces to protect horses and mules from poison gas. From the explanation of the data, it can be concluded that one of the solidarity attitudes towards nature described in this novel is being able to feel what animals are feeling so that they want to help them.

*Because of his reverence for animal life, Jim never sent a single beast for slaughter and his flock became more and more decrepit. The oldest animal, a wall-eyed ewe called Dolly, was over twenty years old. Others were barren, or missing their back teeth, and in winter they died from lack of feed. After the snowmelt, Jim would collect the carcasses and dig a communal grave - with the result that, over the years, the farmyard became one big cemetery. (p.178)*

The value of cosmic solidarity for nature shown in this data recognizes having the same position as nature and other living things. The attitude of solidarity towards nature in the data above is depicted by an attitude of reverence for animal life. The data above explains Jim's respect for animal life; he never slaughtered animals and let them live naturally like humans. Then, in this data, it is also explained that if an animal dies, Jim will bury it properly like a human, and because of his attitude, his farm becomes a graveyard. Like the previous explanation of Jim's attitude, this reverse attitude towards animal life arises because he considers all living things are equal.

*Benjamin's favourite occupation was delivering lambs. All the long winter, he waited for the end of March, when the curlews started calling and the lambing began. It was he, not Lewis, who stayed awake to watch the ewes. It was he who would pull a lamb at a difficult birth. Sometimes, he had to thrust his forearm into the womb to disentangle a pair of twins; and afterwards, he would sit by the fireside, unwashed and contented, and let the cat lick the afterbirth off his hands. (p.3)*

The data above clearly shows an attitude of solidarity towards nature, namely cooperative behavior with nature/ ecosystem. The attitude of solidarity toward nature in the data above is described with harmonized life with animals. Furthermore, the data explains that Benjamin's favorite job is to escort, watch over sheep, and help ewes give birth. From this explanation, it can be said that what Benjamin did included an attitude of solidarity with nature in the form of an awareness that all living things have an equal position. Thus, Benjamin harmonizes behavior with nature in the form of helping animals to give birth.

Furthermore, the following data shows the attitude of solidarity with nature in the form of cooperative behavior with nature.

*He loved the sheep, and the open air made him strong again. His eye was quick to spot a case of pulpy kidney or a prolapsed uterus. At lambing time he would walk round the flock with a crook on his arm, checking the ewes' teats to make sure the milk was flowing. (p.88)*

The data above shows an attitude of solidarity towards nature by harmonizing life with nature. The data above tells the life of Benjamin in *The Vision*, who loves sheep very much. He was a keen eye for problems in sheep, such as a pulpy kidney or a prolapsed uterus, and when lambing season, he walked over to check the sheep's tits to ensure the milk was flowing to the lambs. Benjamin's behavior towards the sheep reflects an attitude of solidarity towards nature in harmonizing behavior with the environment. In this data, Benjamin's behavior shows awareness of the equal position of all living beings, so he tries to harmonize life with all living beings, for example, helping sick sheep and watching the ewes care for lambs.

After analyzing the four data above, it can be concluded that Bruce Chatwin's *On the Black Hill* contains an attitude of cosmic solidarity for nature. Correspondingly to (Sukmawan, S., 2013), the cosmic solidarity for nature shown by the characters in this novel is manifested in the form of sharing the attitude of feeling what nature feels, recognizing having the same position with nature and other living things, and respect for nature to live, harmonizing life with nature.

### 3. Caring for Nature

The attitude of caring for nature arises from the fact that all living things have the right to be cared for as fellow members of the ecological community. It can be reflected through human actions and words towards nature, not to damage and exploit, and provide protection and care for nature without expecting anything in return (Sukmawan, S., 2013). The attitude of caring for nature is shown in the following data.

*She heard a soft crack and saw a yellow smear on the toe of her boot. 'Oh no!' she cried. 'Now look what I've done!' Her foot had crushed the nestful of eggs. She sat down on a tuft of grass. The tears stained her cheeks and she only stopped crying when he folded his arm around her shoulders. (p.19)*

The caring attitude towards nature depicted in the data above is an awareness that every living creature has the right not to be hurt. The data tells that when Mary accidentally stepped on the egg nest, she sat on the grass crying and was very sorry for destroying the new life in the form of eggs that would become birds. According to the value of caring for nature, Mary's regret arises from the awareness that every living creature has the right to be hurt or destroyed.

*In another corner of his garden, the vicar had made a rockery for the flowering bulbs he had collected on his travels in Greece. In March there were crocuses and scillas; in April, cyclamen, tulips and dog's-tooth violets; and there was a huge dark purple arum that stank of old meat. (p.53)*

In the data, the attitude of caring for nature is in the form of awareness that every living creature has the right to be cared for. The attitude of caring towards nature in the data above is described as making a special place to care for a flower. This data explains that in the corner of his garden, the vicar created a special place to care for the flowering tubers he collected on his travels in Greece. Viewed

through the value of caring for nature, the vicar's attitude arises because he knows that living things, including plants, have the right to care for.

*Jim had loved his mules, treated them for ophthalmia and mange, and dragged them from the mud when they fell in up to their fetlocks. He had never shot a wounded mule unless there was no hope of saving him. (p.131)*

The form of concern for nature described in the data above is the awareness that every living creature has the right to be preserved. The attitude of caring for nature in this data is depicted in the form of a fond mule. The data describes Jim's love for his mules; without expecting anything in return, he nursed his mules infected with ophthalmia and scabies, helped the mules when they fell into their fetlocks, and shot dying mules in hopes of ending the mule's suffering. Jim's care and affection for the mule are based on the realization that every living creature deserves to be loved and cared for.

*He hated to see any creature in pain; and if he found a rabbit in a snare, or a gull with a broken wing, he'd carry it home and bind the wound with a bandage, or the wing with a splint of twigs. Sometimes, there'd be several birds and animals festering in boxes by the fire; and when one of them died, he'd say, 'Poor oP boy! An' I dug a hole an' put 'im in the ground.' (p.133)*

The caring attitude towards nature contained in the data above is manifested in the form of caring for and protecting all living things without expecting anything in return. The form of caring for nature in this data is explained by sincerely helping and caring for animals. The above data explains Jim's attitude towards animals. It is said that he hates seeing animals in pain. In addition, when he saw a wounded animal, he would treat it, and when the animal died, he would mourn and bury it properly. The attitude shown by Jim arises because of the awareness that nature and everything in it, including animals, are equal and have the right to be protected and cared for.

*At the end of an auction, he would hang round the sales clerks, and if there was some clapped-out nag that nobody wanted - not even the knacker - he'd step forward and stroke her muzzle: 'Aye, I'll give her a home. All she needs is a bit o' feedin' up.' (p.178)*

The form of caring for nature contained in the data above is the understanding that every living thing has the right to be cared for. The attitude of caring for the animal in this data is in the form of feeding and giving home to an animal. The data tells that when Jim was at the auction and saw an animal that there was no one to raise, Jim wanted to take care of that animal, give it a home and feed it. According to the value of caring for nature, Jim's attitude arises because of the awareness that every creature has the right to be cared for.

*A week earlier, Meg had been complaining of pains in her abdomen.*

*Pushing past the hens, Sarah found Meg squatting by the fireside, listlessly fanning the embers in the grate. Her face was twisted with pain, and there were sores up her arms.*

*'You're coming with me,' Sarah said. 'I'm taking you to the doctor.'*

*Meg shuddered, swayed back and forth, and began to drone a repetitive dirge: 'No, Sarah, I'd not go from here. Very kind of you, Sarah, but I'd never go from here. Jim and me, we been together, like. We done the work together, like. Aye, and the foddering and the feeding and lived our lives together. And the poor ducks'd starve if I'd be gone. Aye, and the chicks'd starve. An' that poor ol' pullet in the box there! Her was all a-dying and I took her back to life. But her'd die if I'd be gone. And the birdies in the dingle, them'd die if I dinna feed them. And the cat? You canna say what'd happen to the cat if I'd be g o n e . . . ' (p.209)*

The data above shows a caring attitude towards nature, namely caring for nature, including animals. Caring for nature in this data is explained by caring for the animals in the surrounding environment. For example, the data above tells when Sarah wanted to take Meg to the doctor, but Meg refused because she was afraid that the animals would starve and die in her absence. He said the ducks, chickens, cats, and birds on the hill would die or starve in his absence. Through this explanation, it can be understood that Meg's daily life takes care of the animals around her house and the wild animals in the dingle. This data shows Meg's



affection for the animals in her home environment. This affection fosters behavior to protect and care for nature as well as possible.

*Lewis had crammed his pockets with sugar-lumps to give to the mule and donkey. (p.246)*

This data shows a form of caring for nature without expecting anything in return. In this data, the form of caring for nature is to feed the animals without expecting anything back. The data tells that when Lewis and Benjamin visited Theo's house, Lewis deliberately gave palm sugar to the donkey and mule. The fact that the palm sugar was already in Lewis' pouch suggests that he had prepared it on purpose to feed the animals. Lewis's attitude is included in the form of caring for nature, namely giving to nature without expecting anything in return.

After analyzing the seven data above, it can be concluded that Bruce Chatwin's *On the Black Hill* contains an attitude of caring for nature. In line with (Sukmawan, S., 2013), The attitude of caring for nature shown by the characters in this novel is manifested in the form of awareness that every living creature has the right not to be hurt, awareness that every living creature has the right to be cared for, and caring and protecting all living things without expecting anything in return.

#### 4. No Harm

Humans have moral obligations and responsibilities towards nature, therefore, do not harm nature unnecessarily. The value of No Harm is related to respecting and maintaining the existence of nature around us so as not to harm nature unnecessarily and let nature untouched (Sukmawan, S., 2013). The attitude of No Harm in this novel will be presented in the following data.

*The shyness had left her. She said that Sarah had taken Jim to Hereford to sell some ducks: 'That's as 'em says!' She rested her hands on her hips. 'But them won't get no moneys 'cos them gulls is old. Let 'em live, that's what I say! Let 'em live! Let 'em rabbits live! And 'em hares live! Let 'em stoats go on a-playin'! Aye, and 'em foxes, I won't harm 'em. Let all God's creatures live . . . !' (p.222)*

The data above shows an attitude of no harm to nature in the form of allowing nature to exist in the universe's natural state. This data is letting animals live like other God's creatures. In the data, Miss Rosie Fifield is told when she said that she disagreed with selling the gulls, then continued her speech by saying that she would not harm the animals and let them live as God wants them to. Miss Rosie Fifield's attitude and statement emerged because of her moral awareness to let animals live untouched as the creator intended.

*Following the Dharma at the Black Hill Monastery made him calm and happy for the first time in his life. He shouldered all the heavy labour; and he enjoyed the visits of a Tibetan Rinpoche who came, now and then, to give courses in higher meditation. His appearance sometimes put people off. Only when they realized he was incapable of hurting a fly, did they take advantage of his gentle, trusting nature. (p.240)*

The data above shows the nature of no harm to nature by maintaining and observing the obligation not to harm nature in the norm. In this data, the form of harming nature in the norm is reflected in Theo, who adheres to the Dharma so that he does not want to harm living beings. The data tells of Theo, who adheres to the Dharma, a rule in Buddhist teachings that rule life; by following the Dharma, he becomes a person who respects nature; he cannot even hurt a fly. In other words, he would not harm other living beings in the realm, even a fly. From the explanation of this data, we can conclude that Theo's no harm to nature stems from the teachings he adheres to. Through the no harm value, Theo's attitude is included in the appreciation of the obligation not to harm or hurt nature embedded in religious norms.

*Her face lit up: 'She's a good girl. Honest as the day! Not like them others and all their thieving! Ooh! It makes my blood boil the way they treat her. Her as never harmed a living thing. I've seen her in the garden here, and the finches feeding out of her hand.'* (p.194)

The data above shows the form of not hurting nature in this novel, namely in the form of awareness not to damage nature unnecessarily. The data above tells that when Rosie Fifield described the character of Meg, she said that Meg is an honest person and has never harmed any living creature in nature. Even Rosie had seen Meg feed the birds from her hands. From Rosie's explanation, it can be concluded that Meg's attitude of never harming nature reflected in this novel is the awareness not to harm nature unnecessarily because she does not want to hurt nature and wants to take care of nature (as the result of the previous analysis that Meg has an attitude of caring for nature).

After analyzing the three data above, it can be concluded that Bruce Chatwin's *On the Black Hill* contains an attitude of no harm to nature. Correspondingly to (Sukmawan, S., 2013), the attitude of no harm to nature shown by the characters in this novel is manifested in the form of allowing nature to exist in the universe's natural state, maintaining and observing the obligation not to harm nature in the norm, and awareness not to damage nature unnecessarily.

## CHAPTER V

### CONCLUSION AND SUGGESTION

After analyzing nature in Bruce Chatwin's *On the Black Hill* utilizing an ecocritical approach, the researcher finally has answered all of the research problems. At the beginning of this chapter, the researcher will summarize the substantive findings of this literary criticism. Then, at the end of the chapter, the researcher will give suggestions to readers, especially future researchers who want to apply ecocriticism.

#### A. Conclusion

First is the representation of nature in Bruce Chatwin's *On the Black Hill*. To represent nature in this novel, the researcher analyzes it in the pastoral concept by Greg Garrard. As a finding, the researcher found that the representation of nature in the novel is described as (1) urban, which is described as bustling, as evidenced by dense activities and many buildings such as hotels and shops. On the other hand, (2) the representation of the countryside is described as a peaceful place in the form of an agricultural area, where most of the population are farmers; furthermore, the countryside is described with unspoiled nature and has many plantations and farms.

The second is the description of the relationship between the character (human) with nature in Bruce Chatwin's *On the Black Hill*. In answering this problem, the researcher uses the theory of environmental wisdom. As a result, after analyzing Bruce Chatwin's *On the Black Hill* using the value of environmental wisdom. It is found that the relationship of characters (humans) with nature in this

novel is described in the form of respect for nature, solidarity with nature, care for nature, and not harming nature.

## **B. Suggestion**

To enrich the development of literary criticism on Bruce Chatwin's *On the Black Hill*, the researcher suggests further researchers criticize this literary work from various perspectives such as social, postcolonial, psychoanalytic, and others. In addition, the researcher also suggests analyzing this literary work with a textual approach because there is still no previous research that uses a textual approach in this literary work. Furthermore, it is important to understand that Bruce Chatwin has some outstanding works won prestigious awards. Bruce Chatwin is famous for his nomadic life, producing literary works with ecological elements so that Bruce Chatwin's other works can also be analyzed through ecocriticism.

Finally, the researcher realizes that this ecocritical research still has many mistakes. Therefore, the researcher hopes for suggestions and constructive criticism for the researcher to do better in conducting the next literary criticism

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## CURRICULUM VITAE



**Zahlul Jihad** was born in Langsa, Aceh on January 7, 2001. He graduated from MAS Ulumul Qur'an Langsa in 2018. During his study at Senior High School, he actively participated in OSIM as the secretary and a few organizations. He started his higher education in 2018 at the Department of English Literature UIN Maulana Malik Ibrahim Malang and finished in 2022. During his study at the university, he actively in some organization such as Himpunan Mahasiswa Islam (HMI) Komisariat Bahasa UIN Malang as the chief, Advanced Debate Community (ADC) as the head of HRD, and Ikatan Pelajar Pemuda dan Mahasiswa Aceh (IPPMA) as the head of Kaderisasi department. He also attended international events such as the Asian Youth Exchange 2019 in Nanyang Technological University of Singapore, Delegate at the Asian Youth Summit 2020, and several competitions.