

**ANTHROPOCENTRISM AND ITS IMPACT ON THE
ENVIRONMENT IN ELIF SHAFAK'S *THE ISLAND OF
MISSING TREES***

THESIS

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FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
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MISSING TREES***

THESIS

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2022

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I state that the thesis entitled "**Anthropocentrism And Its Impact On The Environment In Elif Shafak's *The Island Of Missing Trees***" 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.

Malang, 07 December 2022

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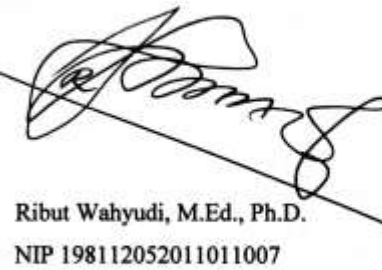
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MOTTO

“Some day this pain will be useful to you”

-Elif Shafak, *The Island of Missing Trees*

DEDICATION

This thesis is sincerely dedicated to;

Bellavita Hadiatul Laila Sutari, who never give up to complete this thesis

Mr. Heri Sutariono and Mrs. Muti'ah, who always pray and support in every step

Moh. Imam Basori, who convinced me to be brave and confident

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Alhamdulillahirobbil'alamin. All my praises and my gratitude are extended to Allah SWT who always bestowed His grace and guidance upon me. *Shalawat* and *Salam* belong to the Prophet Muhammad SAW who has led us to the right path in life. With all blessings and opportunities, the researcher can complete this thesis entitled "**Anthropocentrism And Its Impact On The Environment In Elif Shafak's *The Island Of Missing Trees***".

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Finally, this thesis still has many weaknesses in some ways. Therefore, any criticism and suggestion are welcome to improve this thesis.

Malang, 05 October 2022

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A handwritten signature in black ink, written in a cursive style, that reads "Bellavita".

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ABSTRACT

Sutari, Bellavita Hadiatul Laila (2022). Anthropocentrism And Its Impact On The Environment In Elif Shafak's *The Island Of Missing Trees*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Agung Wiranata Kusuma, M. A.

Keywords: anthropocentrism, ecocriticism

This research aims to analyze the relationship between humans and nature in the novel *The Island of Missing Trees* by Elif Shafak. The researcher used anthropocentrism as the main topic of the research. This research is important to do because it specifically provides the relationship between humans and nature with some problems faced by nature due to human actions. The importance of understanding this relationship is as a lesson for humans in dealing with environmental problems and protecting nature. Human preference plays a role in determining how humans treat nature. The preferences that destroy nature are called strong anthropocentrism. This can be solved by changing the preferences to weak anthropocentrism. This research has two objectives. First, to analyze how is the relationship between humans and nature. Second, to analyze the concept of anthropocentrism in the novel. This research is categorized as literary criticism focusing on an ecocritic approach to analyzing the relationship between humans and nature and human preferences for nature. The novel *The Island of Missing Trees* by Elif Shafak (2021) uses as the main resource in this research. The result of the research shows that humans in Cyprus island have a relationship with nature in several aspects. The relationships between humans and nature show human preferences. In this research, the researcher finds that human preferences conduce to exploitation. Unfortunately, human preferences have an impact on the environment.

البح مستخلص

المركزية البشرية وتأثيرها على البيئة. (2022) سوتاري ، بيلافينا هدياتول ليلي قسم الأدب الإنجليزي. فرضية. في جزيرة إليف شفق ، جزيرة الأشجار المفقودة ، كلية العلوم الإنسانية ، مولانا مالك إبراهيم الدولة الإسلامية جامعة مالانج ، المشرف: Agung Wiranata Kusuma ' M. A.

ecocritic المركزية البشرية ، :الكلمات المفتاحية

جزيرة "تهدف هذه الدراسة إلى تحليل العلاقة بين الإنسان والطبيعة في رواية يستخدم الباحث مركزية الإنسان كموضوع. للكاتب إليف شفق "الأشجار المفقودة هذه الدراسة مهمة لأنها تعرض على وجه التحديد العلاقة. رئيسي في هذا البحث بين البشر والطبيعة مع مختلف المشاكل التي تواجهها الطبيعة بسبب أفعال أهمية فهم هذه العلاقة هو أن يكون درسًا للبشر في التعامل مع المشاكل. الإنسان تلعب التفضيلات البشرية دورًا في تحديد كيفية. البيئية وحماية البيئة بشكل أكبر التفضيل الذي يدمر الطبيعة يسمى مركزية الإنسان. تعامل البشر مع الطبيعة يمكن التغلب على هذا من خلال تغيير التفضيلات نحو مركزية بشرية. القوية أولاً ، تحليل كيفية ارتباط. هذا البحث له هدفان. ضعيفة لتقليل الضرر البيئي تم تصنيف. ثانيًا ، لتحليل مفهوم المركزية البشرية في الرواية. البشر بالطبيعة هذه الدراسة على أنها نقد أدبي يركز على نهج اقتصادي بيئي لتحليل العلاقة بين تُستخدم رواية جزيرة الأشجار. البشر والطبيعة وتفضيلات الإنسان للطبيعة. كمصدر رئيسي للبيانات في هذه الدراسة (2021) المفقودة للكاتب إليف شفق من هذه الدراسة ، وجد أن البشر في جزيرة قبرص لديهم علاقة مع الطبيعة من علاوة على ذلك ، يمكن تقييم العلاقة بين البشر والطبيعة من جوانب مختلفة في هذه الدراسة ، وجد الباحثون أن البشر في جزيرة قبرص. خلال تفضيلاتهم يعطون الأولوية لتفضيلاتهم أو مركزية الإنسان القوية التي يمكن رؤيتها من يأمل الباحثون في تقديم فهم أوسع لمركزية الإنسان في. خلال استغلال الطبيعة الأعمال الأدبية

ABSTRAK

Sutari, Bellavita Hadiatul Laila (2022). *Anthropocentrism And Its Impact On The Environment In Elif Shafak's The Island Of Missing Trees*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Agung Wiranata Kusuma, M. A.

Kata kunci: antroposentrisme, ekokritik

Penelitian ini bertujuan untuk menganalisis hubungan antara manusia dengan alam dalam novel *The Island of Missing Trees* karya Elif Shafak. Peneliti menggunakan antroposentrisme sebagai topik utama dalam penelitian ini. Kajian ini penting dilakukan karena secara khusus menyajikan hubungan antara manusia dengan alam dengan berbagai permasalahan yang dihadapi oleh alam akibat perbuatan manusia. Pentingnya memahami hubungan ini adalah untuk menjadi sebuah pelajaran bagi manusia dalam menghadapi masalah lingkungan dan lebih menjaga lingkungan. Preferensi manusia yang berperan dalam menentukan bagaimana manusia memperlakukan alam. Preferensi yang merusak alam disebut antroposentrisme kuat. Hal ini dapat di atasi dengan merubah preferensi menuju antroposentrisme yang lemah. Penelitian ini mempunyai dua tujuan. Pertama, adalah untuk menganalisis bagaimana hubungan manusia dengan alam. Kedua, untuk menganalisis konsep antroposentrisme yang ada di dalam novel. Kajian ini dikategorikan sebagai kritik sastra yang berfokus pada pendekatan ekokritik untuk menganalisis hubungan antara manusia dengan alam dan preferensi manusia pada alam. Novel *The Island of Missing Trees* oleh Elif Shafak (2021) digunakan sebagai sumber data utama dalam penelitian ini. Dari penelitian ini didapatkan hasil bahwa manusia di pulau siprus memiliki hubungan dengan alam dari berbagai aspek. Hubungan manusia dengan alam menunjukkan preferensi manusia. Dalam penelitian ini, peneliti menemukan bahwa manusia di pulau siprus lebih mengutamakan preferensi mereka yang dapat dilihat dari berbagai eksploitasi terhadap alam. Sehingga hal ini memberikan dampak terhadap lingkungan.

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CHAPTER I

INTRODUCTION

The first chapter of the study contains the background of the study, problems of the study, significance of the study, scope and limitations, and definition of key terms. This study is categorized as ecocriticism and focuses on anthropocentrism in *The Island of Missing Trees*.

A. Background of the study

Humans as one of living things that have sense and did some innovations to the environment to support their lives. In addition, humans also have the responsibility to keep the environment because humans need nature to fulfill their needs. Nature serves food resources, energy resources, oxygen, carbon dioxide, and other need to support the existence of humans. Therefore, there is a reciprocal between living things and the environment.

Humans are part of nature that different and separate from nature. The position of humans is higher than other species (Sandler, 2007). Human beings are superior and the strongest creature on earth. Humans can understand other people's think and feel. Thus, only humans have a psychological and cognitive, understanding of concepts of morals and apply the concepts in a particular situation.

The environment has been exploited by humans since the ancient period to support their life. Based on Hughes (2005), human society has changed

concerning natural systems. For some periods, the change has been slow, and fast in the other period. Human societies have faced tensions caused by some factors such as the growth and decline of population, depleted resources, invention of new tools, and unfamiliar organisms causing diseases. Unfortunately, Human selfishness damages the environment and caused natural disasters.

Human selfishness damages the environment in many ways such as pollution, forest fire, and animal extinction. As stated by Löbler (2017), humans are part of nature, but the relationship between nature and humans is not well understood. Nature is damaged by humans and natural resources are taken for granted. Humans did not use the service provided by nature well, but they can not live without these services.

The notion of the environment becomes a public concern and topic of the literary work. The criticism of the environment is called ecocriticism. Ecocriticism combines literary methodologies and ecological perspectives. It applies to a work that includes non-human elements such as soil, trees, plants, place, and rocks as the interaction between character and place or author and place (Garrard, 2004: 63). By reading literature, people hoped to have eco-consciousness and keep the environment through moral values in the plot and events of the story.

In this research, the researcher took the works of one of the Turkish authors Elif Shafak titled *The Island of Missing Trees*, because for some reasons. First, *The Island of Missing Trees* tells about the environmental damage caused by

humans such as exploitation of nature and war which impact not only human beings but also other species. Second, the way humans and the environment deal with the environmental damage and the impact of the war.

The fig tree is a history, a silent witness to the tragedy of war, climate change, and catastrophe in Cyprus. The citizens have bad habits in the environment which caused the extinction of some species mentioned by a fig tree, especially human selfishness that arouse a civil war after colonialism. It affected not only humans but also the environment and other creatures.

The Island of Missing Trees explains how anthropocentrism is caused by humans but impacts whole creatures. The fig tree is one of the creatures affected by human selfishness such as in the war on Cyprus island. Habitat loss, invasive species, animal illegal catching, and deforestation are the other problems faced in Cyprus. Unfortunately, humans are not aware of the impact of those problems, ignoring and intimidating others when someone tries to prevent them. They think their actions are normal to fulfill their daily needs. Their thoughts are like cornucopians that use natural resources arbitrarily. In the novel *The Island of Missing Trees*, the environmental conflicts caused by human selfishness are clearly described.

Some studies have been done by previous researchers which have similarities in the theory and object of the research with this thesis. The previous studies will help the researcher in researching the novel. First, Jamili and Khoshkam (2017) the research uses ecocriticism theory and found that humans

who is a creature has relation to other creatures and entities. The relation also attracts the writer and poet's attention. The poem by William Black is a poem that deals with the relationship between humans and nonhumans.

Second, Dabirnia (2021) research uses ecocriticism theory and focuses on the relationship between humans and nature. Frost in his poems states that man's relationship with nature is like a man with his fellow humans. Meanwhile, Sepehri told us how to be sympathetic toward nature. Third, Alfarizi Akbar (2016), This study uses an ecocriticism approach to describe environmentalists in the novel. The main character is characterized as an environmentalist who supports the environment. Fourth, Sultan and Anshari (2021), focused on the awareness and activism of environmental ethics in the novel. The authors use ecocriticism which results in environmental ethics can be found in the novel.

Fifth, Alireza Sardari (2020), This research uses an ecocritical approach that focused on the interrelationship between nature and humans which the results are manipulative and destroy the environment. Sixth, Muhammad Anshori (2020), focused on climate change and the main character's response which used ecocriticism by Greg Garrard as an approach. As result, the researcher portrays problems of climate change and the main character's response shows two responses: eco-anxiety and solastalgia caused by climate change. Seventh, Winata and Megasari (2019). This research uses ecocriticism and anthropocentrism concepts. The researcher focused on representing human behavior in nature. The result is humans have bad habits when dealing with the environment.

Eighth, Sachmadi, et al (2019), This research used ecocriticism theory to know the illustrated nature problems in the novel. There are two problems in the environment: destroying nature and killing an animal for food. Ninth, Chen Yi (2020). The research uses Marxist ecological philosophy which focused on the criticism of anthropocentrism and that humans must establish human awareness. The goal of the research is for the main character to give a critique of anthropocentrism. Tenth, Sheila Buanadewi (2012). The researcher uses ecocriticism. She focuses on the contrast between ecocentrism and anthropocentrism in poetry which the result is humans should minimize the negative effects of nature.

From those previous studies, the researcher focused in a different sense on the anthropocentrism field. The ecocriticism theory is often used to analyze literary works, thus it inspires to accomplish this research. From the explanations, the researcher wants to discover several events and investigate the novel *The Island of Missing Trees*. This study discusses how the relationship between the environment and humans through literary elements can be represented using the ecocriticism theory by Greg Garrard.

B. Problems of the Study

According to the background of the study above, the researcher proposes three problems of study in this research:

1. How is the relationship between humans and nature represented in the novel *The Island of Missing Trees*?
2. How is the concept of anthropocentrism and its impact on the environment depicted in the novel *The Island of Missing Trees*?
3. What is the impact of anthropocentrism on the environment in the novel *The Island of Missing Trees*?

C. Significance of the Study

There are two aspects of significance in this research, which are theoretical and practical. Theoretical significance, this study is expected to contribute to the literature, especially by analyzing phenomena of anthropocentrism using the ecocriticism theory by Greg Garrard. Practically, this research can give a contribution to the references in literary work about anthropocentrism specifically in ecocriticism theory by Greg Garrard. The researcher also expected to give an understanding of the use of ecocriticism theory in the novel.

D. Scope and Limitation

This study focused on anthropocentrism by using ecocriticism theory (Garrard, 2004) in Elif Shafak's novel titled *The Island of Missing Trees*.

Therefore, the researcher will discover the anthropocentrism in Elif Shafak's novel. This research will focus on ecocriticism in the position aspect.

E. Definition of key terms

The following key terms are used to avoid misunderstandings between the researcher and the readers.

Ecocriticism: The study of the relationship between human and non-human, human cultural history, and critical analysis of humans themselves (Garrard, 2004).

Anthropocentrism: Anthropocentrism is the practices and belief that humans over other living things (Garrard, 2004).

CHAPTER II

REVIEW OF RELATED LITERATURE

The second chapter contains a discussion of the theories that will be used in the study. Moreover, this study is literary criticism that uses ecocriticism as an approach that focuses on the concept of anthropocentrism to reveal human behavior towards nature.

A. Ecocriticism

1. Definition of Ecocriticism

Literature and environment are related to each other, as Glotfelty said that an environment is an object that can implicate a critique of the ways culture and norms of nature had contributed to the environmental degradation by a form of creative and aesthetic approach such as poems and novel, called ecocriticism (Glotfelty, 1996:13). Ecocriticism is the study of the relationship between humans and non-humans through human cultural history and requires critical analysis of the 'human' itself, informed by ecological or environmental awareness (Garrard, 2004:5). Ecocriticism combines traditional literary methodologies and ecological perspectives. It applies to a work in which the landscape (which includes non-human elements such as soil, trees, plants, place, and rocks) itself is the dominant character, such as the interaction between character and place or author and place (Garrard, 2004:63). In conclusion, ecocriticism is a literary discipline that takes the earth as the main topic and discusses it through the representation of the text.

The relationship between humans and the physical world will be an important topic in this study. Ecocriticism examines nature affects humans and humans effects nature in shaping their culture.

2. History of Ecocriticism

The ecocritical environment appears in the late 1970s at the WLA (the Western Literature Association), an association that has interested in the literature of the American West. In the academic field, ecocriticism is dominated by professional associations from America and has significant branches in the UK and Japan named ASLE (Association for the Study of Literature and the Environment). It publishes a journal that includes creative writing, literary analysis, and articles and arranges regular conferences in the form of environmental education and activism. In early literary works, ecocriticism was characterized by wilderness narrative and nature writing, and romantic poetry. However, time by time, ASLE turned into general cultural ecocriticism such as studies of popular film, tv, architecture, art, zoos, and shopping malls (Garrard, 2004).

In general, literary theory investigated the relations between writers, and texts, and extends the world (the society and social sphere) into the ecosphere. Ecosphere means everything is connected with everything else (Glotfelty, 1996: xix). Thus, ecocriticism views the world with a wider definition. All phenomena based on the ecosphere are a term of ecocriticism. There is no limitation in the genre of ecocriticism as long as the works bring on the issue of the environment.

The environmental problems depicted in the text are usually considered as the impact of human activity. Glotfelty states (1996) that when human actions are damaging the basic life support of the planet, they will get the consequences. Such as littering in the river, street, and gutter and illegal cutting of trees causing flooding, throwing cigarette butts in the forest causing fires during the dry season, and river pollution due to waste disposal. Ecocriticism as a new literary discipline emerges to contribute to healing wounds of nature and encourage people to take care and be more aware of the good interconnection with nature.

According to Marland (2013), the ecocriticism movement had a long journey. It can be divided into four phases, the first wave, second wave, third wave, and fourth wave.

1. The first wave

In the USA, the first wave focused on the representation of ecocriticism of the world in literature to inform about the environmental message in forms of literature. Some ecocriticism in the first wave is associated with awarding non-fiction writing in nature. In British, the first wave identical with the healing in forms of writing with focused on non-humans and might developed environmental sensibility such as poetry. The first wave gave rehabilitation but it is a less theoretical limitation. Thus, comes the second wave of ecocriticism.

2. The second wave

According to Buell in Marland (2013: 851), the second wave revised from the first wave, keeping awareness of the physical presence of nature

developing and accomplishing its involvement with the form of environmental imagination. In addition, the second wave delivered a more effective approach which provided the scope to complete the nature, politics, social, critiquing, and reframing which already come under its research to make the complex understanding of interweavings such as nature writing, post-pastoral, and eco-poetry.

3. The third wave

The third wave of ecocriticism was developed in 2009 by Scott Slovic and Joni Adamson who pointed to acknowledge ethical and national special characters beyond the boundaries and explore human experiences in all aspects from an environmental point of view. In addition, the third wave is to realize slow violence's effect that attacked the non-human and human body, offend the environment and social gap. The notion above leads to the fourth wave discussion of ecocriticism.

4. The fourth wave

The fourth wave was identified as co-existent in the field of material ecocriticism. The fourth wave has three issues with material ecocriticism. The first issue is the premise about materiality that shred between non-humans and humans which creates a difference in the environment and humans, moving out of the form of nature. The second premise is all the material has agency. The last premise is the political and ethical challenges of the complexity of these materials.

3. **Positions in Ecocriticism Concepts**

One of the ecocriticism concepts by Garrard is positions. In the positions, the researcher took the cornucopia aspect to analyze the novel.

a. Positions

Each approach has an environmental crisis in its way. Positions are to identify some different eco philosophies and aspects of the understanding of the environmental crisis (Garrard, 2004).

1) Cornucopia

Cornucopia elaborates on economical conditions related to the presence of natural resources. Population, technological progress, and economic growth are along with increased human welfare. The advocates of cornucopia believe that environmental dangers are illusions. Therefore, did not put intrinsic values on non-humans and the environment, cornucopians are not environmentalists deeply, and anti-environmental industries are supporting them (Garrard, 2004). Most cornucopians ignore the environmental threats, they are concerned but still about their lifestyle, support scientific progress, and democracy.

Cornucopians hold an anthropocentric about the environment because they reject the idea that population growth is problematic and that the earth has limited resources. According to Simon (1996), innovation of capacity is the main resource that makes resources virtually unlimited. Thus, cornucopians tend to be libertarians and capitalism are the important features of human progress. Libertarian cornucopians argue that individual

liberty is important to market growth and technological development. Joe Arney (2014) states that cornucopians refuse three things, population, resources, and criticism.

a) Population

Population growth gives negative effects. Many environmentalists warn about the impact of population growth that will deplete natural resources and lead to resource scarcity. However, cornucopians challenge the negative impacts of population growth. They argue that population growth will be fast or slow at some times. Therefore, population growth might improve the condition of humans and increase goods and services. Simon argues (1990) that the growth of prosperity and technology will increase the resources and the standard of living for humans.

b) Resources

Cornucopians avoid the idea that the earth has limited resources. This idea relates to the stance that technology can replace resources. Cornucopians argue that private property is a vital thing for the market to flourish and the only role of the government is the rule of protection in private property. The ability to innovate makes the capacity of the earth available or develop substitute products for the replacement of natural resources is depleted.

c) Criticism

Some criticisms say cornucopians ignore evidence that is contrary to their position and choose the measure that supports their perceptions.

Such as the protest about their ignorance of population growth or the living standard that is overstated.

B. Environmental Ethics

Environmental ethics is a study of human behavior toward the relationship between non-humans. According to Palmer, et al. (2018), Environmental ethics aim to determine the valuable things, the reason why they are valuable, and how humans deal with the values of non-humans such as the environment, animals, or plants in principle, law, practice, and action aspects. Many environmental issues are happening and humans need to look back at environmental values and apply the principle and practice of efficiency.

In environmental ethics, the distinction between intrinsic value and instrumental value is important. Based on Brennan and Lo (2002) Intrinsic value is the values that are aimed at themselves. Whereas instrumental value is the value that means other goals. Intrinsic value means that all living things have value, but instrumental value is to advance other goals or non-human values.

1. The Development of Environmental Ethics

Environmental ethics emerged in the 1970s as an academic discipline. It started in the late twentieth century with the perception of the human population explosion as a serious environmental crisis. The warning from scientists in the late 1970s focused on the environment. The debate between ethics, laws, and politics about the environment brings out animal rights. The rise of environmental parties

in Europe happened in the 1980s with the following two terms known as realist and fundamentalist (Brennan and Lo, 2002). Realist is working on reducing pollution and conserving extinct species to reform environmentalism. Meanwhile, fundamentalists argued for radical, strict priorities, and overthrowing liberal individualism and capitalism as the reasons for environmental devastation. Thus, from realist and fundamentalist, there is a distinction between "shallow" and "deep" environmental movements. The shallow ecology movement according to Naess (1973) is fighting against resource decimation and pollution which benefit is for humanity itself. In contrast, the deep ecology movement views all species in the world as having the same value whether they are valuable to others or not.

C. Anthropocentrism

Anthropocentrism is categorized as a shallow ecology movement in which human value is the main system (Naess, 2009). Anthropocentrism is rooted in the Greek 'Anthropos' means human being and 'Kentron' means center. The term anthropocentrism refers to an attitude, intrinsic values, and worldview that humanity is superior to nature (White, Lynn, 1967). Anthropocentric assumes that human is the center of nature, and nature serves humans which take and consume as needed (Halsey and White, 1998). In conclusion, humans only take the instrumental value from nature and other species without paying attention to the negative impact.

a. History of Anthropocentrism

Some ethicists argue for the acceptance of anthropocentric values from Jewish and Christian theologies. The Creation story tells that God created humans to subdue the earth and have dominion over every living thing. Many philosophers also influenced the study of philosophy like Kant, Aristotle, and Descartes's belief in human-centered values, and developed ethical and moral philosophies. Descartes believes that human is extraordinary species and have free will, while animals only have instinctual behavior. Descartes's theory introduced anthropocentrism and subjectivism to Western.

Generally, the notion of anthropocentrism derives negative norms from egocentrism (Goodpaster, 1979). It is morally innocent to be self-centered in individual and human-centered in collective cases. However, human-centeredness cannot be simply as anthropocentrism because some reasons for human-centeredness are unavoidable and unobjectionable. Humans have no choice except to think like humans and unavoidable that humans have an interest in humans because they have a legitimate interest. In sum, human-centeredness or human need does not prevent a concern for non-humans and may serve to promote it.

However, this term is assumed to be the arrogance of humans and associated with a negative meaning which could give a negative effect on the environment. Based on Garrard (20004: 183), anthropocentrism is the perception that humans as the center. The human being is unique and different from other species. Social capabilities, psychological, and cognitive are made humans superior.

Based on Hayward (1997), anthropocentrism has two means: first, anthropocentrism that loves their species, and second anthropocentrism discriminates against other species. This position is like the distinction between strong and weak anthropocentrism.

b. The Distinction between Strong and Weak Anthropocentrism

Strong anthropocentrism is something that has values changed to the preferences of humans. Someone with a strong anthropocentric cannot prevent the preference that endangers nature because the preference for sense is the basic value of strong anthropocentrism (Norton, 1984). Strong anthropocentrism is involved in some environmental problems such as the destruction of wild habitats or animal exploitation.

In contrast, weak anthropocentrism found the values that were considered from preferences. The preferences determined become rational or irrational based on the view of the rational world. Weak anthropocentrism is determine the preferences and then considered the rational world. They protected nature for some reasons such as economic activities and to serve human needs. This ethic explains to do something that should be done like reduce, reuse, recycle, protect species, eliminate pollution, etc.

Weak anthropocentrism views avoid the intrinsic values of objects, organisms, and ecological systems (Norton, 1984). They considered that human intrinsic values can explain other values in nature. All values come from humans because only humans have rational minds. Therefore, weak anthropocentrism is

more attractive to common people than non-anthropocentrism that radical and contradicts common sense. Weak anthropocentrism is not as far as deep ecology, this way is going to have a positive impact. Although, anthropocentric and non-anthropocentric have different purposes all people will strive to perpetuate the environment where they live.

The form anthropocentrism is a claim about only humans have intrinsic values. It means non-humans can only have value for the human goal which refers to strong anthropocentrism while other living things can get their values from some relation with humans. In contrast, weak anthropocentrism considers that other species also have intrinsic values.

CHAPTER III

RESEARCH METHOD

The third chapter of this study contains the methodology used in this research. The research methodology contains four categories: research design, data source, data collection, and data analysis.

A. Research Design

This study is classified as literary criticism. Literary criticism concerning with classifying, defining, analyzing, interpreting, and evaluating the works and writers (Abrams, 1999). The researcher uses ecocriticism as one of the literary theories and the concept of anthropocentrism to analyze the literary work titled *The Island Of Missing Trees* by Elif Shafak. Therefore, the approach uses a critical analysis of the relationship between nature with humans. The researcher puts the priority on some world issues such as pollution, positions, apocalypse, dwelling, animals, and earth (Garrard, 2004).

B. Data Source

According to the topic of this study, the data source is Elif Shafak's novel titled *The Island of Missing Trees* published in November 2021. The data includes phrases, words, sentences from the novel, and a description of anthropocentrism toward the relationship between humans and nature in Elif Shafak's *The Island of Missing Trees*.

C. Data Collection

The researcher collected the data from words, phrases, and sentences from the novel. In collecting the data, the researcher did some steps:

- a. Reading and understanding the novel.
- b. Choosing some words, phrases, and sentences as the data by underlining them. The data must relate to anthropocentrism.
- c. Classifying the anthropocentrism found in the novel through six issues; pollution, positions, apocalypse, dwelling, animals, and earth.

D. Data Analysis

In analyzing the data, the researcher will do step by step

- a. The first step is identifying the relationship between humans and nature, and the concept of anthropocentrism by the data that is related to the issues and supporting evidence from the novel.
- b. The second is classifying and explaining data into some aspects of a novel or related research.
- c. The last is drawing conclusions from the research problems, analysis, and giving the suggestion

CHAPTER IV

FINDING AND DISCUSSION

Chapter four contains the findings and academic discussion concerning the background of the research. Furthermore, the discussion will be divided into two sub-chapters according to the research questions. The aims of this research are; the discussion of the relationship between humans and nature and the discussion about anthropocentrism and its impact on the environment. It is important to understand the relationship between humans and nature. In detail, humans, and nature fastened in some aspects, thus classifying the relationship between humans and nature can be done as a way to identify anthropocentrism in *The Island of Missing Trees*.

A. The Relationship Between Humans and Nature in *The Island of Missing Trees*

All living things that lived in nature have a relationship and have an impact on each other. Alteration of humans or non-humans can affect others. Because of some cause and effect, humans and non-humans live together and need each other. Humans in Cyprus island are using nature to gain profitable business and personal interest. It caused some environmental problems that will discuss below. Humans and nature have an inseparable relationship. Humans need nature to fulfill their needs and nature needs humans to care for and protect their existence. In the novel, there are some human activities related to nature either to take advantage of or to protect nature. Some human activities that are related to

nature are classified into several contexts such as spiritual, economic, health, food source, and caring for the tree. The researcher found some people in Cyprus island have a relationship with nature in some aspects. The relation will depict human behavior through nature.

In the spiritual context, humans associate nature with invisible things and beliefs. Humans believe that the fig tree has spiritual power and could solve a human problem by doing certain activities. The activities are shown in some quotations below.

It was a ritual for the dead. An ancient rite to guide the safety of the spirit of a loved one, so that it would not wander off into the vast recesses of the ether. As a rule, the ceremony ought to be performed under a fig tree, but – given my current position – I guess it had to be above this time. (p. 59)

The data above shows that there is a relationship between humans with a fig tree in the state of death. Humans believed that the fig tree is a medium to guide the spirit of the dead to eternity. Besides that, the ritual for the dead person has been done by Kostas and Meryem for Defne. By doing the ceremony, Kostas and Meryem hope that Defne could rest in peace. The ceremony is held under a fig tree that is considered a sacred tree and has a magic spirit.

Under our canopy, sacrificial animals are slaughtered, vows taken, rings exchanged and blood feuds settled. And some even believe that if you circle a fig tree seven times while burning incense and uttering the right words in the right order, you can change the sex attributed to you at birth. Then there are those who hammer the sharpest nails into our trunks to pass on to us whatever illness or malady assails them. (p. 60)

Another relationship between humans and a fig tree is in the form of preventing misfortune. According to the data, humans did certain activities to the fig tree and around it with the purpose to achieve human goals or preventing bad

things in the future. This activity has been held since ancient and is hereditary until now. Because humans believe that trees can fulfill human needs.

She was especially wary about three things: sitting under a walnut tree because it would give you nightmares; planting a koutsoupia, the Judas tree, because Judas had hanged himself from its branch after betraying the Son of God; and cutting down a mastic tree, which was known to have cried twice in its long history, once when the Romans tortured a Christian martyr and, the second time when the Ottoman Turks conquered and settled in Cyprus (p. 95)

Besides the fig tree, humans also have a relationship with three trees to avoid misfortune. They are not allowed to sit under a walnut tree, cut a mastic tree, or plant koutsoupia. Those trees had long history until making the restriction of certain activities trees.

In conclusion, there is a relationship between humans and nature, specifically trees used as a medium in fulfilling human spiritual needs. For example, humans perform ceremonies for the dead and did some actions to avoid bad luck. All activities are carried out based on human beliefs. Thus, the relationship between human and nature happen to the trees in a spiritual context.

In addition, humans use nature in an economic context. Humans did various innovations to produce more products. The more products that are produced, the more profit is earned. This can be seen in the quotation below:

Forests had been decimated, cleared for vineyards, cultivation, and fuelwood, and at times deliberately destroyed in endless vendettas. (p. 75)

Based on the data above, there is a relationship between humans and nature in the economic context. Humans utilize the forest as a place for cultivation. This is used because by changing the forest into cultivation, humans can grow plants in large quantities and sell them. Thus, humans destroy the forest

and change to the farm and cultivation. It is more profitable for humans rather than leaving the land as a forest. Forest has various kinds of plants, but not all plants are profitable. Humans need a plant that has selling value. Thus, they build vineyards and cultivation to produce things in a huge amount that give a big profit.

In the years of his absence, a black market had sprung up – trafficking dead birds had become a profitable business for international gangs and their collaborators. The birds caught in Cyprus were smuggled into other countries where they would be sold for hefty prices. (p. 216)

Besides the forest, the relationship also happens between humans and birds in the context of the economy. This is proven by the humans in Cyprus island that catching and trafficking the birds. Humans sell the birds that are caught illegally in Cyprus. They sell dead birds on the black market. Although the transaction is illegal, humans still sell the birds to other countries at more profitable and hefty prices. Cyprus island has a variety of birds because it is placed on the Mediterranean which is the route for bird migration. Thus, Cyprus has animal diversity especially birds which resulted in people catching and selling the birds on the black market.

'Supposed to be illegal, but that doesn't stop the poachers. It's a huge industry. Last month they nabbed a smuggler at the airport. They found 3,529 birds in his suitcases. That fellow was caught but most never will be. (p. 217)

The statement above shows the business is illegal. They caught thousands of birds on Cyprus island and sell them to other countries. Some fellow illegal business was caught, but it is not affected huge business that has a lot of members. Thus, the industry continues trapping the birds.

Biting the tender inside of her cheek, Ada lifted her gaze. Across from her, the wardrobe was open, and, inside, she saw the only item that had been neatly arranged on a hanger: a long, fluffy fur coat. 'That thing is fake, I hope.' 'What thing?' Meryem swung around. 'Oh, that? It's one hundred percent rabbit!' 'That's awful. Killing animals for their fur is appalling. (p. 110)

From the data above, the researcher found the relationship between humans and nature in creating fashion. Humans used animals as material for clothes such as animal fur for the coat. In the novel, humans use rabbit fur to make a coat. Humans use rabbit fur because it has a fluffy texture. Thus, humans take advantage of rabbit fur to make a coat.

In conclusion, humans derive economic benefits from nature through various aspects such as multiplying crops by building vineyards and cultivation, catching birds, and making jackets from rabbit fur. Thus, humans and nature have a relationship in giving profits to humans. The relationship between humans and nature also occurs in terms of health. Such as when disease attacked Cyprus, humans take precautions to prevent disease by taking some actions through nature.

On top of that, in the fight against malaria, when they dried out the marshes in the early twentieth century, they planted lots of eucalyptus and other Australian plants. These are non-native invasive species that do enormous damage to the natural cycles here. (p. 186)

The novel found a relationship between humans and nature in a healthy context. Such as in the statement above when malaria attacked Cyprus island. To overcome malaria, humans did some actions to avoid mosquito breeding such as drying out the marshes and planting eucalyptus and Australian plants.

Besides that, nature also provides a source of food for humans so that humans can fulfill their food needs. Humans can only get food material from nature. In Cyprus island, humans make special dishes from animals.

Ambelopoulia, the caviar of Cyprus: cooked songbirds – grilled, fried, pickled, boiled. Considered a delicacy, a popular dish. South. North. The UN territory. The British military zone. Among the islanders, the older generations regarded it as a harmless tradition and the youth saw it as a way to prove their mettle. (p. 215)

This data shows that humans have a relationship with nature in the aspect of food sources. Cyprus island has popular food called Ambelopoulia. The dish is made from songbirds and served through several cook processes. It becomes a tradition in Cyprus island.

'We eat rabbit stew in Cyprus,' said Meryem quietly. 'It's really good with chopped garlic and pearl onions. I also add a cinnamon stick.' 'I don't eat rabbits. You shouldn't either. (p. 110)

Humans also consume rabbits. In Cyprus, they eat stew rabbits with various seasonings. Thus, nature provides a source of food in the form of animals for human consumption. In Cyprus island, there is a famous dish made from songbirds and also consumed by rabbits. This relationship between humans and nature is in the context of food sources.

The last discussion about the relationship between humans and nature is to care for and maintain the fig tree. The fig tree that was cared for by Kostas is a tree that originated from Cyprus island and moved to England. It can be seen in the quote below:

Now she muttered, 'Wow, so you really did it!' 'I had to. I was worried she might suffer dieback.' 'What is that?' 'It's how trees die in an extreme climate. Sometimes it's the frost that does the damage or the repeated freezing and thawing. Then they are gone.' Kostas crouched and

tossed an armful of mulch over the plywood, patting it down with his bare hands. (p. 38)

Not only take advantage of natural resources, humans care for the fig tree, especially in extreme climates. The tree might suffer the dieback. Dieback is the condition when the tree dies cause of suffering from the low temperature, frost-caused damage, and unconditional temperature that freezing and thawing (Britannica, 1998). Thus, humans cover the plywood with mulch to elude frost.

Burying fig trees in trenches underground during the harshest winters and unearthing them in spring is curious if well-established tradition. (p. 23)

Covering the fig tree with mulch is not enough in the harshest winter. To avoid damage or the death of the tree when low temperatures, humans should bury the fig tree underground and unearth it when spring comes. Kostas buried the fig tree as a way to prevent the tree from damage or death. Moreover, burying a fig tree is the tradition when planting a fig tree in a place that has cold weather.

Because I was dying, you see the tree that I was in Cyprus. But the cutting that was also me survived. A teeny thing – ten inches long, no wider than a pinky finger. That little cutting grew into a clone, genetically identical. And from this clone, I sprouted forth in my new home in London. The pattern of my branches would not be exactly the same, but we were similar in every other detail, who I was in Cyprus and who I would become in England. The only difference was that I was no longer a happy tree. (p. 52)

The relationship between humans and a fig tree also happens in the context of saving a fig tree. In the novel, a human saved a fig tree that almost dies cause of disease by cutting one of the healthy branches. This is done because the fig tree was abandoned by the owner. Knowing that the fig tree suffering from death, humans cuts and bring the clone to a new place in London so that the fig tree can continue its life.

Little miracles did happen. Just as hope could spring from the depths of despair, or peace germinate among the ruins of war, a tree could grow out of disease and decay. If this cutting from Cyprus were to take root in England, it would be genetically identical but not at all the same. (p. 250)

The tree managed to fight off the disease and decay. After saving the fig tree by cutting the trunk, humans caring the fig tree by planting the trunk in a new place. The fig tree grows up into a clone just like the old fig tree.

In conclusion, the fig tree suffered from a disease that almost killed it. Humans tried to save fig trees and took care in a new place. After successfully surviving, humans guard the fig tree. It shows that the relationship between nature and human occur because humans care about nature.

B. The Concept of Anthropocentrism in *The Island of Missing Trees*

Based on the relationship between humans and nature, it can be found that humans need nature to fulfill their needs in some aspects. However, not all humans can maintain nature because of human assumption as the center of nature. Thus, it leads to some environmental problems caused by humans called anthropocentrism. Anthropocentric assumes that human is the center of nature, and nature serves humans which take and consume as needed (Halsey and White, 1998). Based on Hayward (1997), anthropocentrism has two means: first, anthropocentrism that loves their species, and second anthropocentrism discriminates against other species. In the research, the researcher will divide into two kinds of humans based on their preferences. Humans who ignore environmental damage are strong anthropocentrism and humans who consider rational their need the environmental damage are weak anthropocentrism.

Based on the relationship between nature and humans described above, the researcher found strong anthropocentrism in *The Island of Missing Trees* that humans ignore the environment and are dependent on human preferences. The finding of strong anthropocentrism is described in this section.

1. Strong anthropocentrism

Strong anthropocentrism is something that has values changed to the preferences of humans. Someone with a strong anthropocentric cannot prevent the preference that endangers nature because the preference for sense is the basic value of strong anthropocentrism (Norton, 1984).

In *The Island of Missing Trees*, humans destroy the environment without doing preservation. And the worst thing is humans did not realize their actions are detrimental to the environment. Moreover, the researcher found strong anthropocentrism in some activities by humans to fulfill their needs and desires. In this part, the researcher discusses how humans treat the environment with their ignorance about environmental damage.

First of all, humans destroy nature by doing exploitation. Exploit is to use something unfairly for personal advantage (Cambridge Dictionary, 2022). The exploitation is usually done without preservation. In the novel, humans did exploit nature in many ways and for many purposes. Nature serves many resources for humans and non-humans to fill their needs. In economic activity, nature has a role in providing the resources to produce things that have selling value. It shows in the quotation below:

'Good question,' we tree conceded. Life was not easy for us. Swarms of locusts had plagued the island for too long, arriving in dense, dark clouds, and devouring all things green. Forests had been decimated, cleared for vineyards, cultivation, and fuelwood, and at times deliberately destroyed in endless vendettas. (p 75)

Based on the statement above, it can be classified as strong anthropocentrism. Humans utilize nature in economic form. The sentence "devouring all things green" means they destroy the forest and clean the trees. Humans change the forest into vineyards and cultivation which is more profitable. Meanwhile, the other plants that consider not profitable have vanished. However, the ecosystem lost a lot of trees, and animals will be lost their habitat. Sometimes, human continues logging without stopping. Logging can cause fires, and many trees are lost but there is no one can responsible for the disappearance of trees.

But what he was witnessing now was more than a local custom. In the years of his absence, a black market had sprung up – trafficking dead birds had become a profitable business for international gangs and their collaborators. The birds caught in Cyprus were smuggled into other countries where they would be sold for hefty prices (p. 216)

According to the statement above, it is also classified as strong anthropocentrism. Because of human trafficking death of birds. Humans exploit the birds in a black market because it becomes a profitable business. The black market becomes a huge industry that traffics the birds to other countries. Besides the bird hunters, society is intended to not respond to the business. Kostas, the main character intended to report the illegal trapping bird to the police, but they did not respond to it. He continues to British Sovereign Base, but the clerk prevents him because they will not respond if related to the money. Society chooses to ignore trading activities.

Supposed to be illegal, but that doesn't stop the poachers. It's a huge industry. Last month they nabbed a smuggler at the airport. They found 3,529 birds in his suitcases. That fellow was caught but most never will be. 'Look, you destroy one net, they'll put up a new one somewhere else,' said the clerk. 'I need to warn you, some of these gangs are dangerous. This is big money we're talking about.' (p. 217)

There are more than three thousand birds caught in a month. The huge industry makes poachers exploit nature in huge amounts. Although the business is illegal, poachers continue their activities. A society that knows illegal activity prefers to ignore it. They are afraid of dangerous poachers. Even if someone tries to stop the trapping by destroying the net, society is told to not disturb the business. This ignorance gets used to it because it has been going on for a long time. There is no prevention and becomes one of the livelihoods. The government ignores and considered reliable behavior. The ignorance continues which causes the extinction of various birds and an unstable ecosystem.

Thus, both poachers and society are strong anthropocentric. The first one is to sell the bird, the other one is to ignore the illegal activity because afraid that something bad comes to them. On the other hand, humans trapped various types of birds quotation below:

The net was weighted with blackcaps, warblers, chaffinches, pipits, wagtails, wheatears, and those brave merry skylarks, fine songsters, the first in every dawn chorus ... They had been snared in the depths of the night. (p. 214)

Humans set the net in the night while tomorrow the net is full of various types of birds. The bird hunters did that every night. Some kinds of birds are threatened with extinction. Humans trapped all of the birds that were trapped on their snare. In addition, humans still did not ignore the extinction and continued to

catch the birds. This activity is categorized as strong anthropocentrism. Humans caught the birds at night. Various kinds of birds are trapped and trafficked to the black market. For personal gain, humans sacrifice by catching and selling many birds in nature.

Everywhere he looked he saw sticky lime spread on branches high and low. He was surrounded by dead songbirds, their wings spread out, tangled and motionless, their eyes glazed over as if encased in glass. (p. 215)

The statement above shows that the bird hunters trapped birds every day in every tree using sticky lime. Humans put sticky lime on every branch of a tree. When birds perch on the branch, their wings and legs would be trapped. This is the famous method used by poachers because the birds often stood on the branches. Moreover, many trees are used to trap the birds. Trapping birds using sticky lime are the common ways to trap birds in Cyprus. Moreover, there is a popular dish in the territory of Cyprus.

He knew, of course, that it happened all over the place. Ambelopoulia, the caviar of Cyprus: cooked songbirds – grilled, fried, pickled, boiled. Considered a delicacy, a popular dish. South. North. The UN territory. The British military zone. Among the islanders, the older generations regarded it as a harmless tradition and the youth saw it as a way to prove their mettle. (p. 215)

In the novel, the birds become a popular dish and have many enthusiasts. Some of them consider that trapping is a tradition and for daily food. The trapping of migrant songbirds in Cyprus has been held for centuries. Because of that, the trapping of songbirds is regarded as a tradition. The trappers use limestick to hunt the bird as a representation of tradition and cultural value. Moreover, the traditional dish called ambelopoulia also contributes the large-scale bird hunting

(Jenkins, et al, 2017). In the novel, massive trapping happened no one reported the illegal activity.

In the early twentieth century, deforestation happened in Cyprus island. The government did deforestation to change the local trees to Eucalyptus. They are planted across the island destroying the local plant.

On top of that, in the fight against malaria, when they dried out the marshes in the early twentieth century, they planted lots of eucalyptus and other Australian plants. These are non-native invasive species that do enormous damage to the natural cycles here. (p. 186)

Malaria that attacked Cyprus island made humans should prevent it. Marshes as a source of water reserves, flood prevention, and a habitat for some trees and animals such as mosquitos that caused malaria disease. Thus, the government dried out the marshes to decrease the breeding of mosquitos and plant eucalyptus. However, eucalyptus is not a local plant but an Australian plant. Although the plant eucalyptus gives benefits to humans, it destroys the natural cycles. The species attacked the original plant to get the habitation.

Humans planted the acacia tree across the island. The invasive species can cause ecological problems such as in the quotation below:

An alien and invasive species from Australia. They had been planted widely across the island, with good intentions no doubt, but little understanding of the local ecosystem and its complex groundwater, which they now were quietly changing and destroying. (p. 214)

Based on the novel, alien species means species that are not local plants but live in a new place that disrupts the ecosystem. The alien species are not dangerous to local plants but disturb the habitation. On Cyprus island, humans plant alien species across the island. They planted massively to prevent malaria.

However, changing the local plants can affect other creatures. The alien species that come from Australia destroy the local trees. Some problems faced by local plants such as the species attacking the original plant to get the habitation and disturbing the groundwater. Moreover, humans did not understand well about the local ecosystem and changing the system of the local ecosystem. Thus, it needs control, some research programs, and the role of the public to exchange the method and organize the ecosystem.

One of the problems in Cyprus is war. On the island, the war has existed for a long time ago. The conflicts occur both internally and externally. It affected the damage to all living things. The war that has been experienced a long time ago donate damage to forests. The war also has a role in the logging of forests. Not only humans but animals and nature are surviving to live such as in the statement below:

That was the year entire forests caught fire during hunts for the insurgent groups hiding in the mountains. Pines, cedars, conifers ... they all burned down to stumps. (p. 104)

The statement above shows that humans damage nature by burning forests. Based on the novel, In Cyprus island, there are three countries; Turkey, Greek, and British. There is a problem between Turkey, British, and Greek which disagree about the new policy. Thus, it makes rebellion to EOKA on their purpose. The EOKA (Greek nationalist organization) has a conflict with some people who did not agree with their methods and aims. The insurgent groups escape from the chase of EOKA and hide in the mountain. Mountain is a safe

place for them because it has forests with many trees in it. In addition, the huge tree that can be found in the forest is a good hiding place.

However, EOKA realizes the hiding place in the mountain. Thus, to ease them in finding the insurgent groups, they burn the forests in the mountain until the hiding place disappears. Humans burning the forest is classified as strong anthropocentrism. This action caused the loss of many trees and give a negative impact not only on the insurgent groups but animals that lost their habitat.

But on an island plagued by years of ethnic violence and brutal atrocities, humans were not the only ones that suffered. So did we trees – and animals, too, experienced hardship and pain as their habitats came to disappear. It never meant anything to anyone, what happened to us. (p. 162)

As previously, the impact of the war was not only on humans but also non-humans. Forest is a habitat for trees and animals. Because of the war, humans damage the forest which is the habitat of non-humans. The sentence "It never meant to anyone, what happened to us" shows that humans ignore the natural damage even the habitation of non-humans disappears.

Cyprus was known in antiquity as 'the green island', famous for its dense, mysterious forests. The absence of trees was a powerful rebuke to the dreadful mistakes of the past. (p. 168)

At the end of the war, Cyprus lost many trees. The sentence "the green island" shows that Cyprus had a lot of trees, but humans burning many trees, invasive species, and deforestation caused Cyprus to lose its trees. It makes Cyprus island no longer a green island. The war in Cyprus includes the occurrence that disturbing to the human and nonhumans. The bombing is the start and continued to the worst war. One of the impacts is deforestation. Deforestation is a

way to make disappear the natural shelter and weaken the operation because the forest is an important place for the armies as a place to protect themselves from air attack. It caused environmental damage and habitat loss for animals. After the war, Cyprus lost a lot of its forests and trees.

With the development of time and technology, humans start to give an interest in fashion. Humans experiment with many materials that are served in nature. One of the materials is from the rabbit. Humans make coats from rabbits to get fluffy fur coats. In the story, Ada considers that using 100 percent rabbit for the coat is awful, but Meryem thinks that is fashionable and said that all people in Cyprus island eat rabbits every day. Although rabbit is to be consumed, making a fluffy fur coat need many rabbits. Therefore, there will be many rabbits that are needed.

Across from her, the wardrobe was open, and, inside, she saw the only item that had been neatly arranged on a hanger: a long, fluffy fur coat. 'That thing is fake, I hope.' 'What thing?' Meryem swung around. 'Oh, that? It's one hundred percent rabbit!' 'That's awful. Killing animals for their fur is appalling.' 'We eat rabbit stew in Cyprus,' said Meryem quietly. 'It's good with chopped garlic and pearl onions. I also add a cinnamon stick.' 'I don't eat rabbits. You shouldn't either. (p 110)

There are pros and cons to fashioning from animal fur. The pros people agree and claim that they took the animal fur ethically and humanistically. Various designers support the use of animal fur for fashion because animal fur is smoother and more lasting than synthetic. However, the cons people also declare that the use of animal fur is inhuman because their claim is unproof and because some animals are pathetic.

Meryem, Ada's aunt holds that wearing her coat with 100 percent rabbit fur is not a cruel and reasonable thing because in Cyprus rabbits are the daily food. It is different from Ada, who said that using animal fur for fashion is appalling and awful.

In conclusion, those points show that humans are an agent that give an impact on environmental damage. They destroy nature to achieve their goals. Some events are classified as strong anthropocentrism. The first is the exploitation of nature. Deforestation and illegal trapping of birds are serious problems in Cyprus island. Deforestation in Cyprus is carried out by the government to replace local plants with eucalyptus and acacia to prevent against malaria. Besides that, illegal bird hunters trap thousands of birds in a month. They also did everything they could to even injure someone who prevented them. Therefore, the local community is afraid to report them. The third is when the war happened in Cyprus.

C. The Impact of Anthropocentrism on the Environment in *The Island of Missing Trees*

Anthropocentrism is a condition that humans are the center of nature. In addition, humans use nature to fulfill their needs. There are two types of anthropocentrism; namely strong anthropocentrism and weak anthropocentrism. In the novel *The Island of Missing Trees*, the researcher finds a strong anthropocentrism in the people on the island of Cyprus. Humans use nature

excessively and bring with it the impact of strong anthropocentrism. Thus, the researcher explains the impact of strong anthropocentrism in this subchapter.

Human activities that are categorized as strong anthropocentrism gives some impact on the environment. Such as catching birds on Cyprus island was a tradition since the ancient period. Thus, most of society did not know that catching birds is illegal and that catching birds as a tradition cannot be separate from society. It also becomes a habit and a job for selling dead birds. Humans set the snare across the island and many birds are trapped in the snare including endangered birds. A thousand birds are caught in a month. According to birdlife, in Cyprus island, there are some endangered birds because of the use of the land and non-selective bird catching (Sebastianelli M, et al. 2020). In addition, the impact of bird catching is can lead to the local extinction of species and loss of genetic diversity.

Besides bird catching, invasive species also become an environmental problem in Cyprus. Humans change the trees in Cyprus into eucalyptus to prevent malaria disease. However, invasive species become a problem for native species. Changing all of the trees risks the native species, the population of native species will decrease, and loss of biodiversity. Moreover, invasive species also destroyed the ecosystem such as damaging the cycle of nutrient soil.

Deforestation often happens in Cyprus. Humans exploit the land to be used as a place for cultivation. Furthermore, the war also gives a role in deforestation when EOKA destroyed the forest to find out about the insurgent g group. There is

some negative impact of deforestation such as climate change that happened in Cyprus. The increase in temperature makes some species that can not survive in the heatwaves must end in death such as fruit bats.

Thus, the impact caused by human actions can be prevented. Humans should not do some activities through nature excessively. Something that is done in excess will end up worst like people in Cyprus island did. They carry out some activities that aim for human benefit but have an impact on the whole ecosystem.

CHAPTER V

CONCLUSION AND SUGGESTION

The last chapter contains two sections. The first section is the conclusion which contains a brief explanation of the discussion. The second section is the suggestion for further researchers who will research the related subject.

A. Conclusion

In this section, the researcher is intended to answer the research questions using ecocriticism theory. Based on the analysis above, the researcher concludes that humans and nature have a relationship. The novel *The Island of Missing Trees* has some contexts of the relationship between humans and nature. First, the spiritual context in which humans have a relation with the tree. They used the tree as a medium because it has spiritual energy. Thus, some ritual activities are held under the tree. Second, an economic context can be found in the trafficking of birds and cultivation. Meanwhile, in the health context, humans used nature to prevent malaria disease such as by planting eucalyptus. Humans also need nature to get the food sources such as songbirds and rabbits to become traditional and famous dishes. Besides that, humans care for and maintain the fig tree that suffers to live.

Based on the relationship between humans and nature, the researcher found the concept of anthropocentrism. First humans exploit nature to replace the local plants with alien species and burn the forests during the war. Second humans exploit animals by trafficking birds and using rabbit fur as a coat. Human

exploitation and caused some impact on the environment such as the impact of bird catching is can lead to the local extinction of species and loss of genetic diversity, invasive species can destroy the ecosystem, and deforestation can cause climate change

B. Suggestion

This section includes some suggestions for further research related to the anthropocentrism theory. In this research, the researcher found that anthropocentrism theory is applicable only in terms of strong anthropocentrism which is something that has values based on human preferences. Thus, the researcher suggests that the use of anthropocentrism theory needs to more explore in literary works in the hope of getting more diverse results and views in the next research. In addition, the researcher suggested that future researchers that the theory related to anthropocentrism need to conduct more academic references and develop the theory to find a different point of view on anthropocentrism.

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CURRICULUM VITAE



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