

**A CRITIQUE OF HUMAN BEINGS IN TAWADA'S
"MEMOIRS OF A POLAR BEAR"**

THESIS

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DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
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In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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MALANG**

2025

STATEMENT OF AUTHORSHIP

The thesis entitled **A CRITIQUE OF HUMAN BEINGS IN TAWADA'S "MEMOIRS OF A POLAR BEAR"** 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. If there are any objections or claims, I am the only person responsible for that.

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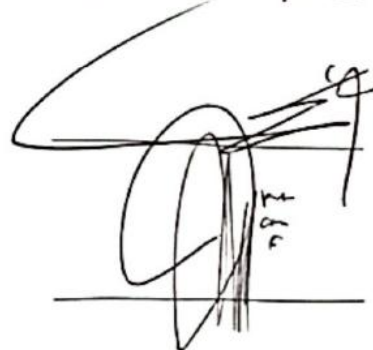
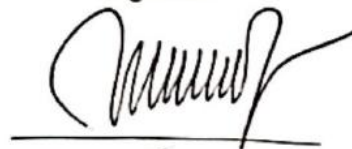
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MOTTO

“Don't help people because you want to hope for a return, but help people because
hero Himmel will do it.”

Frieren

DEDICATION

This thesis is lovingly dedicated to my parents.

ACKNOWLEDGMENT

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 **A Critique of Human Beings in Tawada's *Memoirs of A Polar Bear*.**

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A handwritten signature in black ink, appearing to read 'Nune Harda Zikri', with a stylized flourish at the end.

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ABSTRACT

Zikri, N. H. (2025). A Critique of Human Beings in Tawada's "*Memoirs of A Polar Bear*". Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Muzakki Afifuddin, M.Pd.

Keywords: Ecocriticism, anthropocentrism, exploitation, animal exploitation, environmental crisis.

This study analyzes Yoko Tawada's *Memoirs of a Polar Bear* through the lens of ecocriticism, with a particular emphasis on the critique of anthropocentrism. The novel uses a narrative structure featuring three generations of talking polar bears to explore the complex human-animal-nature relationship, with a particular emphasis on human exploitation of nature. Using Greg Garrard's ecocritical framework, with a focus on anthropocentrism, environmental crisis, interconnectedness, and cultural critique, this study analyzes how the bears' perspectives reveal systemic human domination of nature. Through in-depth textual analysis, this study demonstrates humanity's prioritization of self-interest over ecological balance and animal welfare. The bears' experiences in circuses and zoos reveal patterns of domination and injustice. There are three main characters in the novel, The Grandmother, Tosca, and Knut, all of whom experience inhumane things such as being exploited for the benefit of humans, in this case, the circus environment. The three characters have their own stories that are equally heartbreaking and have themes that are not far from exploitation. In the end, the three bear characters have different endings. The novel encourages readers to reconsider humanity's ethical responsibility towards nature. Tawada uses their narrative voices to criticize humanity's destructive relationship with the environment. The novel challenges the conventional anthropocentric worldview that has proven harmful to ecosystems and non-human beings. This research underscores the importance of the novel in current ecological discourse and its potential to reshape human attitudes towards nature and animals.

ABSTRAK

Zikri, N. H. (2025). Kritik terhadap Manusia dalam “*Memoirs of A Polar Bear*” karya Tawada. Tesis Sarjana. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Muzakki Afifuddin, M.Pd.

Keywords: Ecocriticism, anthropocentrism, exploitation, animal exploitation, environmental crisis.

Penelitian ini menganalisis *Memoirs of a Polar Bear* karya Yoko Tawada melalui lensa ekokritik, dengan penekanan khusus pada kritik terhadap antroposentrisme. Novel ini menggunakan struktur naratif yang menampilkan tiga generasi beruang kutub yang dapat berbicara untuk mengeksplorasi hubungan manusia-hewan-alam yang rumit, dengan penekanan khusus pada eksploitasi manusia terhadap alam. Dengan menggunakan kerangka kerja ekokritik Greg Garrard-dengan penekanan pada antroposentrisme, krisis lingkungan, keterkaitan, dan kritik budaya-penelitian ini menganalisis bagaimana perspektif beruang mengungkapkan dominasi manusia secara sistemik terhadap alam. Melalui analisis tekstual yang mendalam, penelitian ini menunjukkan prioritas manusia yang mengutamakan kepentingan pribadi di atas keseimbangan ekologi dan kesejahteraan hewan. Pengalaman beruang-beruang di sirkus dan kebun binatang mengungkapkan pola dominasi dan ketidakadilan. Terdapat tiga karakter utama dalam novel ini yakni The Grandmother, Tosca, dan Knut yang dimana ketiganya mengalami hal-hal yang tidak manusiawi seperti dieksploitasi demi keuntungan manusia, yang dalam hal ini adalah lingkungan sirkus. Ketiga karakter tersebut memiliki kisahnya masing-masing yang sama-sama memilukan dan memiliki tema yang tidak jauh dari eksploitasi. Pada akhirnya, ketiga karakter beruang tersebut memiliki akhir cerita yang berbeda-beda. Novel ini mendorong para pembacanya untuk mempertimbangkan kembali tanggung jawab etis manusia terhadap alam. Tawada menggunakan suara naratif mereka untuk mengkritik hubungan manusia dengan lingkungan yang merusak. Novel ini menantang pandangan dunia antroposentris konvensional yang telah terbukti berbahaya bagi ekosistem dan makhluk non-manusia. Penelitian ini menggarisbawahi pentingnya novel dalam wacana ekologi saat ini dan potensinya untuk membentuk kembali sikap manusia terhadap alam dan hewan.

مستخلص البحث

ذكرى، نونى هردى (2025). النقد الموجّه للبشر في رواية "مذكرات دب قطبي" ليوكو تاوادا. البحث الجامعي. قسم الأدب الإنجليزي. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: الدكتور مركي عفيف الدين، الماجستير.

الكلمات الأساسية: النقد البيئي، النزعة الإنسانية المركزية، استغلال، استغلال الحيوانات، الأزمة البيئية.

تهدف هذه الدراسة إلى تحليل رواية "مذكرات دب قطبي" ليوكو تاوادا من خلال عدسة النقد البيئي، مع تركيز خاص على نقد النزعة البشرية المركزية. تستخدم الرواية بنية سردية تعرض ثلاثة أجيال من الدببة القطبية التي تستطيع الكلام لاستكشاف العلاقة المعقدة بين الإنسان، الحيوان والطبيعة، مع إبراز استغلال الإنسان للبيئة. باعتماد الإطار النظري للنقاد جريج جارارد في النقد البيئي - مع التركيز على النزعة البشرية المركزية، والأزمة البيئية، والترابط، والنقد الثقافي - تحلل هذه الدراسة كيف تكشف وجهة نظر الدببة عن هيمنة الإنسان المنهجية على الطبيعة. من خلال تحليل نصي متعمق، تظهر الدراسة أن أولويات الإنسان الأنانية تتجاوز التوازن البيئي ورفاهية الحيوانات. تعكس تجارب الدببة في السيرك وحديقة الحيوان أنماطاً من السيطرة والظلم. تتمحور الرواية حول ثلاثة شخصيات رئيسية: الجدة، وتوسكا، وكنوت، حيث يعانون جميعاً من معاملة لا إنسانية مثل الاستغلال لتحقيق مكاسب بشرية، في هذه الحالة داخل بيئة السيرك. لكل من هذه الشخصيات قصتها المؤلمة التي تتشابه في موضوع الاستغلال. في النهاية، تحظى الشخصيات الثلاث بمصائر مختلفة. تدعو الرواية القراء إلى إعادة التفكير في المسؤولية الأخلاقية للإنسان تجاه الطبيعة. تستخدم تاوادا أصوات الدببة السردية لنقد العلاقة المدمرة بين الإنسان والبيئة. كما تتحدى الرواية النظرة العالمية التقليدية المتمركزة حول الإنسان، والتي أثبتت ضررها على النظم البيئية والكائنات غير البشرية. تُبرز هذه الدراسة أهمية الرواية في الخطاب البيئي المعاصر وإمكاناتها في إعادة تشكيل مواقف البشر تجاه الطبيعة والحيوانات.

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CHAPTER I

INTRODUCTION

The first chapter includes the research background, research question, research significance, scope and limitations, and definition of key terms. This research focuses on a critique of human beings in *Memoirs of a Polar Bear* from an anthropocentric perspective, which falls under the category of ecocriticism.

A. Background of the Study

Recently, there have been many cases related to environmental issues, including the exploitation of animals, humans, or nature. According to (Lampert, 2019), exploitation of nature is defined as the excessive or unsustainable use of natural resources, which can damage ecosystems and reduce the availability of natural resources in the future. According to research by Allan & Ojeda-García (2022), the exploitation of natural resources in Western Sahara occurs in a complex and controversial context. Moreover, unsustainable exploitation of nature has the potential to damage ecosystems and reduce the availability of natural resources in the future (Lampert, 2019). This inevitably relates to the broad basis of ecofeminism theory.

Exploitation of nature is an important issue that is directly related to the sustainability of the human ecosystem, because if nature is continuously exploited, the balance of the ecosystem will be affected humans themselves. According to Marland (2013), exploitation of nature can cause environmental damage that is

harmful to humans, such as air and water pollution, heavy metal poisoning, and climate change. It certainly has a bad impact on both parties, namely nature and humans; besides that, among the forms of exploitation of nature is the exploitation of animals. The statement on animal exploitation is that animal exploitation is when animals are used for the benefit of humans without considering the welfare or rights of these animals (Garrard, 2004). In addition, Garrard also argues that animal exploitation reinforces the difference between humans and animals and violates animal rights.

Speaking of animal exploitation, the entertainment industry, such as circuses and animal shows, where animals are forced to do things that are not natural for them, can also be categorized as animal exploitation. This research will discuss animal exploitation in the novel *Memoirs of a Polar Bear* by Yoko Tawada. The novel highlights animal exploitation, especially in a circus environment where animals are forced to perform actions that are far from normal. In the novel *Memoirs of a Polar Bear* by Yoko Tawada, there are three interconnected stories told by three generations of polar bears who can communicate with humans. Yōko Tawada invites readers to reflect on the complex relationship between humans, animals, and nature through the journey of the bear characters. The story speaks of existence and identity in a changing environment through the characters of polar bears (Tawada, 2016).

One of the most striking elements in *Memoirs of a Polar Bear* is the use of a talking polar bear's point of view. This provides a new and interesting point of view that allows the reader to hear the story from the creature's point of view, which is

usually not shared by characters in conventional literary works (Tawada, 2016). With this element of novelty, it will give a unique impression to this research because, in addition to discussing human exploitation of animals, this research also has its elements of novelty and uniqueness.

Ecocriticism provides a valuable theoretical framework for analyzing literary works that address animal and natural exploitation. Thompson et al. (2019) propose an interpretive framework for understanding large animal exploitation, but note limitations, such as the scarcity of archaeological evidence before 2.0 Ma and the need for innovative methods to detect early hominin processing practices (HPP). They recommend comprehensive surveys, experimentation, and documentation to address these gaps.

Furthermore, De Haan (2019) examines environmental sustainability, deep ecology, and utopian visions in Ernest Callenbach's *Ecotopia* (1975), focusing on ecological awareness and sustainable living. However, the study has weaknesses, including narrow scope, weak evidence, lack of critical analysis, and misinterpretation. This study demonstrates the authors' role in providing impetus for sustainable change, and plays a role in the discussion to build future generations who care about the environment.

Then, research from Amiril Bachtiar (2019) analyzed ecocritical theory to examine nature and environmental activism in J.R.R. Tolkien's *The Hobbit*, which explores the relationship between nature and culture in Middle-earth. However, there are several shortcomings in this research, including a lack of data that affects

the analysis, a narrow focus of ecocriticism, and conclusions that do not fully illustrate the environmental themes in the novel.

Zanthia Cantu (2019) explored the relationship between humans, animals, and the environment in Anglo-American literature using an ecocritical approach, ranging from Beowulf to the 20th century. However, this study leaves a gap in analyzing how contemporary writers address environmental themes and depict nature, which is due to the fact that her research focuses heavily on 19th-century literature.

Bang (2020) examines how to address environmental and anthropocene issues and highlights the impact of humans on nature by adapting the plot to the stories of Snow White and the Huntsman and Maleficent. Unfortunately, apart from not including field research, this study also lacks a broader comparison and only focuses on analyzing the two films. Therefore, the lack of application to the concept makes the context more limited.

Marie Sysyn (2023) applies ecocritical approaches to young adult novels *Dry* and *The Islands at the End of the World*, analyzing how they address global warming and environmental crises for young readers. However, the study has limitations, including the need for closer comparisons between the novels, examining reader responses to ecocritical themes, and exploring the educational impact of ecocritical literature on young adults.

Emma Pirretti (2023) examines ecocriticism in Swedish and Japanese literature through *Lake of Heaven* by Ishimure Michiko and *The Christmas Oratorio* by

Göran Tunström, exploring the interplay between nature, humans, and religion. Research gaps include further analysis of nature's representation in Japanese literature and its cultural-religious ties, as well as how authors depict human-nature relationships to raise environmental awareness in both literary traditions.

Koskinen (2022) analyzes evolving human attitudes toward nature and their impacts in David Mitchell's *Cloud Atlas*. However, to obtain more complex results, it is necessary to expand the scope of the study and increase conceptual understanding or expand the theoretical framework to cover the gaps in this research.

Rawat (2022) through the lens of ecocriticism, examined Ramachandra Guha's *The Unquiet Woods* and related it to climate change and its impact on ecological conditions in the Himalayas and environmental policies in India. The shortcoming of this research is the need to broaden and deepen the theoretical understanding or expand the theoretical framework for a more comprehensive analysis. To cover the weaknesses of this study, a broader sense and theoretical framework are needed so that more accurate analysis results can be obtained.

Giménez (2021) explored J.R.R. Tolkien's *The Lord of the Rings* based on ecocritical elements, namely how nature influenced Tolkien's views in his personal view of the environment. However, the lack of comparison with other fantasy authors, the neglect of non-Western perspectives and cultures, and the absence of interdisciplinary insights from various fields, such as anthropology, for a more thorough understanding, are shortcomings in this study.

Droz (2022) studied the definition of anthropocentrism and its position in the environmental crisis academically and culturally. However, this study has some limitations, such as a focus on theory rather than practical solutions, vague definitions, and a lack of practical metrics for assessment.

Rahayu & Mediyansyah (2023) This study analyzes the discourse of resistance by the Trenggalek community against PT SMN's gold mining through articles on the “Nggalek.co” portal, focusing on environmental impacts and economic injustice. However, this study has limitations, such as data originating from only one portal, a lack of perspective from the company or government, and the absence of alternative solutions to balance economic and environmental interests.

Rülke et al. (2020) looked at how education promotes animal and plant protection. This study, however, has several shortcomings. These include a very small sample, limited quantitative data, and a lack of analysis of social and economic factors that influence conservation attitudes. However, observations and interviews can provide useful knowledge.

According to Garrard (2004) in every aspect of cultural production, critical ecological studies investigate and describe the relationship between humans and the environment. Ecocritical theory is very useful in this research because there is a relationship between humans and animals in the novel *Memoirs of a Polar Bear* by Yoko Tawada. The purpose of this research is to raise the topic of ecocriticism in the novel *Memoirs of a Polar Bear* by Yoko Tawada. The reason for choosing this novel as the object of research is that this novel contains elements that are included

in the scope of ecocriticism; besides that, this novel also contains elements of novelty that make this research more engaging and innovative. Another reason why this novel is an interesting research object is that the issues raised in the novel *Memoirs of a Polar Bear* by Yoko Tawada are very relevant to natural phenomena about animal exploitation and environmental crisis, which refers to the ecocriticism concept that has occurred recently.

B. Problem of the Study

Based on the previous background, this research focuses on answering the following question: How does Yoko Tawada's *Memoirs of a Polar Bear* represent the criticism against human beings?

C. Significance of the Study

The importance of this research lies in its potential to make a new contribution to the study of ecocriticism by analyzing the novel *Memoirs of a Polar Bear* and identifying how this novel represents the critique of polar bears against humans. In addition, this research can also have an impact on our lives and morals as humans to better appreciate the role of animals in our lives.

D. Scope and Limitation

This research focused on how the representation of polar bears criticizes humans using ecocritical theory, with an emphasis on the concept of anthropocentrism, cultural critique, interconnectedness, and environmental crisis. The limitations of this research include the continuity of life and environment of bears with humans, and how the polar bear characters criticize humans based on the

concept of anthropocentrism, cultural critique, interconnectedness, and environmental crisis. This research is expected to contribute to the understanding of the relationship between animals and environmental issues with humans in a literary context, by exploring critical and unique aspects of the novel.

E. Definition of the Key Terms

To prevent misunderstandings, the terms used in this study are defined as follows:

1. Ecocriticism

Ecocriticism is a field of study that examines how literature interacts with the real world (Garrard, 2004). Ecocriticism uses an earth-centered approach to look at literature, just as feminist criticism looks at language and literature from a gender-conscious perspective.

2. Anthropocentrism

According to Greg Garrard, anthropocentrism is a system of beliefs and practices that prioritizes humans over other organisms (Garrard, 2004). Garrard criticizes how anthropocentric beliefs, rooted in Western beliefs such as Christianity and capitalism, lead to environmental destruction by regarding nature as a resource that can be exploited by humans. This mindset limits moral consideration of non-human life and reinforces harmful stories that support exploitation. Ecocritics, as Garrard suggests, challenge this view by encouraging biocentric and ecocentric perspectives. They encourage literature and criticism that shows respect and appreciation for nature beyond human interests.

3. Exploitation

Exploitation is the taking of utility from another person's resources without providing just compensation (Holmstrom, 2019). In a social and economic context, exploitation occurs when one group or individual uses power over resources to unfairly benefit another weaker or powerless group or individual.

4. Animal exploitation

The definition of “animal exploitation” refers to the use of animals by humans for various purposes, often torturing or harming animals for human benefit (Branković, 2021). When humans prioritize their needs and wants over the welfare and rights of animals, animal exploitation occurs. As a result, animals may experience pain, torture, or indifference because human needs are more important than animal welfare.

CHAPTER II

LITERATURE REVIEW

The theories used in this research are discussed in this section. In addition, this research is mainly based on ecocriticism as its foundation, and to reveal how humans value nature, a literary criticism approach focusing on anthropocentrism, environmental crisis, interconnectedness, and cultural critique is used.

A. Ecocriticism

In every aspect of cultural production, ecocritical studies examine how we see and portray the relationship between humans and the environment (Garrard, 2004). Included in this category are works of writing, literature, film, television, art, architecture, and other cultural artifacts. The human perspective on nature in literature and culture is the main focus in ecocritical theory (Suchitra Sharad Tajane, 2024). This can be achieved by investigating the relationship between humans and nature. This includes understanding how humans see nature as a creature to be protected, as a resource that can be used, or as an essential part of human existence. Ecocritical theory considers how humans and the environment are interdependent (James & Morel, 2018). This considers how the works show and comprehend the relationship between people and nature, such as how conflict, cooperation, and dependencies are described.

The environmental movement of the 1960s and 1970s, a significant chapter in the history of environmental awareness, instilled the idea of ecological resources (Bracke & Corporaa, 2010). More and more people are now aware of how

industrialization and economic expansion impact the environment. These environmental factors have led to a new understanding of the relationship between humans and nature, especially from a literary perspective. In the 1990s, the concept of ecocriticism developed into an academic field (Press, 2016). At first, ecocriticism concentrated on American nature literature, especially the works of writers such as Henry David Thoreau and John Muir, who emphasized the importance of preserving the beauty of nature and protecting the environment (Gold & Revill, 2004). However, ecocriticism has expanded to encompass literature from all over the world, including fiction, poetry, drama, and nonfiction.

Ecocriticism relies on the idea of sustainability, which emphasizes the importance of keeping natural resources and the environment in balance for future generations (Garrard, 2007). Ecocriticism also studies how literature and other cultural expressions can demonstrate sustainability issues and how this perspective can impact human actions towards the environment (Suchitra Sharad Tajane, 2024). The anthropocentric viewpoint argues that humans are at the core of everything, including their interactions with their environment (Heise, 2006). Ecocritical studies examine how popular culture and literature present anthropocentric viewpoints and how these viewpoints may influence how humans engage with the natural world (Parco, 2021). Ecocriticism can be used in several literary and cultural works, such as poetry, novels, films, and visual arts. In addition, ecocriticism can also be used to analyze various cultural contexts, including local, national, and international ones, to provide a better understanding of the topic.

1) History of Ecocriticism

The history of ecocriticism stems from the long-standing relationship between literature and nature, which can be seen in various cultures and historical periods as writers and poets describe the power and beauty of nature (Fenn, 2015). It emerged as a formal movement in the late 20th century, driven by the environmental crisis and Rachel Carson's book *Silent Spring* (1962), which sparked modern environmentalism (Garrard, 2004). In the early works of Thoreau, Muir, and Wordsworth, ecologists celebrated nature, but later expanded to address urban space, media, and global justice using postcolonial theory and ecofeminism, while today, ecocriticism critiques challenge anthropocentrism, considering the importance of ecology and the relationship between humans and non-humans (Marland, 2013).

After early ecocriticism emphasized localism and place-based narratives, reflecting the basis of environmental activism in the 1960s, the field was gradually confronted with the need to participate in the cultural and ecological complexities of globalization (Heise, 2008). This shift reflects broader historical developments, such as the increased awareness of transboundary environmental crises demonstrated by events like the Sandoz chemical spill in the Rhine River in 1986, which showed that isolated national responses to environmental disasters were inadequate (Booth et al., 2020). Consequently, ecocriticism developed as a response to this global problem, emphasizing how important it is to understand the environmental crisis from a broader, connected perspective.

2) Origins and Early Influences

English Romanticism from 1780-1830, which emphasized the relationship between man and nature, has a close relationship with ecological criticism as a literary research methodology (Drew & Sitter, 2011). Works such as *The Country and the City* (1973) by Raymond Williams and *The Idea of Landscape and the Sense of Place* (1972) by John Barrell laid the foundation by analyzing the representation of landscape in the context of social and economic change, although the term “ecocriticism” was not yet in use at that time (Davies, 2018). However, ecocriticism only became a formal discipline in the 1990s. It was influenced by earlier works, such as Leo Marx's *The Machine in the Garden* (1964) and Roderick Nash's *Wilderness and the American Mind* (1967), which examined the ideological and cultural aspects of nature (Mishra & Ray, 2010).

3) Evolution of Ecocriticism

Three waves of understanding the evolution of ecocriticism are proposed in the following discussion. Three waves of ecocriticism illustrate how literary and environmental studies have evolved, from early celebrations of wilderness to global approaches focused on justice and contemporary post-humanity (Parco, 2021). Research on the analysis of nature literature, pastoral themes, and wilderness exploration was the first wave. Following the first wave, the second wave concentrated on social ecocriticism, environmental justice, and urban landscapes. By integrating methods from several disciplines and taking into account the current global environmental issues, the third and final wave broadened the range of topics.

Research mainly focused on analyzing literature about nature, pastoral themes, and the exploration of wilderness in the early days of ecocriticism. In the

first wave of ecocriticism, American nature writing and wilderness literature were appreciated for their uncritical and reverential approach, which emphasized pastoral idealism and realism (Gifford, 2020). During this time, a romanticization of nature was noted, with special attention paid to the value of reestablishing a connection with the natural world.

By emphasizing environmental justice and global perspectives, the second wave of ecocriticism shifts attention from rural and wild environments to urban and social issues, while addressing inequality and human-environment interactions more critically, it incorporates cultural theory, activism, and postcolonial studies (Press, 2016). Due to the increased interest in ecofeminism, postcolonial ecocriticism, and eco-imperialism, ecocriticism is now a subject of wider discussion.

Ecocriticism developed in a third wave, which emphasized cross-cultural comparisons, global perspectives, and cross-cutting issues such as race and gender (Bergthaller et al., 2014). This wave combines activism with theoretical rigor, critiques pre-existing boundaries, and explores postcolonial and non-human narratives (Slovic, 2010). Therefore, more and more people are understanding how important literature is to address environmental disasters. As for how literature plays a role in influencing climate change, biodiversity loss, and sustainability, it is the goal of academics to find out the answers. This encourages a more inclusive discussion.

B. Greg Garrard Ecocriticism Concept

As evident in his work, Greg Garrard plays an important role in developing ecocriticism as an academic field, particularly through his research on critical frameworks that link literary studies to environmental issues (Garrard, 2007). Based on Garrard's basic concepts, such as anthropocentrism, environmental crisis, interconnectedness, and cultural critique, this study differs from traditional research on ecocriticism, such as pollution or wilderness. Instead, it examines how literature critiques human behavior (Garrard, 2007). This research is aligned with Garrard's ecocritical approach and offers a new perspective on the relationship between narrative and environmental ethics by focusing on literature's capacity to interrogate human actions and their effects on the environment.

Garrard's ecocritical framework, particularly his critique of anthropocentrism, provides a perspective to see how cultural practices maintain human domination over nature (Garrard, 2007). He argues that anthropocentrism, which is the privileging of human interests over ecological systems, manifests in the objectification and exploitation of non-human beings by regarding non-human beings as tools of entertainment, art, or political symbolism (Garrard, 2007). This resonates with his broader discussion of the environmental crisis, where he highlights how human actions disrupt animal's natural habitats and impose artificial conditions on them (Garrard, 2007). These practices demonstrate what Garrard calls cultural critique, which is the unmasking of beliefs that normalize ecological alienation and human exceptionalism (Garrard, 2007). Since human-driven narratives often justify domination by framing nature as a resource, the relocation of animals to unnatural places exemplifies the interconnectedness of cultural

narratives and environmental ethics (Garrard, 2007). Therefore, Garrard's concepts show how cultural production engages with anthropocentrism, cultural critique, interconnectedness, and represents the urgency of the environmental crisis. Furthermore, the key ideas applied in this study are explained below.

1) Anthropocentrism

Anthropocentrism is a perspective that places humans at the center of all considerations, regarding humans as the most important beings and using humans as the primary benchmark for determining value and meaning in the world (Probyn-Rapsey, 2020). Whereas, according to Greg Garrard, anthropocentrism is a system of beliefs and practices that prioritizes humans over other organisms (Garrard, 2007). It involves a perspective that places human interests and values at the center, often prioritizing them over the welfare of other species and ecosystems. Besides individual actions, anthropocentrism is evident in the systems of knowledge and institutions that shape our understanding of our relationship with nature and animals (Purser et al., 1995).

a) History of Anthropocentrism

The history of anthropocentrism can be traced back to ancient philosophy, particularly Aristotle's writings, which held that humans were intellectual beings that were different from other forms of life (Naess, 2008). Religion supported this viewpoint, particularly in Judeo-Christianity, where the idea that nature is in control of humans first appeared (Nakagawa, 2023). The Enlightenment frequently overlooked the inherent worth of non-human existence in favor of reason and

autonomy, whereas the Renaissance placed a greater emphasis on humanism and human potential (Ummah, 2019). The industrial revolution emphasized economic growth over environmental preservation and heightened anthropocentrism as a result of technological advancements that made it possible to exploit natural resources (Speed, 2006). But in the latter half of the 20th century, anthropocentrism came under fire from environmental movements and theories like deep ecology, which promote ecocentrism and acknowledge the interconnectedness of all life (Samways, 2023).

However, anthropocentrism was criticized in the 20th century with the advent of the environmental ethics and animal rights movements (Collard, 2011). The aforementioned movement posits that all organisms and ecosystems possess intrinsic value, suggesting that even if they provide benefits to humans, they remain valuable in and of themselves (Chan et al., 2016). This perspective is gaining traction, challenging the conventional wisdom that prioritizes human interests. In response to this criticism, theories such as biocentrism, ecocentrism, and posthumanism have emerged.

The posthumanist perspective opposes the traditional idea of the human experience as the pinnacle of existence (Jeyaraj, 2023). Instead, it says that humans are just one link in a vast chain of life, with no superiority over other life. Biocentrism is a world perspective that recognizes that all forms of life are related to one another and emphasizes the intrinsic value and moral decency of every living thing (de Andrade, 2024). Ecologists argue that the integrity and health of the environment are more important than human interests because all species, including

humans, depend on healthy ecosystems to survive (GREY, 1986). Collectively, these modern perspectives encourage a broader ethical framework that recognizes our responsibility towards the environment and other animals not related to humans. A perspective like this encourages us to consider our moral responsibilities concerning our social relationships.

Some activists and academics have called for a changed definition of anthropocentrism, one that emphasizes human compassion and care (Kopnina et al., 2018). They claim that this perspective can benefit society. However, this change obscures the original meaning of anthropocentrism, which places human interests above all else. As a result, critics have emphasized that this altered perspective is inherently selfish and solipsistic as it does not consider the benefits of non-human species or ecosystems (Carroll, 2008).

2) Environmental Crisis

The environmental crisis is a situation where environmental conditions experience significant deterioration that threatens human welfare and ecosystems, which could disrupt the continuity of life (Jena & Behera, 2017). As for Garrard, he considers the environmental crisis to be a complex issue that encompasses various ecological problems and challenges (Garrard, 2007). He emphasizes the importance of addressing these crises through cultural analysis and political action, despite the pressing nature of these issues.

3) Interconnectedness

Interconnectedness is a concept that shows that everything in the world is interconnected and influences one another (Sambhajanagar, 2025). In ecology, this means that all organisms, environments, and ecological systems are interdependent (Vimaladevi & Chandar, 2024). According to Garrard, interconnectedness is the relationship that exists between biotechnology and biodiversity, wherein the globalized setting of the genetically engineered organism (GEO) is associated with the figure of the cyborg (Garrard, 2007).

4) Cultural Critique

Cultural critique, especially in the context of ecocriticism, involves examining the intersections between human cultures and the natural environment (Silver, 1990). According to Garrard, cultural critique entails examining and critiquing the world we live in via a variety of cultural practices and outputs (Garrard, 2007). By examining the intricate relationships that are negotiated between nature and culture in many types of cultural creation, it seeks to provide a language that is transformative.

CHAPTER III

RESEARCH METHOD

This chapter explains how the research was conducted, including the research design, data sources, data collection, and data analysis.

A. Research Design

This research uses a literary criticism approach. Literary criticism is the field in which this research is intended, since it aims to analyze a literary work—an analysis, interpretation, and evaluation of literary works are all aspects of literary criticism (Coyle, 2017). This research is included in the category of literary criticism because it directs the novel *Memoirs of a Polar Bear* by Yoko Tawada, namely, how researcher use ecocriticism to highlight anthropocentrism from the perspective of the bear character in this novel.

B. Data Source

The data source of this research is the novel *Memoirs of a Polar Bear* by Yoko Tawada. The novel was first released in Deutsch, entitled "Etüden im Schnee" in 2014. It was later translated into English by Susan Bernofsky and published by New Directions in 2016. The novel used in this study is a translated novel by Susan Bernofsky, which was published by Granta Publications in 2021. The novel has 252 pages, three chapters about each character, and is in the form of a hard copy edition that has been published. With the format of the data from the novel above, the data are in the form of fragments of sentences, quotes, or paragraphs that express

criticism of anthropocentrism, environmental crisis, interconnectedness, and cultural critique from the bears.

C. Data Collection

Data are mainly taken from the main data source, namely the novel *Memoirs of a Polar Bear* by Yoko Tawada. The following are the data retrieval steps: (1) reading the novel thoroughly and repeatedly; (2) marking the data; (3) finding the information regarding how the polar bear character criticizes human beings, which is analyzed using the concept of anthropocentrism, environmental crisis, interconnectedness, and cultural critique. (4) The last process is data analysis. This research problem is addressed by taking the previously mentioned actions.

D. Data Analysis

After collecting and studying the data for this research, the researcher began to analyze the data by sorting and identifying data related to which sentences or quotes are criticisms of the bear characters towards human beings. After finding the appropriate sentence or quote, the researcher adjusts whether the sentence or quote matches or relates to ecocritical theory. Next, the researcher interprets the data using existing theories and references. After that, the researcher adjusts the appropriate category for the sentences or quotations that have been obtained previously, such as grouping and dividing them into branches of the concept of ecocriticism itself, such as dividing them into groups of anthropocentrism, environmental crisis, interconnectedness, or cultural critique. Then the researcher

concludes the results of the analysis and provides information on which references the data has come from.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter outlines the findings and discussion of the research questions of this study. The research question is that the researcher answers the research problem in three parts, because it is the three polar bear characters who criticize human beings in this novel. Therefore, using three polar bear characters in the novel's story is how *Memoirs of a Polar Bear* represents criticism related to anthropocentrism, environmental crisis, interconnectedness, and cultural criticism. Based on the storyline contained in this research novel, the researcher answers the problem of the study into three parts, according to the number of stories in Tawada's *Memoirs of a Polar Bear*. The initial section represents a criticism against human beings from the perspective of the Grandmother polar bear, who serves as the main character in the initial narrative. The second section represents a criticism against human beings from the perspective of Tosca bear, who assumes the role of the second polar bear. The third section represents a criticism against human beings from the perspective of Knut bear, the third polar bear. The subsequent section presents the findings and discussion.

This study uses the theoretical framework outlined in the literature review, particularly anthropocentrism, environmental crisis, cultural criticism, and interconnectedness, to analyze how *Memoirs of a Polar Bear* represents a critique of human beings. These concepts encourage different polar bear stories to offer different critiques of human behavior. These findings provide deeper insights into

the thematic concerns of the novel, showing how Grandmother, Tosca, and Knut challenge anthropocentric worldviews through their experiences and perspectives.

A. The Grandmother Polar Bear's criticism against human beings

In this section, the researcher would like to discuss the criticism of human beings presented in Yoko Tawada's *Memoirs of a Polar Bear* based on the bear's character. It is evident from the interaction between humans and nature that some of our needs are met by nature. However, some humans are unable to care for nature because of anthropocentrism, environmental crisis, interconnectedness, and cultural critique. Therefore, some of these aspects sometimes cause issues in the environment that damage the environment.

The novel opens with the introduction of a female bear known as The Grandmother, who resides in the Soviet Union during the Cold War. She is capable of communicating with those around her in both spoken and written form. Following a lengthy career as a circus bear, she ultimately retired from the performing arts and pursued a career in what is commonly referred to as "bureaucracy." This allowed her to compose her autobiography. While the bear's comprehension of human society does not appear to be exceptional, she was perceptive to the distinctions between herself and her human counterparts. She frequently utilized her memoirs as a platform to offer insights into human society. Ultimately, the bear and her family, including her mate and daughter Tosca, sought refuge in East Germany from the oppression of Soviet Russia.

1. Anthropocentrism

Humans take advantage of the bear characters in *Memoirs of a Polar Bear*, which makes them unwise toward people. The saddest part is that people don't feel bad about what they do. The researcher also discovered that certain of the human behaviors in this novel had anthropocentrism, environmental crisis, interconnectedness, and cultural critique components. The researcher addresses how people treat the bear characters in this section, which leads to a negative assessment of people in general. The quote below illustrates this:

One day the man attached strange objects to my feet. I tried to shake them off but couldn't. My bare paw-hands hurt, it felt as if the floor were stabbing them from below (Tawada, 2016 p. 4)

The quote on page 4 above, shows the bear's critique of human objective pursuit. The bear characters criticize people who do things without considering her comfort or well-being. For example, they put foreign objects in her sore feet, as if the floor was stabbing her from below. This shows how indifferent humans are to the physical feelings of animals. Humans prioritize their own goals over considering how it impacts other creatures. Furthermore, the bear's perception of being regarded as a mere instrument for manipulation rather than a living entity with inherent feelings and a right to respect underscores her criticism of the tendency to perceive animals as mere tools or experimental subjects, disregarding their well-being and dignity. Therefore, the above quote not only reveals the disregard for the pain and discomfort experienced by the bear character but also criticizes the tendency to overlook the inherent rights of animals as living beings with intrinsic value.

Anthropocentrism is the most appropriate category based on the analysis. This is because the quote shows that humans prioritize their interests over the welfare and rights of other creatures, in this case, bears. This reflects an anthropocentric perspective, in which humans are seen as the center of everything, and their interests take priority over the well-being and rights of the environment.

2. Cultural critique

In the world of art and creative expression, there is often a tension between individual freedom and the power structures that seek to regulate it. A critique of this restrictive system can be seen in the following quote, where the bear character views the conference invitation as a ‘trap’ for artists.

Anyone, especially an artist, can only assume it's a trap to be invited to a conference (Tawada, 2016 p. 5)

The quote on page 5 above, shows the bear character critiques humans by asserting that the conference is regarded as a "trap" for artists or participants, despite its purpose being to facilitate the exchange of ideas and expressions. This critique expresses a strong distrust towards the intent of such invitations, which could be perceived as an underlying attempt to manipulate, curb, or even control freedom of expression. Bear's critique seems to be based on the understanding that such seminars are often a medium to carry out a specific purpose, often requiring the audience to follow a certain protocol rather than allowing freedom of thought and creativity. Bear says that seminars are perceived as a “trap” and that contributing to such events can be problematic, especially for art professionals who may feel that

they have to follow social or political norms that conflict with their work. This perspective also reveals systemic problems as systems of power tend to prioritize the interests of collective entities over individual freedoms. Therefore, this critique not only questions how power dynamics can limit individual autonomy and participation but also the reliability of conference invitations.

According to the previously mentioned analysis, the most appropriate category is cultural critique. The quote's emphasis on distrusting seminars as a means to control or limit free speech, especially for artists, supports this conclusion. In addition, the quote talks about how power structures and cultural standards can limit people, especially when it comes to artistic expression and creativity.

For this reason, most of the participants refused to say anything at all unless forced. (Tawada, 2016 p. 5)

The quote on page 5 above shows Bear's critique of human passivity, characterized by silence caused by the fear of voicing opinions. The bear believes that this tendency reflects a culture of silence, where people are afraid to say what they think for fear of repercussions. The bear's critique points to the weakness of democratic participation, where people choose to remain silent and voiceless to avoid conflict or responsibility. According to the bear's perspective, democratic engagement requires active participation and the courage to voice opinions. However, the conference participants tended to avoid speaking unless they were forced to demonstrate their distrust of the system or feared the negative consequences they could generate from voicing their opinions. The bears perceived this phenomenon as a sign that their environment did not encourage participation.

In addition, compliance with social norms or authority can be interpreted as a way of refusing to voice their opinions. The concept of democracy can be undermined by this. By criticizing this attitude, the bear not only shows that people are not brave, but also challenges people to be more courageous in voicing their opinions, emphasizing that active participation is crucial to the success of democracy. This critique emphasizes how important it is for people to be brave, especially in the face of social and political pressure, and how important it is to create an environment that allows uninhibited and fearless expression.

The above analysis's findings indicate that this is a form of cultural critique. The quote above points to cultural and social issues, particularly the tendency of people to remain silent for fear of negative consequences if they speak out. This perspective can be interpreted as a critique of societal norms that seem to promote obedience, fear of authority, and a lack of courage to participate in democratic processes actively. In conclusion, cultural critique is the most appropriate category as it fits the data and analysis.

I was once treated to this ironic bit of commentary. I parried with a simple response: "That's how democracy works, isn't it?" (Tawada, 2016 p. 5)

Based on the quote on page 5 above, the bear criticizes the human idea of democracy by suggesting that it is intended to guarantee freedom of speech, yet this is not always the case. She employs irony in her statement, "That's how democracy works, isn't it?" to demonstrate the discrepancy between the perceived ideal and the actuality in the real world. The bear states that active contribution is an important part of a discussion, namely that everyone should feel free and motivated to express

their opinions. However, the fact that many people are hesitant or even afraid to speak up suggests that the system is not optimally encouraging an inclusive and supportive environment for freedom of expression. This critique not only highlights the resistance that individuals feel but also expresses dissatisfaction with existing social structures and norms, which hinder the articulation of individual voices. Bear uses metaphors to invite us to think about whether the democratic system truly supports freedom and equality or merely maintains the current state of affairs. Therefore, this critique shows that democracy has flaws and asks us to consider our position and responsibilities within the system.

The cultural critique category is the most suitable, based on the above analysis. This is because the above quote highlights criticism of the democratic system and social customs that are supposed to protect freedom of expression, but often do not. The quote uses irony to show how far democracy is from what happens in the real world, where many people are afraid or unwilling to express their opinions. This phenomenon is indicative of broader cultural and structural impediments that hinder individuals from fully engaging and expressing themselves freely. Furthermore, the critique's analysis reveals not only the powerlessness of individuals but also the bear character's profound discontent with the prevailing social standards and power structure. This falls under the domain of cultural critique, as it is a type of criticism of cultural and political systems that restrict individual freedom.

I think the bicycle is beyond all doubt the most excellent invention in the history of civilization. The bicycle is the flower of the circus stage, the hero of every environmental policy. (Tawada, 2016 p. 6)

The quote on page 6 above expresses the bear's view of humans' tendency to ignore environmentally sustainable solutions like bikes. The bear considers the bike the most significant invention in human history, highlighting her disapproval of modern technologies that harm the environment. Instead, she believes humans should prioritize more sustainable and environmentally friendly solutions. The bear regards the bicycle as "the flower of the circus stage" and "the hero of every environmental policy". It is not merely a means of transportation; it is a symbol of environmental awareness and sustainability. By presenting the bicycle in such a way, the bear underscores the necessity for humans to adopt more environmentally-friendly solutions and reduce their reliance on energy-consuming and nature-destroying technologies. This critique also expressed disappointment with the human species' awareness and efforts to adopt more environmentally friendly practices, as well as with the tendency to overlook or underestimate the benefits of simple yet useful inventions such as bicycles. Thus, the bear character not only shows the way humans view the environment, but also challenges them to appreciate and utilize the eco-friendly solutions that already exist. Only in this way can humans achieve sustainability and harmony with nature.

Cultural critique is the most suitable category for the above analysis. As illustrated by the quote, the bear character criticizes the way humans view contemporary technologies that damage the environment and ignore eco-friendly options such as bicycles. Humans often prioritize technological advancements without considering their negative impact on the environment, therefore, the bear character challenges these cultural principles. This critique suggests that humans

do not adopt sustainable habits and value simple yet useful inventions such as bicycles. In short, this analysis addresses humanity's treatment of the environment and prioritizes current solutions.

I saw dark clouds gathering on several of the faces. (Tawada, 2016 p. 6)

Based on the quote on page 6 above, the bear describes “dark clouds gathering on several of the faces” as negative responses from certain audiences to his ideas. This criticism shows her ejection of the human habit of rejecting or discarding creative or new ideas without allowing them to be fully understood. Bear regards this human habit as indicative of a closed mind and fear of change. She emphasized that ignoring or rejecting ideas that potentially offer solutions or benefits without proper consideration can be a significant barrier to innovation and progress. The use of metaphors such as “dark cloud” conveys the bear character's frustration with humanity's inability to understand the potential and value of ideas that may initially seem radical or unusual. As a result, it points out the weaknesses of human attitudes and challenges them to see new possibilities; only in this way can progress and great change be achieved.

The analysis above indicates that the cultural critique category is the most appropriate classification. People often reject or fight novel or inventive ideas before they have had a chance to fully comprehend them, as the quotation says. This critique exemplifies the bear's perspective on cultural norms that promote closed-mindedness and fear of change, which ends up blocking progress and innovation. The metaphor of "dark clouds" employed by the bear character serves to illustrate how skepticism and rejection can create an unsupportive and restrictive

atmosphere that prevents productive conversations. This critique underscores the limitations of human attitudes and challenges individuals to see new possibilities. The primary focus of the critique is on the cultural and social dynamics that limit progressive thinking, which includes the field of cultural criticism.

One morning Ivan showed up reeking — a nauseating mixture of perfume and vodka. Feeling crushed and betrayed, I hurled the tricycle at him, but he skillfully ducked out of the way and started shouting at me, his arms whirling through the air like a pair of wheels. (Tawada, 2016 p. 20)

Based on the quote on page 20 above, the bear criticizes Ivan's violent and emotionally avoidant response—like shouting with wild hand movements—as a reflection of how humans often react to distress with anger rather than understanding. Ivan's inconsistency, lack of empathy, and irresponsible behavior leave the bear feeling betrayed. The spinning wheel metaphor highlights how impulsive, uncontrolled reactions harm relationships. The bear urges humans to grow beyond these limitations, emphasizing that empathy and constructive conflict resolution are key to building trust and harmony.

The category "cultural critique" is the most suitable, as shown by the quote above. It expresses disapproval of Ivan's unempathic and irresponsible behavior. The metaphor of "his arms whirling through the air like a pair of wheels" serves to illustrate the impulsive and uncontrollable reactions that humans often exhibit when confronted with adversity or conflict. This critique underscores the weakness of human attitudes and prevents people from better understanding the needs and feelings of others, an important step toward respectful and harmonious

relationships. The analysis thus emphasizes the influence of cultural and social norms on human behavior. This subject falls under the domain of cultural critique.

This time there was no sugar for me; he pulled out his whip. Even after this, it was a long time before I understood that there were three sorts of actions. Performing actions in the first category got me sugar. The second category got me nothing: neither sugar nor a whipping. For third-category actions, I was copiously rewarded with lashes. (Tawada, 2016 p. 20)

Based on the quote on page 20 above, the bear criticizes Ivan's reward and punishment system, which forces her to categorize her actions based on external consequences—like receiving sugar, nothing, or a whipping—rather than following her own values. She sees this as rigid, unfair, and manipulative, fostering fear and dependency instead of genuine learning or freedom. The system prioritizes control over empathy, stifling independence and well-being. Her critique challenges humans to rethink punitive methods in favor of more humane, respectful approaches that encourage mutual understanding and intrinsic growth.

The cultural critique category is the most suitable, as the quote above shows Ivan's reward and punishment system. It expresses the bear character's disapproval of unhealthy learning and dependency, fear, and loss of autonomy. Bear characters also criticize the lack of empathy and fairness in Ivan's methods, which reflects broader cultural norms that influence human interactions. Additionally, Ivan's approach is said to reflect cultural standards that influence human interaction. By challenging the basic foundations of the human system of rewards and punishments, the bear character encourages deeper consideration of a more just, humane, and educative approach. Consequently, the primary emphasis is directed towards the

examination of the cultural and social norms that underpin human behavior. This perspective can be categorized as a form of cultural critique.

On the other side of Ivan sat his boss, whose hair odor and finger movements — they seemed at once cowardly and sadistic — made my hackles rise. (Tawada, 2016 p. 29)

Based on page 29 above, the bear criticizes Ivan's aggressive and unsettling behavior, describing his smell and finger movements as "cowardly and sadistic", reflecting a broader disdain for human hypocrisy and cruelty. Ivan's actions create tension and discomfort, triggering the bear's defensive aggression, while his erratic demeanor undermines trust and fosters insecurity. The bear's critique extends to human authority figures, condemning their weakness and disregard for others, urging self-reflection to recognize how harmful attitudes damage relationships. Ultimately, the bear challenges humans to confront their flaws, emphasizing that only through awareness and empathy can respectful, harmonious connections be formed.

According to the above analysis, the most appropriate category is cultural criticism. In the quote, the bear sees Ivan's behavior as offensive, ambiguous, and threatening, reflecting human traits such as cowardice and sadism. This critique shows the bear's discomfort with the often dishonest and unsympathetic attitudes of humans, especially those in positions of power. The bears' critique of these cultural norms, which create an unsafe environment and undermine relationships and trust, includes describing Ivan's finger gestures and scent as "cowardly and sadistic. The central focus of the critique is, therefore, on the cultural and social standards that underlie human behavior, which falls under the broader category of cultural critique.

It was an odd-sounding request: "Wouldn't you like to participate in a project to plant orange trees in Siberia? It's very important for us to have a celebrity like you associated with this undertaking. This will help us draw a great deal of public attention to our work." (Tawada, 2016 p. 36)

Based on the quote on page 36 above, the bear character criticizes the unreasonable and absurd request from the organization offering the project of planting orange trees in Siberia because the involvement of a celebrity like herself will help attract public attention. This criticism shows her critique of the way humans often use celebrity names or status as a tool to promote unrealistic or illogical projects without considering the probability of success or the project's real effects. The bear character recognizes that this request prioritizes image and publicity over the project's actual objective, reflecting the human tendency to utilize popularity for financial gain or recognition, even if it results in the disregard of reality or logic. The bear character notes that individuals frequently devise impractical or absurd concepts to generate a sensation or attract attention, characterizing the request as "odd-sounding." Furthermore, the critic expresses disappointment with the perceived lack of integrity and responsibility in the human approach to projects that, by their very nature, should embody noble goals, yet instead become instruments for the pursuit of individual or organizational interests. In conclusion, the bear character underscores the tendency of humans to commit mistakes in the promotion of their ideas and challenges them to evaluate the logic, feasibility, and real benefits of such ideas, rather than focusing solely on image and publicity.

According to the above analysis, the most appropriate category is cultural criticism. The above quote shows the human tendency to use celebrity popularity as a tool to promote nonsensical projects, such as planting orange trees in Siberia. This critique shows the Bear character's disapproval of human priorities that are more focused on image and publicity than on the actual goals or benefits of the project. Bear's perspective on this practice is that it represents a cultural value that prioritizes personal or organizational gain over morality and duty. The bear character challenges humans to consider the real value and benefits of their ideas, referring to such requests as "odd-sounding". Cultural criticism focuses on the cultural norms that drive human behavior.

She wouldn't leave me alone, kept bombarding me with questions, such as where I was going and whether I had any friends in West Berlin. I chose not to answer these questions so typical of a spy. (Tawada, 2016 p. 38)

Based on the quote on page 38 above, the bear criticizes the woman's attitude of not respecting boundaries or privacy by continuing to ask personal questions such as where she is going and whether she has friends in West Berlin. This criticism shows her disagreement that humans are often unaware of or ignore personal boundaries, which can cause discomfort and conflict in social interactions. These questions are considered intrusive and suspicious by the bear character, and she matches them to questions frequently asked by spies or investigators. This is meant to emphasize the human tendency to ignore the bounds of others, which is often caused by a sequence of curiosity and misguided concern, resulting in an incursion into personal space. The bear character in question is described as "typical

of a spy” to show how human behavior, fueled by immense curiosity and an absence of respect for personal boundaries, can create a troublesome and potentially overhanging atmosphere. In addition, this critique expresses the bear's dissatisfaction with the unawareness and indifference shown by people in social interactions, especially when they don't understand or respect others' needs for personal space and privacy. Therefore, the bear character not only points out flaws in human attitudes but also challenges people to understand and respect their spaces. Only with this understanding and respect could effective and respectful social interactions happen.

The above analysis indicates that the cultural critique category is the most suitable. As shown by the woman's attitude of constantly asking the bear in private, the quote shows the human tendency to disregard personal boundaries and privacy. This critique shows disapproval of social norms that ignore the need for personal space and empathy in social interactions. The bear's response to these questions is "typical of a spy," indicating the discomfort and possible threat of overly curious and insensitive human behavior. The critique makes it difficult for people to understand and respect the boundaries of others. This critique is a crucial step in good social interaction and mutual respect. The primary focus of this critique is on the cultural norms that undergird human behavior, which falls within the domain of cultural critique.

Wolfgang's mouth smelled of lies. There are different sorts of lies, and each one has its own smell. This particular lie smelled of suspicion: Wolfgang was probably reporting not his own thoughts but the words of his boss. (Tawada, 2016 p. 42)

Based on the quote on page 42 above, the bear criticizes Wolfgang's dishonesty, symbolized by the foul smell of his lies, suggesting that different lies carry distinct odors. This metaphor highlights her ability to detect deception, particularly when Wolfgang mindlessly repeats others' words without belief or understanding, revealing his lack of personal conviction. Her disapproval extends to humans who act as hollow messengers, prioritizing obedience over authenticity. By framing lies as detectable scents, she underscores how even polished falsehoods can't mask their insincerity. Ultimately, the bear condemns such dishonest interactions, urging people to communicate truthfully to foster genuine trust and meaningful relationships.

The analysis indicates that the category of cultural critique is most suitable. The quote shows that humans tend to lie, especially when they repeat others' words without understanding or believing them. This critique criticizes social conventions that encourage dishonesty in communication, as illustrated by Wolfgang's perception of repeating a superior's order without personally committing to it. The bear character employs the metaphor of "smell" to describe Wolfgang's dishonesty, reflecting distrust and a perceived absence of integrity in human interactions. This critique challenges individuals to speak with honesty and responsibility, as these qualities are fundamental for building relationships and trust. The analysis thus emphasizes the cultural standards that define human behavior, falling within the domain of cultural critique.

I was confused because Wolfgang didn't smell of lies, in other words he was saying something he believed to be true, but I couldn't trust him. (Tawada, 2016 p. 52)

Based on the quote on page 52 above, the bear's criticism of Wolfgang is based on the idea that, although she can't lie and her statements seem to be true, she can't be trusted because she tends to act under the influence of her superiors or others. It can be taken as a manifestation of the bear's disapproval of human behavior, which is often marked by a lack of personal honesty or integrity, with statements and behavior motivated less by honest belief or belief and more by outside influence and pressure. The bear's confusion about Wolfgang's honesty and his doubts about Wolfgang's trustworthiness seem to indicate the bear's disapproval of humans' tendency to act as a mere tool or mediator for others without fully understanding or reflecting on what they say and do. The bear character expresses this condition and highlights the importance of having personal integrity and confidence in every action and word, as only in this way can a relationship and trust be built. Additionally, this criticism shows disappointment in the lack of courage and independence shown by humans in following their convictions and thinking for themselves rather than following orders or the influence of others. Therefore, the characters of the bears not only highlight the flaws in Wolfgang's actions but also offer a challenge to become more independent, honest, and honest in what they say and do, because only in this way can they be trusted and respected.

The cultural critique category is the most suitable, as shown by the following analysis. The quote above shows that humans tend to act on the orders or influence of others rather than following their personal beliefs, resulting in a lack of integrity and trust. This critique expresses criticism of social norms that

encourage blind obedience or dependence on authority. Wolfgang's case shows this point. Despite not lying, he remains untrustworthy due to alleged influence from superiors. Bear characters underscore the significance of honesty, independence, and personal conviction in their actions and statements, which form the foundation for relationships and trust. Consequently, the primary focus is on the cultural standards that underpin human behavior, thereby aligning with the domain of cultural critique.

It was surely his boss's idea to impose Russian on me so his translator could twist my text to suit his political purposes... ..Wolfgang and his friends wanted to add their bodily fluids to my autobiography and turn it into a different product. To escape this danger, I would have to write directly in German. (Tawada, 2016 p. 52)

Based on the quote on page 52 above, the bear condemns Wolfgang and his colleagues for trying to manipulate her autobiography by metaphorically adding their "bodily fluids," exposing their selfish intent to distort her work for personal or political agendas. She criticizes their disregard for the original integrity and purpose of her writing, highlighting how their alterations—driven by ulterior motives rather than truth—corrupt its essence. This symbolic violation reflects her broader disdain for humans exploiting others' work without ethical consideration, prioritizing their gains over authenticity. By framing their interference as a degrading act, she underscores the damage such manipulation causes to trust and creative respect. Ultimately, the bear challenges humans to honor and preserve the originality of others' contributions, arguing that only through such integrity can meaningful intellectual and artistic relationships thrive.

The category cultural critique is the most suitable, as the analysis above shows. The quote shows the human tendency to alter other people's work for personal or political gain. Wolfgang and his colleagues are an example of this phenomenon, as they tried to alter the bear's autobiography. The disapproval of social norms that disregard the authenticity and integrity of works, as well as the lack of ethics in the use of others' works, is demonstrated in this critique. The bear character uses the metaphor of "bodily fluids" to illustrate how this manipulation undermines the essence and integrity of his work. This critique challenges people to better appreciate and protect the original works of others, and trust and respect in creative and intellectual relationships can only be maintained in this way. Therefore, the main focus is on the cultural standards that underlie human behavior; this falls under cultural critique.

Homo sapiens is not made for battle, so it ought to be like rabbits and deer and learn the wisdom and the art of flight. But it loves battle and war. (Tawada, 2016 p. 65)

Based on the quote on page 65 above, the bear character criticizes humans for their love of fighting and war despite not being naturally created to fight. This criticism shows confusion about the human tendency to pursue conflict and violence rather than avoiding it like wiser animals, such as deer and rabbits, who prioritize the art and wisdom of escape for survival. The bear character sees that humans are obsessed with war and fighting, which often results in destruction and suffering, even though they have no physical ability or instinct to fight. This critique shows a fundamental misunderstanding of human behavior, as humans are not naturally created to avoid conflict and violence; they can engage in combat and war

as a means of survival. Additionally, the critique conveys the bear's disappointment with the human race's apparent lack of awareness regarding the significance of wisdom, peace, and the tendency towards violence and destructive wars. Therefore, the bear character not only underscores the weakness of human attitudes but also challenges humans to become more intelligent and avoid conflict, as only through such efforts can their lives become more peaceful and harmonious.

The analysis above shows that the cultural critique category is the most suitable. Although humans are not created for war by nature, the quote shows the human tendency to engage in conflict and war. The bear character criticizes the human obsession with war, which often leads to destruction and suffering. It challenges humans to value wisdom and peace over cultural norms that encourage violence and fighting, as other animals do. This critique expresses the bear character's disapproval of cultural norms that encourage violence and fighting. Therefore, the primary focus of the analysis is on the cultural standards that underlie human behavior, which falls under the purview of cultural critique.

Who made these foolish creatures? Some humans claim to be made in God's image — what an insult to God. (Tawada, 2016 p. 65)

Based on the quote on page 65 above, the bear criticizes the human claim that humans are created in the image of God, which the bear considers an insult to God. This criticism shows the bear's commentary on the human tendency towards pride and arrogance, as well as the human perception of uniqueness and perfection, although human behavior and nature often fail to align with these self-perceptions. The bear's perspective reveals a perception that the human assertion of being the

image of God is not only a manifestation of human arrogance but also a sign of a lack of understanding of the true greatness and holiness of God, which is in contrast to the often unwise and morally poor behavior of creatures. By asserting that the human claim to be the image of God is an insult to God, the bear underscores the tendency of humans to overlook or reduce the significance of God's greatness and holiness by considering themselves to be of equal or similar standing to God. In addition, this criticism conveys a sense of disappointment in humans' awareness of their weakness and limitations, as well as their tendency to elevate themselves to undue heights. Thus, the bear character not only points out the weakness of human attitudes but also challenges them to become more humble and appreciate the greatness of God. Only in this way can they learn more about and relate to God.

The analysis above shows that the cultural critique category is the most suitable. The bear character sees the tendency of humans to claim they are created in the image of God, which is considered a form of arrogance and an insult to God's greatness. This critique expresses the bear character's disapproval of cultural norms that encourage humans to overestimate themselves, even though their behavior and traits often do not reflect the perfection they claim. Therefore, the primary focus of the critique is on the cultural standards that undergird human behavior, which falls within the purview of cultural critique.

3. Environmental crisis

In modern stories of progress, humans are often caught in a paradox: innovating but ignoring easily available solutions. The following excerpt shows a sharp

critique of this trend, where cycling culture, which is supposed to be an eco-friendly solution, is considered an obstacle to progress.

...Bicycles create the illusion that one might ride anywhere one likes at any time. A bicycle culture could exert a problematic influence on our society.” (Tawada, 2016 p. 7)

The quote on page 7 above shows the bear's critique of people who consider bicycle culture to be in opposition to the progress of society. The use of bicycles is a very useful tool for reducing pollution and environmental damage. The bear character claims that humans often overlook eco-friendly solutions like bicycles and instead see them as a hindrance to technological advancement or progress. This highlights an oddity in the human mindset: people love change and development but reject alternative solutions such as bicycles, which can help them overcome environmental degradation. In addition, this critique shows that humans are unable to digest the inherent value of readily available sustainable behaviors and tend to ignore or even dismiss any solutions that contradict the technological progress narrative. The bear character not only challenges the way humans view progress and innovation, which often prioritize short-term gains over sustainability, but also criticizes the way they perceive the environment. This critique triggers a shift in human thought processes, prompting a re-evaluation of longstanding principles and the subsequent integration of green solutions into current culture as an important component of sustainable development.

According to the above analysis, this phenomenon can be categorized as an environmental crisis, as its focus is on how humans often reject environmentally friendly solutions, such as the use of bicycles, which have the potential to contribute

to the reduction of environmental crises, including pollution and natural destruction. The bear character also underscores the tendency of humans to prioritize environmentally destructive technologies and systems, a choice that will exacerbate the existing environmental crisis.

B. Tosca Polar Bear's criticism against human beings

In this section, the researcher analyzes the data based on the second story in the novel *Memoirs of a Polar Bear* by Yoko Tawada. In this second part, Tosca is the focal point. It is a markedly disparate narrative from that of her mother. Tosca subsequently pursued a career as a circus performer, having initially trained as a ballet student under her mother. However, she finds fulfillment in her profession, which her mother lacks. The reason for Tosca's failure to speak like her mother is never explained. In contrast, Tosca has a telepathic connection with one of her coaches, Barbara. They collaborate to devise new tricks that will get a fearful response from the audience. One such trick involves Tosca chewing a sugar cube off her trainer's tongue, which they call the "kiss of death." Barbara narrates this part, as she is writing a biography of Tosca's life from the bear's perspective.

In this section, the researcher presents supporting data regarding the criticism of anthropocentrism, environmental crisis, interconnectedness, and cultural critique represented by Tosca bear towards humans. The following data serve as the basis for this discussion.

1. Anthropocentrism

The following quote demonstrates the human tendency to impose uniquely human values, such as logic, love, and morality, on animal behavior, as if the story humans have created should control nature. However, this goes against natural logic.

*But a mother bear biting off and eating one of her youngest son's ears
out of love was something that could never happen in nature.
(Tawada, 2016 p. 87)*

According to the quote on page 87 above, Tosca critiques the human tendency to project human values, morality, or logic onto animal behavior, in this case, bears. Tosca rejects the idea that a mother bear would bite off and eat her cubs' ears because "love" never occurs naturally. This perspective reveals not only the biological accuracy of the story, but also the human tendency to interpret and retell animal behavior for specific purposes, such as reinforcing stereotypes, creating dramatic effects, or imposing moral values that are not inherent to nature. As a character living in a symbolic world while maintaining a connection to the biological world, Tosca underscores the injustice in such representations, where humans often manipulate animal lives to create narratives that align with their perspectives. Tosca's critique further prompts us to reflect on how humans frequently misconstrue or exploit nature to validate ideologies or myths devoid of factual foundation. In this regard, Tosca emerges as a voice that demands authenticity and harmony between human narratives and nature's factuality in these contexts.

The above analysis suggests that the category of anthropocentrism is the most suitable. The quote shows the human tendency to apply human principles,

morals, or logic to animal behavior, as illustrated by the story about the bear eating the cub's ear out of "love." Tosca rejects this idea, arguing that it is incompatible with the state of nature. She also criticizes how humans often manipulate stories about animals to promote beliefs or moral norms that do not exist in nature. This critique opposes the anthropocentric approach, which prioritizes human interpretation and often disregards biological or natural facts. Therefore, the primary focus in human understanding and representation of nature is the dominance of the human perspective, which falls under the category of anthropocentrism.

Why should I allow some bureaucrat to determine my roundworm quotient? All animals should decide for themselves how many worms to keep in their bellies for optimal health. (Tawada, 2016 p. 160)

Based on the quote on page 160 above, Tosca strongly criticizes the tendency of humans to dominate and regulate other creatures, including animals, with their standards without considering the needs or natural conditions of the regulated creatures. Tosca's use of sarcasm in questioning the right of an official to determine the number of "roundworms" in his body points out the absurdity of human interference in biological aspects that are completely natural and do not harm humans. This satire is a reflection of the human tendency to impose its standards on nature, whether through health regulations, environmental protection, or other policies that fail to consider the ecosystem's balance. It also highlights the irony that humans often use "hygiene" or "health" as a justification for controlling animals excessively, despite nature's inherent mechanisms for maintaining balance. The statement, "All animals should decide for themselves

how many worms to keep in their bellies for optimal health," by Tosca, not only asserts the autonomy of animals over their bodies but also critiques the human tendency to regard the unique and diverse biological needs of each species from a single, human-centric perspective.

The above analysis shows that the most appropriate category is anthropocentrism. The quote highlights the human tendency to control other creatures, including animals, according to human standards, without considering their needs and natural state. Tosca criticizes the absurdity of human intervention in completely natural biological aspects, such as the number of worms in an animal's body. The quote shows an anthropocentric perspective that places humans at the center of regulating nature. Furthermore, it is important to note that anthropocentrism often imposes a singular, human-centric perspective on the diverse biological needs of other species. Therefore, the main focus of anthropocentrism is human dominance over nature and other creatures.

2. Cultural critique

The following quote shows how street art, represented by the body and the courage to perform in public spaces, is often considered a form of "subservience" and not equal to formal employment. Yet both stem from the desire to survive and contribute to society.

Was it subservience to present one's art on the street — art created using one's own body — and to demand payment for this? (Tawada, 2016 p. 87)

Based on the quote on page 87 above, Tosca's critique of the social hierarchy in occupations challenges the assumption that street art lacks social

stature compared to formal jobs like trades. Despite its apparent lack of formal validation, Tosca argues that street art demands creativity and high skill, and uses the body as the primary medium. She rejects the notion that street art is considered a form of "subservience" or a lesser act simply because it is performed in public spaces and involves direct payment. Instead, she underscores the commonality of the goal underlying all work, including trades pursued for financial gain, which is to survive and contribute to society. This critique highlights the problematic nature of the double standards by which people judge art, particularly that which does not emerge from formal institutions or is perceived as "elite." Consequently, Tosca's argument is twofold: it defends street art and simultaneously encourages a broader conversation about the human valuation of creativity and work.

Following the above analysis, the cultural critique category is the most appropriate classification. The quote above shows Tosca's critique of the social structures involved in his work, especially the perception that street art is devalued compared to formal employment. Tosca criticizes that street art is considered a form of "subservience" or an inferior activity simply because it is performed in public spaces and involves direct payment. Instead, Tosca emphasizes that street art requires innovation and exceptional skill, and is of equal value to formal employment. This critique demonstrates a rejection of double standards in valuing art and work and challenges cultural standards that devalue certain creative expressions. Therefore, the main focus is on the cultural standards that underlie the valuation of art and work, which falls under the category of cultural critique.

Was a Hanseatic merchant more respectable than a street artist, even though he too worked for money? (Tawada, 2016 p. 87)

Based on the quote on page 87 above exemplifies the incisive critique articulated by Tosca's character, highlighting the hypocrisy inherent in the hierarchical structure of human work values within the context of the capitalist system. Through her question, Tosca exposes the societal bias that frequently perceives occupations such as Hanseatic trade to be more "honorable" or "valuable" than street art, despite both serving the same fundamental purpose: the pursuit of financial gain. Tosca underscores the commonality of the pursuit of creativity, craftsmanship, and public interaction in both the merchant and the artist, thereby challenging the conventional capitalist norm that deems work as "respectable" if it generates direct material benefits or is connected to formal economic institutions. This critique indirectly interrogates the prevailing notion that a person's position in capitalism dictates the dignity of their profession, thereby challenging the notion of street art as being outside the realm of "respectable work." By posing this question, Tosca invites readers to reevaluate the prevailing value system that differentiates work from occupation, thereby recognizing art as a significant economic activity on par with other forms of economic endeavors.

The analysis above suggests that the most suitable category is cultural critique. The quote shows Tosca's critique of how the value of work is organized in the capitalist system, which often considers jobs like the Hanseatic trade to be more "respectable" than street art, even though both are meant to make money. Tosca challenges cultural habits that differentiate work based on status and formality, and denounces social stereotypes that consider street art as less

valuable. Tosca's critique invites readers to reflect on the current value system and acknowledge that all occupations, including art, share equal dignity and societal contribution. Therefore, the primary focus of this analysis is on the cultural standards that underlie the valuation of work, which falls within the scope of cultural critique.

She was also put off by the mocking tone in which the narrator spoke of the success Mumma enjoyed in the capitalist city Paris and the white bear she took as a lover. (Tawada, 2016 p. 87-88)

The quote on pages 87-88 above expresses that Tosca criticizes the narrator's mocking tone toward Mumma's success in Paris—a capitalist hub—and her relationship with a polar bear, which symbolizes her courage to defy social and cultural boundaries. The dismissive attitude reduces Mumma's bold choices to mere eccentricity, reflecting a biased judgment rooted in narrow cultural norms. Tosca condemns this tendency to devalue decisions that diverge from mainstream expectations, highlighting how such moral superiority stifles diversity and individual autonomy. By challenging these hierarchical value systems, she calls for greater respect for unconventional paths and a rejection of stereotypes that undermine personal agency. Ultimately, her critique demands fairer recognition of choices that transcend societal conventions, advocating for a more inclusive and less judgmental worldview.

The analysis above shows that the most appropriate category is cultural critique. This quote illustrates the human tendency to deride or disparage individuals' choices that deviate from cultural or social standards. The narrator exemplifies this tendency when she mocks Mumma's success in Paris and her relationship with the

polar bear. Tosca criticizes this mocking tone as a form of narrow moral judgment and stereotyping, which is often used to judge a person's intelligence. In conclusion, the central focus of this analysis is on the cultural norms that underlie the judgment of individual choices, which falls under the category of cultural critique.

Humans can roar too, to intimidate others. At first they use words that mean something; after a while, however, all you hear is a bellowing that has grown out of speech. (Tawada, 2016 p. 124)

Based on the quote on page 124 above, Tosca's critique is sharp. She delivers a pointed critique of human communication, arguing that despite possessing complex language skills, humans often misuse them in ways that escalate conflict rather than resolve it. She observes that while people initially speak with meaningful words, their discourse frequently devolves into empty, aggressive noise, much like animal roars used for intimidation. This ironic comparison highlights how humans squander their linguistic potential, replacing thoughtful dialogue with destructive verbal dominance. Tosca emphasizes that when communication loses substance and becomes mere sound, it fosters misunderstanding and damages relationships. Her critique serves as a call for deeper reflection on how language is wielded, urging humans to move beyond superficial or hostile exchanges and instead harness words as genuine tools for connection and harmony.

The above analysis shows that the category of cultural critique is the most appropriate. In this section, it is emphasized that humans tend to use language as a tool of intimidation and control rather than as a way to resolve conflicts or achieve understanding. Tosca criticizes how humans often lose the meaning of

communication and turn into empty or aggressive shouting, which causes interpersonal and social relationships to decline. This critique challenges cultural norms that encourage ineffective and destructive communication. Furthermore, Tosca invites her readers to think about the way language is used in their daily lives, thereby focusing on the cultural standards that underlie human communication, which is an aspect of cultural critique.

*A human being, perhaps, is made up of many nonsensical movements.
But they've forgotten the movements necessary for life. (Tawada,
2016 p. 139)*

Based on the quote on page 139 above, Tosca's critique of human existence is rooted in a philosophical perspective that highlights the human tendency to be distracted by meaningless or destructive actions. This tendency, according to Tosca, can be described as "nonsensical movements," which refer to activities, habits, or decisions that lack a clear purpose or relevance for survival. In this context, Tosca suggests that humans have forgotten the "movements necessary for life," which refer to fundamental needs such as maintaining a balance with nature, maintaining harmonious relationships with one another, and so forth. This imbalance shows that human priorities are often altered by greed, ambition, or unimportant social demands. As a result, humans not only cause harm to themselves through stress, discord, and isolation. This critique demands deep reflection on how humans can adjust their actions to align with fundamental life-sustaining needs, both individually and collectively, to ensure that their existence is meaningful and sustainable for future generations.

The analysis above shows that the cultural critique category is the most suitable. The quote shows that humans tend to do useless or destructive things while ignoring the basic needs for a peaceful and sustainable life. Tosca criticizes human priorities that are often influenced by greed, ambition, or unimportant social demands, leading to an imbalance in relationships with nature and others. For this reason, people find it difficult to consider and change the way they act to match the basic needs that support life, both individually and collectively. Therefore, the main focus is on the cultural standards that underlie human behavior, which is discussed in the context of cultural critique.

These humans are manipulated by what remains of their memories.
(Tawada, 2016 p. 139)

Based on the quote on page 139 above, Tosca critiques humanity's persistent reliance on outdated memories—instincts, traditions, and inherited habits—that no longer serve modern needs yet continue to dictate destructive behaviors like violence, exploitation, and environmental domination. She argues that while these patterns may have once ensured survival, they now hinder adaptation, trapping individuals in cycles of self-harm and ecological degradation. By clinging to the illusion of stability these memories provide, humans stifle their ability to creatively address contemporary challenges. Tosca exposes memory as a manipulative force that perpetuates harm, urging people to break free from its grip. Her critique calls for a conscious rejection of obsolete legacies in favor of flexible, progressive ways of living that align with today's demands for peace and sustainability.

The analysis above shows that the cultural critique category is the most appropriate. The quote highlights the human tendency to be influenced by memories, customs, and habits from the past, which are often irrelevant to current difficulties. Tosca criticizes how humans are trapped in old patterns of behavior that hinder adaptation and progress, such as violence, exploitation, and domination over nature. This critique underscores the importance of escaping the chains of memories to establish a more relevant, flexible, and contemporary way of life. Therefore, the primary focus is on the cultural standards that underlie human behavior, which falls within the scope of cultural critique.

*I already knew by then that every country has its religious extremists
whose immoderate imaginations often produce involuntary humor.
(Tawada, 2016 p. 160)*

The quote on page 160 above conveys Tosca's sharp criticism of religious extremists, who often tend to impose their moral views on others excessively and irrationally. Tosca shows how these extremists have unbridled imaginations that lead them to misinterpret even things that have no ill intent or threat, such as stage scenes with simple interactions. Tosca's critique emphasizes that their "exaggerated" imaginations often distort reality, making innocent things too controversial. While their intentions may be earnest, the consequences of their actions or interpretations are often comical, provoking laughter, as exemplified by the term "involuntary humor" in the sentence. This illustrates how rigid ideologies and religious fanaticism can impede appreciation of art and culture, leading to unintentional absurdity. In essence, Tosca's critique demonstrates that the actions of religious extremists are more indicative of their fears than the actual threat they

pose. Tosca's critique employs satire to illustrate how religious extremism can become a caricature of itself, where excessive concern for morality obscures rationality.

The analysis above shows that the cultural critique category is the most appropriate. The excerpt demonstrates the tendency of religious extremists to impose their moral views excessively and irrationally, which often results in a distortion of reality and disproportionate action against things that don't matter. Tosca criticizes how unbridled imagination and religious fanaticism can inhibit the appreciation of art and culture and produce unintentional absurdities. The critique employs satire to highlight how religious extremism frequently becomes a parody of itself, with rigid ideologies overshadowing rational thinking. The central focus, therefore, is on the cultural and social standards that underpin religious extremist behavior, discussed within the scope of cultural critique.

Apparently it was true that for Homo sapiens, pornography had its seat in the heads of adults. (Tawada, 2016 p. 160)

The quote on page 160 above shows Tosca critiques how adults impose sexual interpretations on innocent interactions, as seen when a simple sugar cube game with Barbara is misread through moralistic and erotic lenses. She argues that "pornography had its seat in the heads of adults", exposing how human imagination distorts neutral actions with sexual connotations. This tendency reflects ingrained biases that equate morality with sexuality, leading to misjudgments based on social norms rather than actual intent. Tosca highlights the irony that the real issue lies not in actions themselves, but in the distorted

perceptions of observers who project fantasies where none exist. Her critique challenges humans to examine their automatic associations and separate genuine meaning from imposed interpretations.

The analysis above shows that the cultural critique category is the most appropriate in this case. The quote above illustrates how humans, especially adults, tend to project their sexual fantasies into situations that are not sexually motivated. Tosca's critique highlights how human prejudices and moral biases often corrupt simple actions, such as the game between Tosca and Barbara. This critique underscores the point that the primary issue is not the act itself, but rather how people perceive and interpret the act based on rigid social norms. This perspective provides a more nuanced understanding of the complex dynamics underlying human behavior and social interaction.

Apparently there were audience members who were incapable of believing I was really a bear. (Tawada, 2016 p. 160)

The quote on page 160 above conveys Tosca's subtle allusion to the human tendency to doubt the reality in front of their eyes, choosing to believe that everything is manipulated or fabricated rather than accepting the truth at face value. In this context, Tosca is commenting on the inability of some audience members to believe that she is a bear, even though the evidence of her existence is right in front of them. Tosca's satire reflects the human tendency to be skeptical of things that do not align with their preconceived notions or expectations, often seeking complex explanations when the reality is straightforward. It also underscores how people's biases and overly elaborate logic can hinder their ability

to appreciate the wonder and uniqueness of the world. Ironically, Tosca underscores the absurdity of human attitudes that excessively rely on doubt as an intellectual defense mechanism, as opposed to accepting reality with an open mind. This statement can also be interpreted as a reflection on the tendency of humans to project their distrust towards that which they do not fully comprehend. This tendency contributes to the complexification of reality by adding layers of vague mental constructs.

The analysis above shows that the cultural critique category is the most appropriate. The quote illustrates the tendency of humans to question what is happening in front of their eyes and prefer to believe that everything is made up or manipulated rather than accepting the simple truth. Tosca criticizes the skepticism and bias of humans, which often hinder them from seeing the wonder and uniqueness of the world. Furthermore, Tosca's critique highlights the human practice of expressing disbelief towards phenomena that are not fully understood, a tendency that introduces unnecessary complexity into reality. Therefore, the primary focus within the scope of cultural critique is the analysis of cultural norms that underlie human skepticism and bias.

3. Interconnectedness

The quote below shows the ever-changing relationship between humans and nature. This relationship shows that nature is not something fixed, but has changed over time, both naturally and in response to human intervention.

Maybe it was normal once, but even Nature changes over the course of history (Tawada, 2016 p. 124)

Based on the quote on page 124 above, Tosca's critique of the human view of nature is evident, challenging the assumption that nature is static and inflexible. Instead, Tosca emphasizes the concept of evolution and transformation in nature, both naturally resulting from internal processes and in response to human intervention. This critique also underscores the direct impact of human actions, such as the development and exploitation of natural resources, on natural systems. Furthermore, Tosca's perspective reflects a broader philosophical perspective, emphasizing the importance of an adaptive and respectful relationship between humans and nature, as opposed to one based on exploitation or domination. Tosca's critique further emphasizes the potential consequences of ignoring nature's capacity for evolution and adaptation, underscoring the risk of negative impacts on humanity itself. Moreover, Tosca's critique encourages readers to perceive nature as a living, dynamic system that has continually evolved throughout history, including the historical period of human intervention.

According to the above analysis, the most suitable category is interconnectedness. This quote highlights Tosca's perspective that nature is not a static entity, but has evolving and changing characteristics throughout history, both naturally and in response to human intervention. It also underscores the significance of an adaptive and respectful relationship between humans and nature and acknowledges the direct impact of human actions on natural systems. Therefore, the primary concern is the reciprocal and interdependent relationship between humans and nature, which falls under the domain of interconnectedness.

4. Environmental crisis

The following quote shows the paradox of human violence: weapons and aggression still exist in supposedly peaceful places like the Arctic for no apparent reason, disrupting the natural balance that was previously free of conflict.

There aren't any wars. But people with weapons keep arriving all the same. They shoot at us. (Tawada, 2016 p. 139)

Based on the quote on page 139 above expresses Tosca's critique of human aggression through the character of a bear. Despite the perception of the Arctic as a safe and conflict-free environment, humans continue to introduce weapons and violence, thereby disrupting ecosystems that have been previously free from conflict. Tosca's critique underscores the irony that aggressive actions do not merely arise in response to threats or needs but appear to be an inherent component of human behavior, even in the absence of logical rationale. The critique highlights the human tendency to continue destructive behaviors that demonstrate an inability to consider the impact on others or the environment, as evidenced by the presence of weapons in areas considered peaceful. This tendency further underscores the human ego, leading to conflict in a place that is intended to represent the harmony of nature. In this critique, Tosca's representation as a bear underscores the notion that human aggression not only destroys relationships between individuals but also disrupts the balance of the natural world, which was previously free from human conflict. This critique invites readers to consider the underlying reasons why violence is often an inevitable part of human history, even in the absence of a clear threat or need for survival.

The analysis above shows that the environmental crisis category is the most suitable classification. The quote highlights the tendency of humans to disrupt the balance of ecosystems by introducing weapons and violence to previously peaceful places, such as the Arctic. Tosca's critique emphasizes the negative impact of aggressive human behavior on the harmony of nature and the destruction of relationships between people. It underscores the idea that human actions can adversely affect the environment, which should be free from conflict and violence. Furthermore, the primary focus of the analysis is on the impact of human behavior on the environment, a subject that falls within the purview of the environmental crisis category.

I think hunting used to be important for human survival. That's no longer the case, but they can't stop. (Tawada, 2016 p. 139)

Based on the quote on page 139 above, Tosca's critique of human behavior underscores the phenomenon of humans continuing to engage in behaviors that have become paradoxical. This tendency, evident in the human practice of hunting, is highlighted by the fact that the primary rationale for hunting, namely the need to survive, has become largely outdated in contemporary society. The critique by Tosca thus portrays humans as being bound by behavioral patterns that have been handed down through historical periods and that are resistant to reevaluation in the context of their contemporary impact on the world. Historically, hunting was a critical activity for survival; however, in modern times, with increased food accessibility, it has increasingly evolved into a hobby, a sport, or even a form of domination over nature. Looking at this phenomenon,

humans face various challenges in adjusting to an expanding world, where many decisions are no longer driven by necessity, but rather by tradition or instinctual drives that are harder to question. This demonstrates a lack of concern for other living beings and an absence of awareness of ecological consequences, including wildlife population declines and ecosystem damage. Tosca criticizes that the inability to abandon outdated and harmful lifestyles indicates a lack of responsibility for environmental sustainability and an inability to anticipate changes that demand new ways of thinking and making decisions.

The above analysis shows that the environmental crisis category is the most suitable. The quote highlights humanity's tendency to hunt constantly, even when it is no longer necessary for survival. This practice harms wildlife populations and ecosystems. Tosca criticizes human behavior that is driven by old traditions or instincts. This behavior does not consider the impact on the environment or the importance of sustainability. The quote above emphasizes that humans have no moral responsibility towards the environment. It also shows that humans cannot adapt to new challenges that require more sustainable actions and thinking. For these reasons, the primary focus of this analysis is on the impact of human behavior on the environment, which falls under the category of environmental crisis.

C. Knut Polar Bear's criticism against human beings

The novel's third part focuses on the character Knut, who is Tosca's son. The character of Knut is based on the true story of a polar bear of the same name

who was born in 2006 at the Berlin Zoo and quickly became a celebrity. The young Knut was rejected by his mother and immediately accepted by Thomas Dörflein, a zoo worker. He provided diligent care as a surrogate parent, even famously sleeping with the young bear at night. Knut's story attracted significant public attention, becoming a global phenomenon that attracted numerous visitors to the zoo. Additionally, his surrogate mother's unusual actions attracted considerable attention, prompting some activists to question their legitimacy and justification. But Dörflein died of a heart attack when Knut was still a cub, leaving the polar bear a second orphan.

In the third part of this novel, the researcher presents a series of data points and corresponding analyses, which represent the concept of anthropocentrism, environmental crisis, interconnectedness, and cultural critique. The data and analysis are presented below.

1. Anthropocentrism

The quote below shows the absurd anthropocentric logic where a bear like Knut is considered a “miracle” just because he can survive, not because of his nature as a living being that has the right to live on its own.

The director had once sighed as he said to Christian: “It’s a miracle Knut is still alive.” Knut felt as if someone had just whacked him on the head. A miracle he hadn’t died yet? (Tawada, 2016 p. 206)

The quote on page 206 above shows the criticism directed towards Knut, the bear character, who exemplifies an anthropocentric perspective in which humans consider animals to be creatures that must fulfill human needs and norms.

Knut's reaction to being regarded as a "miracle" merely for his survival highlights a critique of how humans perceive animals from their perspective, as if an animal's value is limited to its contribution to human interests or expectations. This perspective illustrates the tendency of humans to use unfair standards against animals, so that animals have to "prove" the value of their lives to humans. In addition, the image of Knut as a "miracle" due to his ability to capture attention and fulfill human expectations shows the human attitude that tends to view animals as objects, rather than living beings with intrinsic values and rights. "It's his responsibility to bear all our hopes upon his shoulders" the words mentioned in the previous narrative further strengthen Knut's criticism. This statement demonstrates the human tendency to impose society's desires and expectations onto animals while ignoring their welfare and basic needs. Consequently, the above quote not only reflects an anthropocentric perspective but also critiques the unrealistic expectations, objectivity, and unfair burden that humans frequently impose on animals.

Based on the above analysis shows that the most appropriate category is anthropocentrism, which is the idea that animals exist for the benefit of humans and are judged by humans based on their ability to meet human needs and standards. This perspective highlights the tendency to prioritize human needs and standards over those of animals, reflecting a human tendency to judge animals based on their ability to serve human interests rather than recognizing their inherent value as living beings. Moreover, the case of Knut, widely regarded as a "miracle" for his survival, underscores the human tendency to impose unequal standards on animals, treating

them as mere objects to serve human expectations. Consequently, the central concern remains human dominance over nature and animals, a concept that falls under the scope of anthropocentrism.

But he wasn't saying anything about the genetic link between Homo sapiens and polar bears. (Tawada, 2016 p. 217)

The quote on page 217 above shows Knut critiques humanity's anthropocentric worldview, which denies genetic and emotional bonds between humans and animals while enforcing artificial hierarchies. He challenges Matthias's human-centric perspective, exposing how humans dismiss biological kinship with other species to justify domination. Knut's recognition of his deeper connection with Matthias than with fellow bears reveals the absurdity of species discrimination. His stance condemns this unjust hierarchy that treats animals as inferior, advocating instead for the acknowledgment of interspecies equality and the right of all beings to exist without human-imposed superiority.

The analysis reveals that anthropocentrism is the most suitable category for this context. When humans perceive themselves as a superior species, they often ignore their genetic and emotional connections with animals, as illustrated by the following statement. Knut's critique focuses on anthropocentric attitudes that establish unfair hierarchies between humans and animals and that deny the biological similarities and rights of animals as equal living beings. Additionally, it is important to note that the analysis criticizes the tendency of humans to treat animals as inferior beings, despite the existence of scientific and emotional evidence that highlights the natural connection between humans and animals.

Consequently, the central focus of this analysis is on human dominance over nature and animals, which falls under the category of anthropocentrism.

Regardless from what angle I looked at it, the similarity between Matthias and me was greater than the similarity between me and the sun bear. (Tawada, 2016 p. 217)

The quote on page 217 above shows Knut exposes the flaws in human classification systems that artificially separate humans from animals, despite their shared connections. He feels closer to Matthias than to fellow bears, revealing how rigid biological categories ignore real emotional and physical bonds between species. His critique challenges humanity's anthropocentric hierarchies that falsely elevate humans above animals while denying their inherent kinship. By rejecting these artificial divisions, Knut calls for recognition of the natural equality and interdependence among all living beings.

According to the above analysis, the category of anthropocentrism is the most relevant. Although there are evident physical and emotional similarities between species, the quote demonstrates the human tendency to create classifications and hierarchies that distinguish humans from animals. Knut criticizes the inflexibility of man-made classification systems, which often fail to represent the complex natural relationships between living things. This critique opposes anthropocentric attitudes that glorify humans and ignore the equality and closeness between humans and animals. Consequently, the central concern lies in human dominance over animals and nature, a concept that falls under the scope of anthropocentrism.

Homo sapiens is the result of a mutation, a monster. And just such a creature took it into his head to save an outcast baby polar bear. Was this not one of Nature's marvels? (Tawada, 2016 p. 245)

The quote on page 245 above shows Knut critiques humanity's contradictions—both destructive "monsters" born of mutation, yet capable of compassionate acts like rescuing him. He questions whether human intervention, even when benevolent, truly aligns with nature or reflects an anthropocentric delusion of superiority. By exposing this duality, Knut challenges the human tendency to separate themselves from natural laws while ignoring their role in ecological harm and healing.

The analysis above shows that the most appropriate category is anthropocentrism. The quote highlights a contradiction in human nature, depicted as "monsters", yet capable of empathy, as evidenced by the act of saving an outcast polar bear. Knut critiques the anthropocentric perspective, which views humans as superior to nature, thereby creating a barrier between humans and nature. However, human actions, both destructive and beneficent, are integral components of a larger natural process. The critique highlights the tendency of humans to neglect their relationship with nature while maintaining an unrealistic belief in their superiority over other species. Consequently, the primary emphasis of anthropocentrism is on human dominance over nature and animals.

2. Cultural critique

The quote below shows the irony of human-created social hierarchies; even in simple interactions such as sharing food, humans create irrelevant class structures and cynically claim that they are better than other creatures.

Knut would covetously beg for a bite, but the stingy Homo sapiens would resolutely reply: "No, sausage is only for the proletariat. You can't have any, crown prince." (Tawada, 2016 p. 191)

The quote on page 191 above illustrates Matthias's portrayal of Knut the bear satirizes human flaws through ironic class distinctions. By denying Knut sausages reserved for the "proletariat" while mockingly calling him "crown prince," Matthias exposes human greed and arbitrary social hierarchies. The critique highlights how humans impose unjust systems—even in trivial interactions—while claiming intellectual superiority over animals. This irony underscores humanity's tendency to maintain discriminatory structures where none naturally exist, revealing deeper issues of entitlement and artificial social divisions.

The analysis above shows that the cultural critique category is the most suitable. Even in simple interactions such as sharing food, humans tend to maintain unjust social hierarchies, as demonstrated in the following quote. Matthias uses the terms "proletariat" and "crown prince" ironically to critique the greedy and discriminatory behavior of humans, as well as their tendency to justify their actions based on their social class. This phenomenon, in which humans often treat others unfairly despite claiming superiority, is a central critique of this analysis. Consequently, the primary focus of the analysis is on the cultural standards that underlie human behavior, thereby aligning it with the scope of cultural critique.

Sometimes it's quite easy to make even a full-grown Homo sapiens happy, since he is childish by nature. (Tawada, 2016 p. 213)

Knut observes that humans, despite their adult status, find simple and insignificant things, such as a ball falling into the water, entertaining, thereby revealing their childish tendency to seek instant pleasure without considering context or deeper meaning. Knut's observations also reveal a common human tendency to prioritize immediate gratification over more meaningful experiences, often seeking out spontaneous events rather than those that require effort or thought. Knut notes, humans tend to have higher standards for themselves. In addition, the quote emphasizes a lack of evidence for the feelings and efforts of others, as well as an individualistic approach to personal satisfaction without caring about the impact on others. From Knut's perspective, there is a tendency in society to see humans as entertainment, instead of as human beings with feelings and rights that must be respected. Knut's interpretation of humans as “childish by nature” and his critique of the tendency to see animals as entertainment rather than living beings with intrinsic value reinforces the flaws perceived in human nature and underscores the disrespect often exhibited in human-animal interactions.

The above analysis shows that the cultural critique category is the most appropriate. The quote above explains that humans often behave childishly, such as looking for momentary satisfaction and ignoring the values that are more meaningful to the environment. Knut criticizes the way humans often prioritize their superficial pleasures over thinking about more important things or the feelings of others. In addition, he also critiques the human habit of treating animals as

objects of entertainment, rather than as living beings with their own intrinsic value. Therefore, the main focus of this analysis is on the social norms that define human behavior, and therefore fits the concept of cultural critique.

Children recognized my condition at a glance, while any number of adults thoughtlessly wisecracked. Their statements reeked of their cynical entrails; their humanity was deployed only when discussing their fellow Homo sapiens. (Tawada, 2016 p. 226)

The quote on page 226 above shows Knut critiques adults for their cynical insensitivity, contrasting it with children's natural empathy. He scorns how adults dismiss others' suffering with cruel humor, their words "reeking of cynical entrails"—rooted in prejudice rather than compassion. His criticism extends to humanity's selective morality: showing care only for their kind while ignoring animals' rights. This exposes the hypocrisy of those who claim humanity yet limit it to self-interest, neglecting ethical duty toward all living beings.

The analysis above shows that the cultural critique category is the most appropriate. Based on the analysis, adults tend to be cynical, insensitive, and selective in their empathy, especially towards animals. Knut criticizes how adults often ignore the feelings of others and only show their humanity in interactions with others. It criticizes the discriminatory and unempathetic attitudes often shown by adults, who are more concerned about the needs and rights of others than their interests. Consequently, the primary focus of the analysis is on the cultural norms that inform human behavior, a concept that falls under the scope of cultural critique.

Their voices buzzed around my brain like swarms of bees. (Tawada, 2016 p. 234)

The quote on page 234 above illustrates Knut's critique of the noise and chaos that humans frequently create in social environments. Knut compares the crowded and noisy human voices to "swarms of bees," thereby demonstrating his dislike for the noise and the feelings of distress and disturbance he experiences. Knut experiences discomfort and chaos due to the continual noise of people talking and vocalizing incessantly, as if he is surrounded by unavoidable distractions. This critique underscores the insensitivity that humans often demonstrate towards their surroundings, including other animals who may find their noise disturbing. As an animal, Knut's sensitivity to sound and environment renders the noise humans make particularly distressing. This observation also highlights the apparent disregard humans have for the impact of their actions on animals, seemingly oblivious to the discomfort or stress that their noise can cause. Consequently, this sentence underscores noise as a physical problem, in addition to serving as a representation of human insensitivity to the needs and comfort of others. Knut's critique of humans is twofold: first, their excessive focus on themselves and their social interactions, and second, their failure to consider how these interactions affect their environment and others.

According to the above analysis, the cultural critique category is the most suitable. The quote shows that humans tend to create noise and chaos in their social environment without considering the impact on other animals. Knut criticizes humans for being oblivious to the comfort and needs of animals and for often focusing too much on their social interactions. This criticism condemns humans' indifference to their surroundings, which can make others uncomfortable.

Consequently, the analysis emphasizes the cultural norms that inform human behavior, which is a fundamental aspect of cultural critique.

*"You can't gorge yourself here," Maurice whispered to me.
(Tawada, 2016 p. 237)*

The quote on page 237 above shows Knut's critique of humans, whom he perceives as limited and indifferent to the needs of others. Knut takes offense at Maurice's statement suggesting that he should not consume too much food, thereby highlighting the severity of the situation for both humans and animals in his environment. This critique highlights the inability of humans to meet their own basic needs and those of others, a situation exemplified by the treatment of Knut. Additionally, Knut perceives a lack of consideration for his own needs, which underscores the tendency among humans to prioritize their interests over those of others. The inadequate provision of food, coupled with Maurice's seemingly indifferent manner, conveys a sense of disregard for Knut's needs. This behavior highlights a common human tendency to prioritize their own needs and interests, often neglecting or disregarding the needs of others. Consequently, the above quote not only underscores the issue of shortages and restrictions but also critiques the tendency of humans to be indifferent and unconcerned about the circumstances of others.

The analysis above shows that the most suitable category is cultural critique. The quote illustrates the tendency of humans to prioritize their interests over the needs of others, as seen in Knut's criticism of Maurice's apparent indifference to Knut's basic needs, such as food. This criticism highlights a lack of human empathy

and concern for others, denouncing destructive cultural norms. The primary focus of this analysis is on the cultural norms that underlie human behavior, which falls within the scope of cultural critique.

When I was little, people were constantly telling me how cute I was. Then came puberty, my body shot up explosively, and I was horrified when people told me I'd lost my charm. (Tawada, 2016 p. 238)

The quote on page 238 above shows Knut's critique of objectivization, the unfair beauty standards that are in place, and the psychological effects of judging people based on their physical appearance. Knut's critique is focused on the tendency for humans to judge and treat others based on how they look. For example, Michael, who was once praised for being "cute," suddenly loses value in the eyes of others after his body changes during puberty. This reflects Knut's disapproval of rigid beauty standards that often ignore a person's intrinsic value simply because of physical changes. Moreover, Knut underscores the psychological effects of such standards, such as feelings of loneliness, abandonment, and loss of confidence, caused by insensitive and often harmful human judgments. This shows Knut's criticism of unfair and objectified beauty standards, as well as the human tendency to create unfair and destructive social standards. Thus, the above quote not only critiques unfair and unjust beauty standards but also demonstrates how human judgments based on physical appearance can have serious psychological impacts.

The analysis above shows that the cultural critique category is the most appropriate. The quote highlights the human tendency to judge and treat others based on their physical appearance, as well as the problematic beauty standards that

are in place. Knut criticizes how people often disregard their intrinsic value simply because of physical changes, as Michael experiences after puberty. Additionally, it criticizes the psychological effects brought about by strict beauty standards, such as feelings of loneliness, rejection, and loss of confidence. The analysis thus emphasizes the cultural norms that enable human judgment of physical appearance, contextualizing this critique within the cultural critique category.

There are people who feel contempt for a polar bear who's never been to the North Pole. But the Malayan sun bear never visited the Malaysian Peninsula either, and the moon bear was never in Sasebo, where the soldiers wear collars just like hers. (Tawada, 2016 p. 245)

The quote on page 245 above shows Knut condemns humanity's hypocritical prejudice toward animals, noting how humans mock him for never visiting the North Pole while ignoring that other bears, like the sun bear, also live far from their native habitats. He rejects this arbitrary judgment, exposing how humans objectify animals, valuing them only as symbols of a place rather than as individuals with unique experiences. His critique reveals the double standards and discrimination inherent in human attitudes, which deny animals the right to exist beyond rigid stereotypes.

According to the above analysis, the most suitable category is cultural critique. This quote criticizes the way humans see and treat animals based on stereotypes and human standards, which reflect objectivity and cultural norms. Knut opposes the view that animals are mere representations of a place and opposes human practices of prejudice and discrimination against animals. This critique shows that human culture often ignores animal experiences and identities and instead applies

unfair double standards. Therefore, this analysis demonstrates a critique of human cultural norms and values that frequently devalue others based on limited and subjective perceptions.

3. Environmental crisis

The following quote shows a strong rejection of the ecological crisis caused by humans. In it, the polar bear Knut refuses to migrate south to show protest against the destruction of his natural habitat and questions the right of humans to make decisions that ignore the right to life of other creatures on Earth.

I didn't want to move south under any circumstances, I thought,...
(Tawada, 2016 p. 217)

The quote on page 217 above shows Knut's stance criticizes humanity's destructive impact on nature, rejecting forced animal migration caused by climate change, deforestation, and human expansion. He opposes humans making decisions for animals without regard for their natural habitats or well-being, highlighting how human activities like pollution and resource exploitation disrupt ecosystems. By refusing to adapt to artificially altered environments, Knut challenges human dominance and indifference toward the long-term harm inflicted on wildlife. His resistance underscores animals' right to exist undisturbed in their natural habitats, exposing humanity's failure to take responsibility for its ecological damage.

According to the above analysis, the most appropriate category is environmental crisis. The quote shows the negative consequences of human actions, such as environmental destruction, climate change, and exploitation of natural

resources. These actions disrupt the balance of ecosystems and force animals like polar bears to find new homes. Knut criticizes the human tendency to make decisions that ignore the needs and welfare of animals and opposes human intervention. Therefore, the appropriate category is an environmental crisis.

CHAPTER V

CONCLUSION AND SUGGESTION

The researcher analyzes Yoko Tawada's *Memoirs of a Polar Bear* using the idea of anthropocentrism and derives conclusions and recommendations. In this chapter, the results of the analysis, conclusions, and suggestions are given. In addition, this section also contains recommendations for readers who wish to conduct further research on this topic in the future.

A. Conclusion

Based on the analysis conducted in the previous chapter, the research problem that aims to determine how human critique is portrayed in *Memoirs of a Polar Bear* from the perspective of three generations of polar bears has been thoroughly answered. Four concepts of ecocriticism, which are anthropocentrism, environmental crisis, interconnectedness, and cultural critique, are represented by the narratives of The Grandmother, Tosca, and Knut. The Grandmother criticizes human domination over nature and systemic injustice, while Tosca highlights environmental exploitation and the hypocrisy of human culture. Knut opposes anthropocentric hierarchy and the effects of ecological crisis. Therefore, this study effectively proves that Tawada's novel provides a profound critique of humans from a non-human perspective, in accordance with Greg Garrard's theoretical framework.

B. Suggestion

For further research, it is recommended to expand the object of study by looking at other literary works that look at human-nature relationships from a non-human perspective. In addition, the perspective of analysis can be expanded by developing research using interdisciplinary approaches such as ecological feminism or animal studies. The research method can also be changed to look at how readers act towards the ecocritical themes discussed in literary works. As a result, the research results will be more comprehensive and relevant to modern environmental issues.

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