

**ENVIRONMENTAL ETHICS IN ALEX LASKER'S
*THE MEMORY OF AN ELEPHANT***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2024**

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THESIS

Presented to

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in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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MALANG
2024**

STATEMENT OF AUTHORSHIP

I declare that the "Environmental Ethics in Alex Lasker's *The Memory of an Elephant*" thesis is my original work. I have not included any material previously written or published by others, except those cited as references and listed in the bibliography. Therefore, I take full responsibility for any objections or claims that may arise regarding this work.

Malang, 5 November 2024
The Researcher



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APPROVAL SHEET

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MOTTO

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

And do not spread corruption on the earth after it has been set in order.

[Al A'raf: 56]

"We are part of the Earth and it is part of us."

— Chief Seattle

DEDICATION

This thesis is dedicated to my incredible family: my loving mother, my caring father, and my wonderful sister. Your unwavering support, endless love, and constant encouragement have been my greatest sources of strength. Thank you for believing in me and inspiring me to achieve this milestone.

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Lastly, the researcher hopes that this thesis will provide benefits and expand the readers' views on the specific object discussed in this research. The researcher recognizes that this thesis may still have some shortcomings. Therefore, the researcher hopes that all forms of constructive criticism and suggestions can help construct the research to be even better.

Malang, 5 November 2024
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ABSTRACT

Rosiansyah, Lerian Ajie. (2024). Environmental Ethics in Alex Lasker's *The Memory of an Elephant*. Undergraduate Thesis, Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Muhammad Edy Thoyib, M. A.

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The idea that animals have the same rights as humans is often regarded as inconsequential. One of the consequences of this mindset is the widespread hunting of elephant tusks in Africa, which poses a serious threat to the survival of elephants and disrupts ecological balance. Thus, environmental ethics serve as a moral guide for human interaction with nature. A literary piece that addresses this issue is *The Memory of an Elephant* by Alex Lasker. This research aims to explore how the principles of environmental ethics are reflected in Kamau's actions in Alex Lasker's *The Memory of an Elephant*. In this study, the research method applied is literary criticism as it aims to analyze a novel. The researcher gathered the data using techniques such as reading, highlighting, note-taking, and classifying data relevant to the study problem. After collecting the data, the researcher analyzed it in two stages. First, the researcher describes the principles of environmental ethics reflected in Kamau's actions using Keraf's environmental ethics principles. Second, the researcher draws conclusions to address the problem of the study. The study's results reveal that the principles of environmental ethics in Kamau's actions are reflected in his efforts to protect elephants, his dedication to nurturing them, and his actions to bond with them. Kamau's actions to protect, nurture, and bond with elephants reflect the principles of environmental ethics, including moral responsibility for nature, respect for nature, caring for nature, cosmic solidarity, and the principle of "no harm."

مستخلص البحث

روسياناشاه، ليريان أجي، (٢٠٢٤). الأخلاقيات البيئية في رواية ذاكرة الفيل لأليكس لاسكر. الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية، مالانج
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الكلمات المفتاحية: الأخلاقيات البيئية، النقد البيئي، دراسة إيكولوجية نقدية

غالبًا ما يتم رفض فكرة أن الحيوانات تتمتع بنفس الحقوق التي يتمتع بها البشر باعتبارها غير ذات صلة. إحدى نتائج هذا الرأي هو الصيد الجائر على نطاق واسع لعلاج الأفيال في أفريقيا، والذي يهدد بقاء الأفيال ويدمر توازن النظام البيئي. ولذلك، تعمل الأخلاقيات البيئية كمبدأ توجيهي أخلاقي لتفاعل الإنسان مع الطبيعة. ومن الأعمال الأدبية التي تناقش هذه القضية هو ذاكرة الفيل للكاتب أليكس لاسكر. يهدف هذا البحث إلى استكشاف كيفية انعكاس مبادئ الأخلاق البيئية في تصرفات كاماو في ذاكرة الفيل للكاتب أليكس لاسكر والمنهج المستخدم في هذا البحث هو النقد الأدبي لأنه يهدف إلى تحليل الرواية. يقوم الباحث بجمع البيانات باستخدام تقنيات القراءة، وتبسيط الضوء، والملاحظة، وتصنيف البيانات ذات الصلة بمشكلة البحث. وبعد جمع البيانات، قام الباحث بتحليلها على مرحلتين. أولاً، يشرح الباحث مبادئ الأخلاق البيئية كما تنعكس في تصرفات كاماو باستخدام مبادئ كيراف الأخلاق البيئية. ثانياً: يتوصل الباحث إلى الاستنتاجات للإجابة على مشكلة البحث. تظهر نتائج البحث أن مبادئ الأخلاق البيئية في تصرفات كاماو تنعكس في جهوده لحماية الأفيال، وتفانيه في رعاية الأفيال، وأفعاله لبناء الروابط مع الأفيال. تعكس تصرفات كاماو في حماية الأفيال ورعايتها وبناء الروابط معها مبادئ الأخلاقيات البيئية، مثل المسؤولية الأخلاقية تجاه الطبيعة، واحترام الطبيعة، والاهتمام بالطبيعة، والتضامن الكوني، ومبدأ عدم الإضرار

ABSTRAK

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Kata Kunci: Etika Lingkungan Hidup, Ekokritik, Studi Ekokritik

Gagasan bahwa hewan memiliki hak yang sama dengan manusia sering dianggap tidak relevan. Salah satu akibat dari pandangan ini adalah perburuan gading gajah yang meluas di Afrika, yang mengancam kelangsungan hidup gajah dan merusak keseimbangan ekosistem. Oleh karena itu, etika lingkungan berfungsi sebagai pedoman moral dalam interaksi manusia dengan alam. Sebuah karya sastra yang membahas isu ini adalah *The Memory of an Elephant* karya Alex Lasker. Penelitian ini bertujuan untuk mengeksplorasi bagaimana prinsip-prinsip etika lingkungan tercermin dalam tindakan Kamau dalam *The Memory of an Elephant* oleh Alex Lasker. Dalam penelitian ini, metode yang digunakan adalah kritik sastra karena bertujuan untuk menganalisis sebuah novel. Peneliti mengumpulkan data dengan teknik membaca, menyorot, mencatat, dan mengklasifikasikan data yang relevan dengan masalah penelitian. Setelah data terkumpul, peneliti menganalisisnya dalam dua tahap. Pertama, peneliti menjelaskan prinsip-prinsip etika lingkungan yang tercermin dalam tindakan Kamau menggunakan prinsip etika lingkungan Keraf. Kedua, peneliti menarik kesimpulan untuk menjawab masalah penelitian. Hasil penelitian menunjukkan bahwa prinsip-prinsip etika lingkungan dalam tindakan Kamau tercermin dalam upayanya untuk melindungi gajah, dedikasinya untuk merawat gajah, dan tindakannya untuk membangun ikatan dengan gajah. Tindakan Kamau dalam melindungi, merawat, dan membangun ikatan dengan gajah mencerminkan prinsip-prinsip etika lingkungan, seperti prinsip tanggung jawab moral terhadap alam, sikap hormat terhadap alam, prinsip kasih sayang dan kepedulian terhadap alam, solidaritas kosmik, dan prinsip "no harm."

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CHAPTER I

INTRODUCTION

This chapter presents some points of introduction, including the background of the study, the problems of the study, the significance of the study, the scope and limitations of the study, and the definition of key terms which are explained as follows:

A. Background of the Study

Humans and nature are two interconnected components that cannot be separated. Nature provides humans with basic necessities such as food, water, and shelter, making its sustainability crucial for human survival. However, human behavior often contradicts the principles of maintaining ecological balance. One example is ivory poaching, the massive hunting of elephant tusks, which threatens the survival of elephants in Africa and disrupts the balance of ecosystems. Therefore, raising everyone's awareness of their surroundings is crucial to minimizing ongoing ecosystem damage (Hooper et al, 2012).

Unfortunately, the idea of animal rights is often deemed inconsequential. Meanwhile, humans cannot survive without the existence of other living beings, as humans are merely one part of the interconnected web of life in the universe. Like other living creatures, humans hold an equal position within the ecosystem. Ivory poaching exemplifies one of the destructive behaviors toward nature and the survival of endangered species. Their actions not only threaten the animal populations but also destabilize entire ecosystems and disrupt natural balance.

Therefore, moral obligations are not limited to interactions among humans but extend to the entire ecological community in the universe. Thus, environmental ethics are needed as an ethical guide for humans in interacting with all components of life in nature. A literary piece that addresses this issue is Alex Lasker's debut novel entitled *The Memory of an Elephant*. Alex Lasker's first novel delves into several significant themes around the environment and the natural world. It is a captivating work of fiction that revolves around a magnificent aging African elephant's life journey.

The story predominantly follows the elephant protagonist, Ishi, as he navigates a series of disasters, including those caused by humans and those occurring naturally. The illegal ivory trade continues to pose a severe threat to the survival of these magnificent creatures and, by extension, the ecosystems they inhabit. There are characters like Kamau, Amanda, Russel, and Jean who are part of the people who care about the life of the character Ishi, an elephant whose entire clan has been slaughtered by ivory poachers. Their profound concern for elephants drives them to passionately care for and ensure the sustainability of the environment and all living creatures. An environmentalist is a person who is concerned about ecological issues such as global warming, animal cruelty, and pollution, and they also act to preserve nature (Thompson, 2001).

Those characters in the novel show dedication to protecting elephants and preserving nature embody the principles of responsible and ethical interaction with the environment, making their action a model for others to follow. This admirable conduct inspires researchers to further examine the depth of their actions,

hypothesizing that these characters' actions align with Keraf's (2010) environmental ethics principles. This aspect resonates with the broader discourse in ecocriticism, which seeks to explore the complex and multifaceted ways in which literature engages with ecological issues (Glotfelty & Fromm, 1996).

Some research has used Keraf's (2010) environmental ethics principles as a basis to analyze the representation of environmental ethics principles in literary works. For example, research conducted by Sultoni et al (2023), analyses the representation of environmental ethics principles in folklore in Banyumas. The findings indicated that Banyumas folklore reflects the ecological wisdom of the Banyumas community, encompassing five principles of environmental ethics related to environmental conservation activities.

Another study that analyzes the representation of environmental ethics principles was conducted by Khasanah et al (2023). This study uses Keraf's (2010) environmental ethics principles along with Naess's (2001) deep ecology theory to analyze two of Ahmad Tohari's novels *Kubah* and *Orang-Orang Proyek*. The study shows that the novel *Kubah* contains eight principles of environmental ethics, while the novel *Orang-Orang Proyek* contains nine principles, and these principles serve as an effective way to instill culture and shape the character of the nation.

The forms of Keraf's environmental ethics principles were depicted in research conducted by Wahyudi and Andriyani (2023), examining Laode Insan's novel, *Serdadu Pantai*. The findings of this research revealed seven principles of environmental ethics. Another study that utilized Keraf's (2010) environmental ethics principles was depicted in research conducted by Ferdan (2019), exploring

Ayu Utami's novel entitled *Bilangan Fu*. The results of this study show that *Bilangan Fu* contains eight principles of environmental ethics demonstrated through the attitudes and actions of the main characters, Sandi Yuda and Parang Jati, as well as supporting characters like Suhubudi, Mbok Manyar, and Marja.

The forms of environmental ethics principles were also manifested in research conducted by Puspasari and Wiyatmi (2020) on Pandu Hamzah's novel entitled *Sebuah Wilayah yang Tidak Ada di Google Earth*. The results of this study indicate that the manifestation of environmental wisdom found in the novel includes nine principles of environmental ethics, as well as the role of the characters in environmental preservation.

Some research that focuses on finding the forms of environmental ethics principles and combines them with other theories to deepen the object of study of a research study has also been carried out previously. For example, research conducted by Rahim et al (2024). This study examines Febrialdi's novel *Bara* using Keraf's (2010) environmental ethics principles and Maran's cultural ecology approach. The research shows that the characters' attitudes towards the environment in this novel consist of two forms; natural ecology and cultural ecology.

Another study that has the same approach which uses Keraf's (2010) environmental ethics principles and Maran's cultural ecology approach was conducted by Sundari et al (2021). This study examines Intan Andaru's novel *Perempuan Bersampur Merah*. The research shows that the story contains natural ecology, which includes nine principles of environmental ethics, and cultural ecology, which consists of the seven elements of culture.

The research conducted by Andika (2023) combines the principles of environmental ethics with Garrard's (2004) ecocriticism approach. This study identifies the form of environmental apocalypse and environmental wisdom in Imbolo Mbue's novel entitled *How Beautiful We Were*. The findings show that the forms of environmental apocalypse in the novel include depleting natural resources, evident in the scarcity of clean water, food, and oil due to mining, and ecological imbalance marked by biodiversity loss, while the environmentalists' response in the novel reflects values of respect, solidarity, and care for nature.

The study conducted by Widyaningtyas and Liliani (2020) uses Keraf's (2010) environmental ethics principles to identify the forms of environmental ethics principles. This study analyzes Indonesian newspaper short stories in four online short stories published in Jawa Pos in 2017. The study reveals that the ecological issues depicted in the stories involve forests, settlements, pollution, and animals. The emphasized principles of environmental ethics include respect, care, and living in harmony with nature.

Other research conducted by Naibaho (2024) also uses Keraf's (2010) environmental ethics principles to identify the forms of environmental ethics principles. This study explores Tina Manroe's short story anthology entitled *Ego-Friendly*. The study revealed that a short story anthology by Tina Manroe contains four forms of environmental ethics principles, which are evident through the social activities of the characters in the stories.

Alex Lasker's novel, *The Memory of an Elephant*, intertwines storytelling with ecological themes; however, prior research has yet to examine the novel's

portrayal of environmental ethics principles. Therefore, the researchers in this study aim to describe the principles of environmental ethics as reflected in Kamau's actions.

B. Problem of the Study

Based on the study's background, this research intends to focus on answering one research question: how are the principles of environmental ethics reflected in Kamau's actions in Alex Lasker's *The Memory of an Elephant*?

C. Significance of the Study

Practically, through reading this research, individuals will enhance their comprehension of environmental ethics principles, particularly within literary works. Theoretically, readers are expected to delve deeper into the principles of environmental ethics, which offer potential applications in literary criticism. The researcher aims for this study to provide meaningful insights for enthusiasts who appreciate novels through an environmental ethics lens within literary criticism contexts.

D. Scope and Limitation

The scope of this research is to investigate and analyze Alex Lasker's novel *The Memory of an Elephant* by exploring the depiction of the principles of environmental ethics as outlined by Keraf. Even though the novel has more than one character such as Russel, Jean, Terence, Amanda, and Kamau. The scope of the study is only focused on analyzing the depiction of the principles of environmental ethics in Kamau's actions.

E. Definition of Key Terms

1. Ecocriticism

Ecocriticism is a literary and cultural theory that examines the relationship between literature and nature. It explores how literary texts depict and engage with environmental issues, including themes such as nature, landscape, ecology, animals, and human environmental impact (Garrard, 2004).

2. Environmental Ethics

Environmental Ethics refers to the philosophical discipline that examines the moral principles and values that govern human interactions with nature. It denies the anthropocentrism lens as a justification for human superiority towards nature (Keraf, 2010).

3. Nature

Nature refers to the entirety of the physical world, including living organisms (flora and fauna), soil, water, air, and other natural elements that make up the environment (Keraf, 2002).

4. Action

Goldman (2015) defines action as bodily movement and verbal expression, caused in the right way by certain mental states, such as beliefs, desires, or intentions, excluding unintentional acts.

CHAPTER II

REVIEW RELATED ON LITERATURE

This chapter presents a literature review which becomes the theoretical basis for the analysis process. It discusses the intersection of ecocriticism and environmental ethics, and the principles of environmental ethics which are explained as follows:

A. The Intersection of Ecocriticism and Environmental Ethics

The intersection of literary ecocriticism and environmental ethics can be illuminated by understanding how literature reflects and critiques our moral obligations towards nature which includes the environment. In Greek, ecocriticism derived from the words, "*Oikos*" and "*Critic*". "*Oikos*" encompasses the concepts of the household, nature, and the transcendental spirit embodied by the earth. Meanwhile, a "*Critic*" is a judge or mediator who tries to maintain household order in all aspects (Howarth, 1996).

Ecocriticism can be defined as an approach that studies the patterns of interaction between humans and nature including plants, animals, and their habitats in a literary work (Garrard, 2004). In literary works, ecocriticism can be interpreted narrowly in the context of nature or broadly including culture (Endraswara, 2016). Literary texts offer critical perspectives on contemporary ethical dilemmas. Consequently, human morality requires environmental ethics as a way for people to interact with nature (Nadjmuddin, 2005). Ecocriticism is an academic discipline

that links the examination and advocacy of works of art that raise ethical questions regarding humanity's relationship to the environment (Gomides, 2006).

Humans as rational beings are obliged to protect nature (Naess, 2001). As a result, environmental ethics was developed to guide human behavior in living in harmony with nature and toward fellow humans, which has an impact on nature. Environmental ethics is a norm or rule that discusses the moral relationship between humans and the environment or the universe, as well as how humans should behave toward the environment (Keraf, 2010). Therefore, the focus of environmental ethics is on how humans should act, and what human behavior should be toward the environment and nature.

According to Keraf (2010), ethics aims to provide guidance, orientation, and direction on how to live well as a human being. Ethics relates to good living habits and ways of living properly, whether individually or in society. Meanwhile, the environment consists of all external factors that affect an organism, which can be living organisms (biotic factors) or non-living variables (abiotic factors) such as temperature, rainfall, day length, wind, and ocean (Mulyanto, 2007).

As stated by Keraf (2010), the main concept of environmental ethics described is more appropriately referred to as ecological ethics because it pertains to all life networks in the universe, including animals. However, for convenience, the term has been changed to environmental ethics.

Environmental ethics is understood as a critique of the ethics traditionally upheld by humans, which has been limited to social communities (Ferdan, 2019). Environmental ethics is viewed as a critical reflection of what humans should do

when facing moral choices related to environmental issues. Environmental ethics also talks about the relationship between all life in the universe, including the relationship among humans who impact nature and between humans and other living things or nature as a whole ecosystem (Keraf, 2010).

Desjardins (2013) emphasizes that environmental ethics is a field of philosophy that addresses questions about how humans should ethically treat nature and non-human living things. In other words, environmental ethics proposes that our moral responsibilities extend beyond the social interactions between humans to the fair and just treatment of entire ecosystems. It encompasses the evaluation of public policies, natural resource management, and individual actions in everyday life (Jamieson, 2008).

Environmental ethics requires a deep understanding of human moral responsibilities towards nature and non-human living things. This aligns with Rolston's (1988) perspective, the environmental ethical view not only demands fair treatment of the environment but also emphasizes that nature has intrinsic value that must be respected. Intrinsic value refers to the value something possesses simply because it exists, meaning that nature has intrinsic value independent of its usefulness or benefits to humans. Humans have a moral obligation to respect and protect nature not only because of its benefits to humans, but because every element in the ecosystem has intrinsic value that should be ethically respected (Taylor, 2011).

The perspective of environmental ethics emphasizes the value of respecting and preserving one another's lives while acknowledging the interconnectedness

between humans and the natural world. So, environmental ethics provides a philosophical framework for thinking about how humans should behave toward nature, while ecocriticism examines how these behaviors and attitudes are reflected and critiqued in literature and culture.

B. The Principles of Environmental Ethics

Keraf (2010) emphasizes the change from an anthropocentric perspective, which sees humans as the center of the universe and capable of exploiting nature, to a time when humans and nature were parts of an ecological network, with humans acting as protectors. Environmental theories such as ecocentrism and biocentrism challenge this viewpoint by promoting the intrinsic worth of everything and stressing the significance of taking the entire ecosystem, including living and non-living elements. Upholding the interdependence and balance between humans and the natural world is contingent upon environmental ethics (Dewi, 2015).

The aim of ecocriticism from an ecological standpoint is to offer ecological justifications to address ecological issues in literary works. According to Keraf (2010), the principles of environmental ethics are divided into nine groups including, 1) respect for nature; 2) moral responsibility towards nature; 3) cosmic solidarity; 4) caring for nature; 5) the principle of “no harm”; 6) simple principle of living and harmony with nature; 7) principle of justice; 8) principle of democracy; and 9) principle of moral integrity.

1. Respect for Nature

The idea that nature should be respected by humans as a member of the ecological community is based on the necessity to respect one another's lives,

preserve existence, and see nature as a place where humans belong in the ecological network (Keraf, 2010). The knowledge that nature has intrinsic value and that human consciousness is a part of it imposes a moral obligation to treat human or non-human with respect. From the standpoint of environmental ethics, nature deserves respect not only because it depends on human life but also because humans are an integral part of the natural world and the ecological community.

2. Moral Responsibility for Nature

Considering how essential nature is to human survival, humans bear some responsibility for it. The ability of nature to meet a variety of primary and secondary needs makes it essential to human existence. Due to this, every human being is called upon and obliged to maintain this universe as a shared asset, treating it with the same respect and ownership as if it were their own. Reminders, censures, and outright bans on any behavior that endangers the environment can fulfill this obligation (Keraf, 2010). This sense of duty goes beyond individual deeds and encompasses group endeavors, calling for the creation of laws and regulations to protect nature in its entirety. Sukmawan (2016) states that the idea of moral responsibility is defined as cosmic, denoting a universal duty inspired by the universe to protect the natural world and uphold the balance and integrity of ecosystems.

3. Cosmic Solidarity

As equal components of the ecological network, this principle highlights the necessity of solidarity between humans and the natural world. Cosmic solidarity encompasses the capacity to empathize with animals, thereby fostering

consciousness to safeguard them. It entails putting pro-environment policies into effect and opposing actions that endanger the environment (Keraf, 2010). Humans are on par with nature and other creatures as integral components of the universe. This truth encourages sharing and solidarity with the natural world and other living things. For instance, when one can experience an animal's emotions, one becomes aware of the need to protect them.

4. Caring for Nature

Recognizing that every living thing has a right to care, protection, and avoidance of harm as a component of the ecological system is the first step toward developing a caring attitude toward the environment (Keraf, 2010). This principle, which involves protecting and caring for nature, is derived from the ones that came before it. This can be accomplished by acknowledging that every living thing deserves complete protection and care, devoid of any expectation of payment or other benefits. The right of all living things that are a part of an ecological community to be taken care of, unharmed, fed, and protected is the foundation of a compassionate attitude toward the natural world. The moral precept of not expecting anything in return.

5. Principle of “No Harm”

Keraf (2010) explains that humans have a moral responsibility to protect nature by, at a minimum, not engaging in actions that harm the universe and its contents, not harming animals, not causing the extinction of certain species, not disposing of waste improperly, and not causing the death of marine life. In this context, humans can still utilize nature to meet their basic needs. However, fulfilling

extravagant and non-essential needs beyond the basic requirements is detrimental to nature. This idea promotes doing “no harm” to the natural world and is based on ecocentrism and biocentrism.

6. Simple Principle of Living and Harmony with Nature

This idea supports living simply and in harmony with the natural world, which can be achieved by exploiting nature as needed. The background to the emergence of this principle lies in the anthropocentric view that considers nature merely as an object to be exploited for human interests. However, this does not imply that humans are prohibited from utilizing nature. Given that humans and nature share an integrated relationship, nature should be used judiciously and not excessively. It is regarded as a cornerstone idea in dealing with the environmental crisis (Keraf, 2010).

7. Principle of Justice

Keraf (2010) reveals that the principle of justice does not address human behavior toward nature, but rather how humans should interact with one another regarding the universe and how social structures should be managed so that they have a positive impact on environmental sustainability. It falls under ecological politics and requires the government to offer equal access to public policy. The principle of justice has several implications, including procedural justice with public participation, gender justice by taking into account environmental benefits and risks, and proportional treatment for groups that benefit more from natural resource use must also take on more responsibility in efforts to restore, preserve, and care for the environment.

This principle promotes equal access to natural resource management policies and benefits for all groups. Intergenerational justice ensures equal opportunity for future generations. Special attention is also required for indigenous peoples who are vulnerable to modern society's exploitation of natural resources, with political policies that protect their economic life, culture, and existence because the presence of natural ecosystems determines their life and culture. This includes the imposition of higher taxes.

8. Principle of Democracy

Keraf (2010) described that the principle of democracy is closely related to the essence of nature, which is inherently diverse. Diversity and plurality are fundamental characteristics of nature and life itself. Democracy allows for diversity and plurality hence environmentalists tend to support democracy, and vice versa. In terms of the environment, democracy ensures that everyone has the right to fight for environmental interests, participate in environmental policies, get correct information, and hold the government accountable for environmentally damaging policies.

Democratic principles include various moral components. First, democracy promotes diversity in aspirations and groups, making environmental principles a political and economic priority. Sustainable development can only be recognized within a democratic framework that accepts many perspectives on development. Second, democracy promotes freedom of opinion, battling for common values, and determining life without harming others.

Third, democracy ensures that people have a say in public policy and have equal access to its advantages, as opposed to authoritarian policies that disrespect people's desires and harm the environment. Fourth, democracy protects the right to accurate information about public policies, with openness being an important factor. Fifth, democracy necessitates public accountability, ensuring that authority is exercised responsibly for the public benefit.

9. Principle of Moral Integrity

The principle of moral integrity is largely directed at public officials, requiring them to maintain honest moral attitudes and behavior while upholding values that safeguard the public interest. Public authorities must conduct themselves cleanly and respectably, refraining from misusing their power for personal or group gain. This notion is particularly pertinent to the environment because officials who lack moral integrity are more likely to harm the environment by enacting laws or providing licenses that disregard environmental provisions. Moral integrity is also vital in the environmental impact assessment process, as manipulated assessments can harm the environment. As a result, moral integrity is not only necessary for protecting environmental interests but also for establishing public trust in the government and institutions it serves.

CHAPTER III

RESEARCH METHOD

This chapter presents the research method that is being used in this research. It includes research design, data sources, data collection, and data analysis which are explained as follows:

A. Research Design

This research applies literary criticism since it aims to analyze a novel. According to Edgley (1964), this research is categorized as literary criticism because it includes studies of literary objects such as poetry, drama, and novels. The application of analysis to literary works is a process in which literary criticism engages in examining, interpreting, and evaluating a text with the ultimate goal of analysis (Abdulmughni, 2019). In order to achieve the objectives of the problems of this study, the researcher uses the principles of environmental ethics by Keraf (2010) as a basis for the analysis of literary works. This methodology explores the depiction of environmental ethics principles in Kamau's actions in Alex Lasker's *The Memory of an Elephant*.

B. Data Source

The data source used as the object of this research is a novel by Alex Lasker entitled *The Memory of an Elephant*. This novel is in English and consists of 221 pages. Alex Lasker independently published it on June 24th, 2021. Certain aspects of this novel, such as words, phrases, and sentences related to the research objective, are included as data sources.

C. Data Collection

In order to answer the problems of the study, some methods are utilized to collect data from the novel. The researcher divides data collection techniques into 2 parts as follows:

1. Reading technique. The reading technique involves thoroughly reading the object of the studies. This process allows for a deeper understanding of the material that is essential to addressing the research problem.
2. Highlighting and taking note technique. Key elements related to the problems of the study are highlighted and noted. The note-taking process begins with identifying key elements and ends with classifying specific details for further analysis.

D. Data Analysis

After the data was gathered and classified, the researcher analyzed it in two stages. The first stage involved describing the principles of environmental ethics reflected in Kamau's actions. In this process, the researcher interpreted key elements in the narrative that illustrate how Kamau's actions embody Keraf's environmental ethics principles. The second stage was drawing conclusions to address the research questions.

CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter presents the findings and the discussion to address the research questions of this study. The researcher finds and discusses how the depiction of environmental ethics in Kamau's actions in Alex Lasker's novel *The Memory of an Elephant*. The analysis explores Kamau's actions by examining them to uncover their reflection on environmental ethics principles. These depictions of environmental ethics in Kamau's actions are reflected through 1) Kamau's actions in protecting elephants, 2) Kamau's actions in nurturing elephants, and 3) Kamau's actions in bonding with elephants. These actions reflect the principles of environmental ethics, including moral responsibility for nature, respect for nature, caring for nature, cosmic solidarity, and the principle of "no harm," which are explained as follows.

A. Kamau's Actions in Protecting Elephants

In Alex Lasker's novel *The Memory of an Elephant*, Kamau's actions are demonstrated by his strong commitment to protecting elephants. This section will analyze a specific quotation in the narrative where Kamau takes some actions to protect the elephants, focusing on how these actions align with the principles of environmental ethics. The following quotations and analysis will provide a deeper understanding of how Kamau's actions in protecting elephants reflect the principles of environmental ethics.

The following quotation shows young Kamau's action as he attempts to prevent vultures from scavenging elephant carcasses after witnessing humans' cruelty and greed in ivory poaching.

Quotation 1

He walked out and started chasing the vultures off, but they just hopped down a row and started ripping at the flesh from another carved-up face. All the tusks had been hacked off the huge corpses except for five infant calves, shot in the head for no reason he could see but cruelty. Kamau's insides were roiling, his throat could hardly swallow. (p. 17-18)

In this quotation, Kamau's action of walking out and chasing the vultures off dominantly reflects the principle of moral responsibility for nature, and the sub-principle that also reflects this action is the principle of respect for nature. These actions are not spontaneous or unintentional but are the result of conscious mental processes that guide the individual to act in specific ways. Actions refer to body movements and verbal expressions that are deliberately triggered by specific mental states, such as beliefs, desires, or intentions (Goldman, 2015).

When little Kamau witnessed a herd of elephants being slaughtered for no apparent cause, he became irritated and angry at the elephants' mistreatment. Kamau's action is not a random or unconscious movement. He deliberately walks out to chase away the vultures, indicating a purposeful intention to protect the animals or stop the vultures from further desecrating the corpses.

His action is driven by a sense of responsibility to act against the cruelty inflicted on the elephants. Kamau's desire to protect nature and animals is central here, as he is motivated by an emotional response to the senseless killing of the

elephants. His actions reflect his belief that humans have a responsibility to maintain and protect the natural world, not just for human survival, but for the well-being of all creatures.

Kamau's action embodies his emotional and moral response to the senselessness of poaching. His action is grounded in his intense feeling of disgust and anger toward the senseless slaughter of the elephants, reflecting his inner conflict and commitment to protecting wildlife. It is a response motivated by Kamau's ethical stance against cruelty and his desire to defend nature.

Kamau's action also reflects the principle of respect for nature. Kamau is from the Kikuyu tribe, which is one of South Africa's interior tribes. He is accustomed to coexisting with nature, therefore teachings about environmental stewardship have been instilled in him since he was little. When little Kamau witnessed a herd of elephants and their baby elephants being slaughtered for no apparent cause, he became irritated and angry at the elephants' mistreatment.

This shows Kamau knows that nature has an inherent value that must be recognized and appreciated by humans with respectful treatment. The behavior mentioned in the quotation above is a kind of protest against humans' destructive actions against nature, disregarding elephants' right to live and thrive. As human beings, it is our ethical responsibility to understand that nature deserves respect and to act accordingly. In other words, humans must recognize nature's right to be respected and take steps to uphold this principle (Sukmawan, 2013).

Kamau's feelings, which are portrayed by the phrases "insides were roiling" and "throat could hardly swallow," demonstrate his tremendous grief and contempt

for this horrible deed. Kamau's emotional response suggests that he is troubled by the unfairness and brutality people have inflicted on them. Respect for nature entails acknowledging that all living things have the right to exist and flourish (Keraf, 2010).

The following quotation highlights young Kamau's actions when he found an injured little elephant due to ivory poaching.

Quotation 2

Kamau whispered to him, "You stay here by your mother, little Tembo. I'll be back with someone who can help you, okay? I'll be back as fast as I can." He whirled and chased after the encroaching vultures, yelling and waving angrily, scattering them momentarily. Then he took off at a run. (p.18)

In this quotation, Kamau's action of walking out chasing the vultures off, and seeking help to rescue the young elephant reflects the principle of moral responsibility for nature when young Kamau sees a baby elephant that he found in critical condition after losing its mother due to a group of illegal elephant ivory hunters that killed the entire herd of the little elephant.

In the quotation above, Kamau was unable to provide immediate aid to the injured baby elephant. However, when Kamau said, "You stay here by your mother, little Tembo. I'll be back with someone who can help you, okay? I'll be back as fast as I can." He wants to reassure the injured elephant calf and promises to return with help, Kamau acknowledges his responsibility to help the animal. This action is purposeful and intentional, as Kamau believes that speaking in a calm and soothing tone could have a reassuring effect on the distressed animal.

Kamau's action of chasing off the vultures reflects his moral responsibility for nature. "He whirled and chased after the encroaching vultures, yelling and waving angrily, scattering them momentarily. Then he took off at a run." This demonstrates his willingness to protect and his desire to shield the injured calf from further indignity, even from vultures.

His anger at the vultures and his sense of urgency are mental states that propel him into action, illustrating his deep commitment to safeguarding wildlife, even in dire circumstances. The specific actions of yelling and waving angrily show the extensions of Kamau's actions aimed at driving the vultures away. He is actively intervening to prevent the vultures from continuing to scavenge the injured calf's body.

Although Kamau may not have had the immediate means to provide medical care, his efforts to chase away the vultures underscore his recognition of the calf's vulnerability and his determination to act to protect it. This act not only shows Kamau's commitment to protecting nature but also embodies a broader ethical stance, wherein humans take accountability for alleviating the harm caused by their species. By actively seeking to deter further harm to the calf.

The following quotation shows young Kamau's action to prevent further injury to the little elephant after he successfully calls for help. And he was on his way to the animal orphanage.

Quotation 3

The little elephant tried to get to his feet. Kamau clicked soothingly and tried to hold him down so the machete wouldn't do more damage, but the young elephant calf weighed 500 pounds, so there wasn't much he could do. Once it was on its feet. (p. 18)

In the above quotation, Kamau engages in an action of trying to avoid any activities that prevent the young elephant from further harm. Specifically, Kamau clicks soothingly to calm the elephant and attempts to hold it down to prevent further damage from the machete wound. This action reflects the principle of "no harm." The phrase "so the machete wouldn't do more damage" shows his effort to hold the calf down and prevent further damage from the machete is an example of an action to avoid harm.

Kamau's actions are intentional, his mental state is one of concern and care for the calf. By clicking soothingly, Kamau is trying to use his body to reassure the calf, demonstrating his willingness to take immediate, physical steps to protect the animal and ensure its safety. His effort to hold the calf down, despite knowing the physical limitations due to the calf's weight, reflects his determination to prevent further harm.

Kamau is not actively engaging in harmful actions; rather, he is intervening in an attempt to reduce harm already caused. Humans have a moral responsibility to protect nature by, at the very least, not harming the universe and its contents, not harming animals, and not causing the extinction of certain species (Keraf, 2010).

The following quotation shows Kamau's action and commitment to protecting nature even though he would risk his safety.

Quotation 4

The poachers had by now all lowered their weapons, accepting the innocence of these boy-men. After all, they'd been raised in similar villages in much the same way. They'd all been sweet and innocent once, and had all been on walkabouts in their youth...

There, Kamau was able to use the radio to call the warden, who dispatched a dozen members of the Field Force to the lava field with orders to be ready for a possibly violent confrontation. (p. 112-113)

Kamau's action of using the radio to call the Field Force so that they could capture the poachers right away reflects the principle of moral responsibility for nature. This moment occurred in 1969 when Kamau was 18 years old. One night, he and his friend accidentally saw a group of people carrying rifles in an area where hunting was prohibited.

Kamau and his friend dared to approach the group of armed men to determine whether they were poachers or not. When they approached the group, they were immediately pointed at with rifles. That way, Kamau can confirm that they are indeed poachers. When the poachers were sleeping, Kamau surreptitiously contacted the Field Force so that they could capture them right away.

In this quotation, young Kamau demonstrates an intentional action driven by the need for help and intervention. Kamau uses the radio to contact the warden and inform them of the situation, which leads to the dispatch of a Field Force to the lava field in preparation for a potential confrontation. Kamau's action of using the radio to call for backup is deliberate and calculated, aimed at ensuring proper assistance arrives to handle the situation effectively.

Kamau's intention here is to get the authorities involved to deal with the poachers who may pose a threat. This action reflects his motive to prevent further conflict or escalation by requesting additional support from the warden, which shows his understanding of the potential danger of the situation. Kamau's belief that

the situation could turn violent prompts him to act with foresight and caution, seeking to neutralize the threat by alerting the authorities.

His action to contact the warden shows his recognition of the duty to protect wildlife and intervene against threats to the ecosystem. Kamau's bravery and proactive response highlight his commitment to ecological conservation, even at personal risk. Kamau's fearlessness in approaching and interacting with poachers demonstrates not just his understanding of the need for ecological conservation, but also his willingness to take risks to defend the ecosystem. In carrying out this responsibility, humans are expected to be able to maintain the balance of the ecosystem and ensure the survival of various living things that depend on nature (Keraf, 2010).

The following quotation highlights Kamau's action to secure Ishi from ivory poaching that happened massively at that time.

Quotation 5

After the incident at Sheffield Zoo, Kamau had introduced Amanda to the owners of a private preserve in Florida where Ishi would fit perfectly. The owners were always happy to take any animals from Salisbury that couldn't be released in the wild for whatever reason. (p. 180)

Kamau's action of introducing Amanda to the private preserve owners due to rampant ivory poaching reflects the principle of moral responsibility for nature. Kamau's action involves introducing Amanda to the owners of a private preserve in Florida. This introduction was a purposeful effort by Kamau to secure a suitable home for Ishi, ensuring the elephant would have a safe and supportive environment.

The act of facilitating this connection demonstrates Kamau's proactive approach to problem-solving and his commitment to finding a resolution for Ishi's well-being.

Kamau's intentionality is clear in his decision to approach the preserve owners, whom he knew were open to taking animals that could not be released into the wild. His motive here was to leverage his relationships and resources to create a favorable outcome for Ishi. This reflects Kamau's belief in the importance of taking active steps to provide long-term solutions for animals under his care.

This action shows his commitment to ensuring that Ishi can live in a more suitable environment, even though Ishi cannot be released into the wild due to rampant ivory poaching. He recognizes humans' obligation to protect vulnerable animals, especially those harmed by human actions. By taking the initiative to find a better environment for Ishi, Kamau demonstrates a proactive approach to safeguarding wildlife. His efforts to secure Ishi's well-being show his commitment to fulfilling this responsibility and ensuring the elephant's welfare, rather than accepting his suffering in captivity.

B. Kamau's Action in Nurturing Elephants

Kamau's actions are demonstrated in his dedication to nurturing elephants. This section focuses on analyzing specific quotations from the narrative where Kamau engages in nurturing actions with the elephants. The analysis will highlight how these actions align with the principles of environmental ethics. The following quotations aim to provide deeper insight into how Kamau's actions of nurturing the elephants reflect environmental ethics.

The following quotation illustrates Kamau's nurturing action toward Ishi by feeding him.

Quotation 6

Kamau cooed softly into the orphan's ear, lifted his trunk, and slipped the bottle in. The calf didn't understand at first until Kamau tipped the bottle and the formula trickled out. Then the elephant sucked at the nipple hungrily, and to their delight, the formula was gone in seconds. (p.28)

In the above quotation, Kamau's action of feeding the elephant reflects the principle of caring for nature. The sentence "Kamau cooed softly into the orphan's ear, lifted his trunk, and slipped the bottle in" demonstrates Kamau's care and calming of the orphan Ishi after his herd was murdered by ivory poachers. He coos softly into the calf's ear, a calming gesture intended to provide comfort.

Kamau's actions here are deliberate and purposeful, aimed at providing nourishment and care to the orphaned calf. His cooing and gentle interaction with the calf's trunk show his understanding of the calf's vulnerability and his intention to comfort and feed it. His effort to help the calf drink the formula demonstrates his active involvement in the calf's recovery and survival.

Kamau's actions, from lifting the calf's trunk to guiding the bottle, reveal a personal, hands-on approach to his care for the calf. The calf's immediate response like sucking the formula hungrily indicates the success of Kamau's actions in addressing the calf's immediate need for sustenance. Kamau's actions are effective and compassionate, demonstrating his commitment to the calf's wellbeing.

Kamau's act of feeding the calf with formula not only addresses the calf's immediate need for nourishment but is also intended to speed up Ishi's physical

recovery from injury. The principle of caring for nature emphasizes the duty to care for all living things within the ecological system, acknowledging their inherent value and the need for humans to provide protection and care (Keraf, 2010).

The following quotation demonstrates Kamau's nurturing action toward Ishi by helping alleviate his burden by playing games with him.

Quotation 7

Kamau or the other keepers to coax him into their daily sparring matches or games of hide and seek, which Jean had instituted to emulate the games he would have played with his siblings in the wild. (p. 51)

Kamau's action of coaxing the young elephant into participating in sparring matches and games of hide and seek reflects the principle of caring for nature. The slaughter of Ishi's entire herd left him looking gloomy all the time. Jean wants to help Ishi by mimicking the playful interactions the elephant would have had with its siblings in the wild. Kamau's involvement in these activities is not passive; he actively engages in these games, guiding the elephant to take part.

The actions of coaxing and playing reflect Kamau's direct engagement with the elephant, not only for its physical care but also for its emotional and social well-being. The sparring matches and hide-and-seek games are intentionally designed to replicate natural behaviors the elephant would have experienced in the wild. By participating in these activities, Kamau helps the young elephant develop its social and physical skills in a safe environment.

Kamau's engagement with the elephant is not limited to fulfilling its physical needs but extends to supporting its emotional and social development as

well. By inviting the elephant to participate in these games, Kamau recreates a natural social dynamic, reminiscent of the interactions the elephant would have had with its siblings in the wild. This act demonstrates a deep understanding that emotional well-being and natural social behaviors are essential aspects of an animal's overall health and survival.

Kamau recognizes that the elephant needs more than just physical sustenance, but also requires psychological healing. These games emulate the natural behaviors the elephant would have engaged in with its herd, addressing both its need for companionship and its instinctual need for physical play, which are vital for a young animal's development. All living beings on Earth grow side by side. The difference is that humans, endowed with reason, bear the responsibility of preserving what exists for the sake of the integrity of the ecosystem (Ferdan, 2019).

The following quotation highlights Kamau's action of feeding the aggressive elephants with a calm approach.

Quotation 8

"As long as we move slowly," Kamau whispered to them, "they won't hurt us." One of them had his arms full of sweet long grass; the other two were lugging a barrel of water. They set them down beside Kamau and retreated. Kamau gathered up two handfuls of the grass and took a couple of cautious steps towards the giant beasts, whose trunks were now swinging from side to side and sniffing at the air... Kamau opened his hand and let her take the grass, which she did with the utmost gentleness. Then she stuffed it in her mouth and started chewing. (p. 80-81)

Kamau's action of carefully giving the elephants food and water predominantly reflects the principle of "no harm," the sub-principle that also reflects this action is caring for nature. At the time, Kamau and several other keepers

were attempting to provide food and water to elephants who were starving due to the prolonged dry season. The phrase "As long as we move slowly," Kamau whispered to them, "they won't hurt us," illustrates Kamau's insight that unexpected or too quick movements can instill fear or menace in the elephant's perspective, perhaps leading to defensive reactions.

The phrase "took a couple of cautious steps" emphasizes mindfulness about how his actions could be perceived by the elephants. He is fully aware that any abrupt or quick motion could alarm them, and potentially lead to harm. His careful approach reflects a deep understanding of the elephants' comfort zones and is rooted in a philosophy that avoids imposing stress or harm on the animals.

Kamau offers the grass in his open hand allowing the elephant to take the food at her own pace. This act of offering food in a non-threatening and non-coercive way underscores the principle of no harm because it reflects an attitude of gentleness, patience, and respect. Kamau does not force the elephant to take the food; instead, he allows them to choose a way that is safe and comfortable for them. The elephant responds with the "utmost gentleness," which shows that Kamau's careful and considerate actions have created an environment where the elephant feels safe and secure, and there is no fear or harm involved in the interaction.

Kamau's actions are intentional, guided by his awareness of the need to approach the wild elephants in a calm and controlled manner. Kamau does not act impulsively or recklessly; rather, his actions are calculated to reduce the risk of harm both to himself and to the elephants. By moving slowly, giving food in a controlled manner, and ensuring the elephants' comfort, Kamau's actions embody

intentionality a purposeful approach to caring for and interacting with the animals in a way that aligns with both ethical and practical considerations.

Kamau's actions in this quotation also embody the environmental ethics principle of caring for nature. Kamau actively provides for the elephants' physical needs. By giving "sweet long grass" and a "barrel of water" to the elephants, Kamau directly meets their needs for nourishment and hydration. This action actively supports their health and well-being. This commitment to caring for the elephants' physical survival highlights Kamau's recognition of his responsibility to sustain the lives of these creatures, which is a core aspect of caring for nature.

The following quotation highlights Kamau's action of instructing keepers to continue giving food and water to the elephants.

Quotation 9

Kamau had the keepers leave the food and water just outside the gate and then they all retreated inside. Within moments, all of the elephants were eating and drinking the offerings, and it was gone in seconds. The keepers rushed back to the shed for more, and this time one of them ventured out with Kamau to feed their guests. (p. 81)

Kamau's action of instructing the keepers to give the elephants food and water reflects the principle of caring for nature. After the tense moment when Kamau fed the aggressive wild elephant, once the situation calmed down, he instructed the keepers to continue the process of feeding the wild elephants approaching the animal orphanage.

Kamau's intention behind providing food and water to the elephants is crucial in understanding his ethical responsibility and the compassion embedded in his actions. The context of the action is wild elephants are experiencing severe

hunger and thirst due to prolonged drought conditions in Africa. So, Kamau's action by instructing the other keepers to continue giving the wild elephants is an intentional act of nurturing the elephants.

Kamau's decision to have the keepers leave food and water for the wild elephants is a direct manifestation of caring for nature because it highlights his recognition of the animals' immediate needs. By ensuring that the elephants, likely in a weakened or vulnerable state, have access to sustenance, Kamau acknowledges their right to basic necessities for survival. This action is not just about feeding the elephants; it symbolizes a deeper level of concern for the creatures' welfare, as Kamau understands the vital role that these animals play in their environment.

His action also underscores the ethical obligation humans have to protect animals and ensure their survival, especially when faced with external threats such as poaching or habitat destruction. Providing food and water is not a mere act of charity; it is a form of restitution, a way of restoring the elephants' basic needs when they may have been deprived due to human interference, either directly through hunting or indirectly through the disruption of their natural habitat.

Kamau's decision to have the keepers feed and provide water for the elephants also reflects a long-term perspective on caring for nature. It is not just an immediate response to the elephants' needs but also a form of stewardship, where Kamau takes on the role of a caretaker for these animals, ensuring that they receive the resources they need to survive and thrive. This act symbolizes a broader commitment to environmental ethics, where humans are not passive observers of nature but active participants in its care and protection.

C. Kamau's Actions in Bonding with Elephants

Kamau's actions are demonstrated in his effort to bond and reflect his compassion in his interaction with elephants. This section will analyze a specific quotation in the narrative where Kamau takes some actions to bond and reflect compassion in his interaction with the elephants, focusing on how these actions align with the principles of environmental ethics. The following quotations and analysis will provide a deeper understanding of how Kamau's actions in bonding with elephants reflect the principle of environmental ethics.

The following quotation reflects his compassion in his interaction with the elephant.

Quotation 10

Kamau's insides were roiling, his throat could hardly swallow. He heard a weak whiffing issue from nearby...

A six calf, lying next to its mother with a machete blade sticking out of his forehead, the handle broken off. He knelt and touched the poor creature and then recoiled in surprise. It had opened its eyes and was staring at him. Kamau jumped to his feet. (p. 18)

Kamau's action of kneeling to touch the injured calf with a machete blade on its forehead reflects the principle of cosmic solidarity and the sub-principle of respect for nature. Kamau's actions are intentional and respond to a distressing sight. After witnessing the injured calf with a machete blade protruding from its forehead, Kamau kneels and touches the calf.

His actions of kneeling and reaching out to touch the animal are purposeful gestures, driven by an emotional reaction and a desire to understand or comfort the creature in its suffering. His willingness to confirm the calf's condition, despite the

horrific nature of the situation, demonstrates his role as a protector of the animals, even when confronted with their suffering.

This action is not impulsive, it is driven by his deep emotional response to the calf's pain, as evidenced by his internal turmoil "Kamau's insides were roiling, his throat could hardly swallow". However, it's important to note that Kamau's reaction upon discovering the calf's condition is not an action. When he recoils in surprise and jumps to his feet, these responses are reflexes and not identified as actions. Actions are the result of a mental process involving conscious thought not spontaneous (Goldman, 2015).

Through his action, Kamau demonstrates compassion and acknowledges the calf's pain as that of a fellow being in the ecological community. His action is driven by his ability to feel and understand the pain and suffering that Ishi is experiencing at that moment. He not only feels the physical pain of the baby elephant but also understands the concern and grief experienced by the elephant over the death of its mother and his herd.

This action also reflects the sub-principle of respect for nature. Kamau's decision to kneel and touch the calf shows a recognition of the animal's intrinsic value and dignity, treating it as a being worthy of care and attention despite its injuries. His empathy-driven behavior aligns with Keraf's (2010), that humans should respect all life forms as members of the ecological community.

The following quotation demonstrates Kamau's effort to bond with the elephants.

Quotation 11

Kamau was about to close the gate when he turned and saw that two of the adult elephants had moved closer and were standing not twenty paces away. He stopped and looked them in the eye, then slowly opened his arms in a gesture of friendship. (p. 80)

In the above quotation, Kamau's action is reflected as him opening his arms in a "gesture of friendship" toward the two adult elephants that have approached him. This action reflects the principle of "no harm." Kamau is confronted by two adult elephants that have moved closer to him. As he approaches, the passage "Kamau then opens his arms in a gesture of friendship" toward the elephants, shows a calm and non-threatening action that demonstrates his attempt to establish a rapport and foster trust with the animals.

His gesture of opening his arms is an intentional movement meant to communicate safety and friendship to the elephants. The deliberate nature of this action indicates that Kamau desires to build trust and form a connection, not to control or dominate the animals. This action reveals Kamau's belief in peaceful coexistence with the elephants and his understanding that establishing a mutual connection requires intentional, calm behavior.

This action reflects the principle of "no harm." By making this deliberate, non-threatening gesture, Kamau is signaling safety and goodwill, seeking to avoid any fear or aggression from the elephants. His gesture indicates a conscious effort to minimize any potential harm that could arise from his presence or actions.

Kamau's action of opening his arms is a calm, intentional movement designed to reassure the elephants that he poses no threat. The action itself is a way

of de-escalating any tension that might exist between humans and wild animals, especially considering the dangerous context of wildlife interactions, such as those involving hunting or poaching.

The following quotation is Kamau's effort to make deep bond with Ishi.

Quotation 12

Kamau was next, and Ishi nudged him so forcefully that Kamau almost fell over before finding his footing and pushing back. Kamau laughed with delight. My goodness, you have become such a big boy now, eh? You are ready to go off on your own, and leave us all with holes in our hearts?" (p. 71-72).

In this quotation, Kamau's action of speaking to Ishi playfully and affectionately reflects the principle of cosmic solidarity. Since Ishi's entire herd was slaughtered by poachers for their tusks. Kamau with other staff members at the Salisbury animal orphanage, took care of a young elephant who had been found badly injured. Ishi and Kamau became close at the Salisbury animal orphanage where they had spent years together.

His statement, "My goodness, you have become such a big boy now, eh? You are ready to go off on your own, and leave us all with holes in our hearts?" is intentional and reflects Kamau's desire to engage with Ishi on a personal level. The use of playful language indicates Kamau's effort to establish a deeper connection with the elephant.

Kamau's motive in this situation appears to be to express his acknowledgment of Ishi's growth and independence while simultaneously reinforcing their bond. His words serve as a bridge between light-hearted humor and a subtle recognition of the emotional impact of Ishi's potential departure. This

verbal exchange demonstrates Kamau's belief in the value of open communication, even with an elephant, emphasizing the shared understanding and emotional connection he feels.

This action embodies empathy for Ishi, recognizing his development and the emotional consequences of Ishi's potential departure. His speech is intentional, aiming to acknowledge Ishi's growth, independence, and the bittersweet realization that Ishi may soon leave. By speaking to Ishi as though they share a mutual understanding, Kamau demonstrates a consciousness of the bond between humans and animals, reinforcing the idea that both are integral parts of the ecological community. As moral actors, humans have a moral obligation to respect the lives of all living creatures in the ecological community (Keraf, 2010).

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the results of the entire discussion of the study. It includes the conclusions obtained and constructive suggestions for further research which are explained as follows:

A. Conclusion

This study examines how environmental ethics are reflected through Kamau's actions in Alex Lasker's novel *The Memory of an Elephant* which focuses on exploring one character namely Kamau. Based on the research findings and discussions above, the depictions of environmental ethics principles in Kamau's actions are reflected through 1) his effort to protect elephants, 2) his dedication to nurturing elephants, and 3) his initiative actions to bond with elephants.

The effort of Kamau to protect the elephants reflects several principles of environmental ethics, including the principle of moral responsibility for nature, the principle of respect for nature, and the principle of "no harm." The reflection of these principles is depicted through Kamau's actions such as chasing away vultures that could potentially harm the injured Ishi, seeking help to save the wounded elephant, avoiding causing further injury to Ishi, calling the Field Force to apprehend the ivory poachers, and suggests Amanda relocate Ishi to a safer area, away from the threat of rampant ivory poaching in Africa.

Kamau's dedication to nurturing elephants reflects the principles of environmental ethics, such as caring for nature and the principle of no harm. This

is described through his actions of providing food and water to the elephants, even to the wild and aggressive ones, and instructing the keepers to ensure the elephants' needs are met. Additionally, Kamau engages with Ishi by playing games to help him recover from the trauma of losing his entire herd to ivory poachers.

Kamau's initiatives to bond with the elephants reflect the principles of environmental ethics, including cosmic solidarity, respect for nature, and the principle of no harm. These principles are reflected in building a bond through physical touch with elephants, making friendly gestures toward wild elephants, and engaging in deep, meaningful interactions with Ishi.

B. Suggestion

This research primarily focuses on exploring the principles of environmental ethics described in Kamau's actions in Alex Lasker's novel. However, other characters' actions in the novel might embody the principles of environmental ethics as outlined by Keraf (2010). Therefore, the researcher recommends exploring the depiction of environmental ethics principles in other characters' actions such as Russel, Jean, and Amanda. It is hoped that future research will delve into the novel using the principles of environmental ethics, enriching the understanding of the ecocritical lens through this novel.

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CURRICULUM VITAE



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