



## **The Voice of *Human Ecology* in the Novel *The Bear* (2020) by Andrew Krivak**

### **Penyuaran *Human Ecology* dalam Novel *The Bear* (2020) karya Andrew Krivak**

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#### **Abstract**

A movement that has held an important position in the humanities for the past few decades is eco-criticism or environmental-oriented literature, namely a literature that promotes a better understanding of nature more broadly. Ecocriticism must distinguish itself from writings on the environment in general by presenting a narrative showing that humans need to have a sense of attachment to nature, as well as by presenting a narrative showing that the world of humans and the world of non-humans needs to be positioned equally. In the novel *The Bear* (2020) by Andrew Krivak, the voice of equality between humans and nature is the dominant issue. Using the *human ecology* concept by Philip J. Stewart as a key concept, this study aims to describe how human fragility and natural domination presented in the novel *The Bear* (2020) support the idea of *human ecology*. This study also aims to describe how *human ecology* voiced in the novel *The Bear* (2020) criticizes the view of anthropocentrism which believes that humans are the center of life. Through the analyses in this study, it is shown that the voice of *human ecology* in the novel *The Bear* (2020) which is presented through human fragility, domination of nature, to criticism of the anthropocentrism view offers the idea of a balance between humans and nature. The balance in question is a condition in which humans and nature return to an equal position, where neither one of them is harmed.

**Keywords:** *human ecology, criticism, anthropocentrism*

#### **Abstrak**

Gerakan yang memiliki posisi penting di dalam ilmu humaniora selama beberapa dekade terakhir adalah ekokritisisme atau sastra yang berorientasi pada lingkungan, yakni sastra yang perlu menyuarakan pemahaman lebih baik tentang alam secara lebih luas. Ekokritisisme harus membedakan dirinya dari tulisan-tulisan tentang lingkungan secara umum dengan menghadirkan narasi yang menunjukkan bahwa manusia perlu memiliki rasa keterikatan dengan alam, serta dengan menghadirkan narasi yang menunjukkan bahwa dunia manusia dan dunia non-manusia perlu diposisikan sejajar. Di dalam novel *The Bear* (2020) karya Andrew Krivak, penyuaran kesetaraan manusia

dan alam merupakan isu yang dominan. Dengan menggunakan konsep *human ecology* dari Philip J. Stewart sebagai konsep kunci, penelitian ini bertujuan untuk menguraikan bagaimana kerapuhan manusia dan dominasi alam yang dihadirkan dalam novel *The Bear* (2020) mendukung gagasan *human ecology*. Penelitian ini juga bertujuan untuk menguraikan bagaimana *human ecology* yang disuarakan dalam novel *The Bear* (2020) mengkritik pandangan antroposentrisme yang meyakini manusia sebagai pusat kehidupan. Melalui analisis-analisis dalam penelitian ini, ditunjukkan bahwa penyuaran *human ecology* di dalam novel *The Bear* (2020) yang dihadirkan melalui kerapuhan manusia, dominasi alam, hingga kritik terhadap pandangan antroposentrisme menawarkan gagasan tentang keseimbangan antara manusia dan alam. Keseimbangan yang dimaksud yakni kondisi ketika manusia dan alam kembali pada kedudukan yang setara dan tidak ada salah satu pihak yang dirugikan.

**Kata kunci:** *human ecology*, kritik, antroposentrisme

## INTRODUCTION

The earth is still often hit by disasters and the environment is threatened with its sustainability (Mishra, 2016). If humans only depend on a number of science and technology to solve environmental crises or problems, these sciences and technologies will certainly not be enough. Humans need to have real attention to nature. In this regard, literature can be an efficient medium to express concern for nature to humans.

Literature has indeed become a work of art that can reflect social realities in various fields. As a part of fine arts, literature also has a function to form a social structure (Tsekos, 2012). Literature can express social understanding to improve people's behavior. Although literature can be an efficient medium to express concern for nature to humans, success in increasing environmental awareness needs to be accompanied by changes in human behavior towards the environment.

Nowadays, the environmental crisis is a significant issue that attracts public attention. The field of humanities is one of the fields that plays an important role in developing various discussions related to this issue. A movement that has held an important position in the humanities for the past few decades is eco-criticism or environmental-oriented literature, namely a literature that promotes a better understanding of nature more broadly (Mishra, 2016). Ecocriticism must distinguish itself from writings on the environment in general by presenting a narrative showing that humans need to have a sense of attachment to nature, as well as by presenting a narrative showing that the world of humans and the world of non-humans needs to be positioned equally. Literary criticism that appears in ecocriticism needs to show attention to the interaction between humans and non-human living things.

Ecocriticism begins with the opinion that the power of words, stories, and pictures can build human awareness to care about the environment and can be a solution that helps us to overcome environmental problems (Buell et al., 2011). In relation to this opinion, ecocriticism is seen as a movement that can embrace various branches of science, from history, religion, anthropology, to geography, to be able to understand a series of environmental phenomena that are dynamic and constantly changing.

Through ecocriticism, literature and other similar media are recognized as attractive means to revive human care and concern for nature and to create various creative thoughts related to the survival of the earth in the future. Nevertheless, literature does not only allow humans to change their eco-friendly lifestyle instantly. However, by consuming environmental-oriented literary works, humans can at least consider the increasingly worrying natural conditions.

Nowadays, solving environmental crises or problems tends to focus on preserving nature in order to maintain its original form because nature has its own right to survive without being disturbed by human intervention. The resolution of environmental crises or problems certainly opposes the anthropocentric view, namely the view that believes that the function of nature is solely to fulfill human needs, and that humans have the right to dominate and conquer nature. Since the beginning of human life on earth, humans have been given the ability to adapt and regulate their respective lives according to the conditions in which they live (Lestari, 2018). After that, in the next stage, humans began to utilize the natural resources around them to fulfill various needs, until then civilization was created. Humans certainly try to take advantage of natural resources in such a way that they can organize their lives as well as possible. Until now, it is undeniable that nature is indeed the main resource used by humans to support their lives. However, unfortunately, the anthropocentric view in the end makes humans act arbitrarily towards nature, even though every organism or living creature on earth has its own intrinsic value and humans should not dominate other living creatures that are not humans (Buell et al., 2011). Humans need to give the same rights to every non-human living creature as they treat other humans, and have a concern for keeping the ecosystem in balance. In addition, humans also need to increase environmental awareness and eliminate their selfishness which causes damage to nature.

In the novel *The Bear* (2020) by Andrew Krivak, the voice of equality between humans and nature is a dominant issue. Set in a *post-apocalyptic* time, the novel tells the story of a girl and her father who must survive as the last two humans on earth. Both have to adjust to the rhythm of nature and the long winter. In the story, it is shown that the condition of the world has been in a state of balance again, where humans are no longer the subject who dominates nature. This is shown through how the girl can hear the sounds of animals and trees around her. After the father dies of an infection from an animal bite, the daughter continues her journey of survival with a talking bear. Her encounter with the bear enabled her to have a deeper understanding of how nature works.

There are two previous studies that have raised issues about the environment in literary works by involving concepts such as *ecological cannibalism*, *elegiac protomourning*, and *ecosystem-like* to provide illustrations of how nature has an important role in human life, namely the research by Huebert (2017) and the research by Kim et al. (2017). The main argument of these two studies is how literary works about the environment can be a medium that contributes in providing narratives about social change and the interaction between humans and nature. Huebert (2017) explains how the depiction of cannibalism in the novel *The Road* (2006) by Cormac McCarthy encourages readers to understand that planetary ecosystems are part of the human body and that *ecological cannibalism*, namely the practice of excessive human consumption that exploits the environment, has recently become one of the special themes in literary works that are used as a medium to explain human history. Huebert (2017) questions the moral dichotomy between “good people” and “bad people” presented in the novel *The Road* (2006) by Cormac McCarthy, and shows how the novel presents what is called *elegiac protomourning*, namely a concept that tends to recognize the existence of real losses due to natural damage compared to voicing the preservation of damaged nature. Meanwhile, in his research, Kim et al. (2017) describes how the autobiographical novel *Who Ate Up All the Shinga?* by Park Wan-suh's manifests ecoliteracy, place attachment, and identity in relation to the traditional Korean village landscape. Kim et al. (2017) show that Park Wan-suh's description of the landscape of

his native village describes the role of village resources and landscape management practices in increasing local biodiversity and developing ecoliteracy related to the *ecosystem-like* concept, namely the concept that abiotic components and every living thing have a relationship with each other. Despite using different concepts, Huebert (2017) and Kim et al. (2017) both show human dependence on nature. Human dependence on nature shown by Huebert (2017) tends to be more transparent because his research also shows how this dependence can lead to destructive effects, while Kim et al. (2017) tend to show human dependence on nature in a dimension that is still harmonious. It can be said that human dependence on nature shown by Huebert (2017) tend to be more transparent because his research shows both positive and negative impacts from the use of nature by humans, unlike the research by Kim et al. (2017) which only shows the use of nature by humans which is still positive.

In addition to research involving the concepts of *ecological cannibalism*, *elegiac protomourning*, and *ecosystem-like*, there are also two previous studies that have raised issues about the environment in literary works by involving concepts such as *ecological consciousness* and *environmental ethics* which emphasize parallels between humans and nature, namely the research by Reis (2015) and the research by Santoso et al. (2020). The main argument of these two studies is that literary works with environmental themes can be an effective medium to explain the prevailing ecological paradigm in a particular era. Reis (2015) describes how the author John Steinback presents *environmental awareness* or *ecological consciousness* through the novels *To a God Unknown* and *The Pastures of Heaven* which are full of holistic content, namely a content that shows how humans and nature are a unified whole or inseparable. Reis (2015) shows that the *environmental ethics* presented by Steinback positions him as an individual who not only has attachments to other individuals, but also as individuals who have an attachment to the land. In contrast to Reis (2015), Santoso et al. (2020) describes how the relationship between humans and the environment is presented in the novel *Luka Perempuan Asap* by Nafi'ah al-Ma'rab. Santoso et al. (2020) shows that the relationship between humans and the environment presented in the novel is a form of criticism of the formulation of laws on land clearing in forests which often still involve the practice of burning trees. Reis (2015) and Santoso et al. (2020) indeed presents the discussion in different ways to voice the possibility of a world in which humans will not be living beings who dominate nature, but both of them show the urgency of human concern for nature. Reis (2015) shows the urgency of human concern for nature by carrying out concepts such as *ecological consciousness* and *environmental ethics* which have been described, while Santoso et al. (2020) shows the urgency of human concern for nature by discussing in depth literary works that are used as criticisms of the destruction of nature for the benefit of humans.

Besides the four previous studies that have raised issues about the environment by involving concepts such as *ecological cannibalism*, *elegiac protomourning*, *ecosystem-like*, as well as concepts that emphasize the parallels between humans and nature, there is one previous study that has raised issues about the environment by involving the concept of *human ecology* by J. W. Bennett, namely the research by Orda et al. (2019). Orda et al. (2019) uncovers the issue of the interaction between humans and nature in a number of literary works in the form of poetry, prose, and drama by using historical matching methods. The results of the disassembly of the text carried out in the research by Orda et al. (2019) shows that humans need to have special attention to nature by positioning themselves as subjects who are an integral part of nature.

Based on the previous studies that have been described, it appears that there is no research that uses the novel *The Bear* (2020) by Andrew Krivak as a corpus and there is only one study involving the concept of *human ecology* as raised in this study, namely the research by Orda et al. (2019). The research involves the concept of *human ecology* by J. W. Bennett and disassembles a number of literary texts using history matching methods, and shows that the results of the demolition actually give a signal to humans to have special attention to nature. Therefore, compared to the previous studies, the topic of this study is interesting to be carried out because it specifically discusses the voice of *human ecology* by showing clearly how humans are positioned as subjects who are no longer superior and they try to make peace with nature. Different from the previous ones, it aims to describe how human fragility and domination of nature presented in the novel *The Bear* (2020) support the idea of *human ecology* by Philip J. Stewart. It also aims to describe how *human ecology* voiced in the novel *The Bear* (2020) criticizes the anthropocentrism view which believes that humans are the center of life.

Referring to the novelty of this study that have been stated, this study will use the concept of *human ecology* by Stewart as a key concept. In short, according to Stewart, *human ecology* must include equality between human actions and environmental ethics that are owned by humans themselves. *Human ecology* is also a concept that believes that the relationship between humans and the rest of nature can only be understood when there is harmony between humans and other non-human beings. In other words, *human ecology* provides an overview of the complexity of the relationship between humans and nature as a pattern that is scientifically acceptable and can help humans to find meaning in their lives.

In his concept of *human ecology*, Stewart specifically explains the concept derived from *human ecology* itself, known as *meaning in human ecology*. In this concept, Stewart argues that *human ecology* is a concept that needs to be taken seriously. *Meaning* is not only limited to linguistic meaning or meaning possessed by language. Stewart considers *meaning* as the starting point of an integrated and comprehensive *human ecology* because *meaning in human ecology* is a medium or means to explore as well as develop patterns that create harmony between humans and nature. Humans need to have a deeper understanding of how nature works in order to be able to live meaningful lives.

The concept of *meaning in human ecology* that has been explained will be used to examine how human fragility and domination of nature presented in the novel *The Bear* (2020) support the idea of *human ecology*, and how the *human ecology* voiced in the novel *The Bear* (2020) criticizes the anthropocentrism view that believe that humans are the center of life. The concept of *human ecology* by Stewart was chosen to be used as a key concept in this research because the concept of *human ecology* is in line with the focus of the study, namely the equality between humans and nature.

## METHODS

The methodology that will underlie this study is a qualitative method as this study analyzes the narrative text of the novel by applying one of the concepts of literary ecocriticism as a key concept, namely the concept of *human ecology* by Philip J. Stewart. The problem to be raised in this study is how *human ecology* is voiced in the novel *The Bear* (2020) by Andrew Krivak. This study questions how do human fragility and domination of nature presented in the novel *The Bear* (2020) by Andrew Krivak support the idea of *human ecology*, as well as how the *human ecology* voiced in the novel criticizes the anthropocentrism view that believes humans are the center of life.

Through the analyses, it is shown that the voice of *human ecology* in the novel which is presented through human fragility, domination of nature, to criticism of the anthropocentrism view offers the idea of a balance between humans and nature. The balance in question is a condition in which humans and nature return to an equal position, where neither one of them is harmed.

## RESULTS AND DISCUSSION

### A. Representation of *Meaning in Human Ecology* through Human Fragility and Domination of Nature

In the novel *The Bear* (2020), human fragility and the domination of nature become the dominant issues. This novel focuses on the survival journey of the two main characters, a father and his daughter, who are the last two humans on earth in the post-apocalyptic period. Through the stories presented, it is shown that their survival journey is largely determined by the rhythms of nature, and they are required to always adapt to the seasons because they have to face extreme snowy weather along the way. The story presented also shows a universe that is no longer in a state of destruction and has been in a state of balance again, where the voices of animals and trees can be heard by the daughter character. The period when the universe is in a state of balance again is the last phase in the story because the previous two phases are the time when humans still have respect for nature and the time when humans have become subjects who dominate and destroy nature. The time when the universe was in a state of balance again can be seen through the following quote.

#### Excerpt 1

*The evening was colder than the one before and the girl built up the fire with the abundance of deadfall that lay all around, and with the river a short distance from the stand of beech in which they sat, its rushing current sounded to her like a chorus of more voices than she had ever heard, and she asked the bear again how it was he could speak.*

*The bear shifted and sighed and was quiet for a time. When he spoke finally, he said that long ago all the animals knew how to make the sounds the girl and her father used between them. But it was the others like her who stopped listening, and so the skill was lost. As for the bear, he learned it from his mother, who learned it from her mother. Not all animals had the range of voice that could be heard, he said, but all living things spoke, and perhaps the real question was how she could understand him. (hal. 69)*

The quote above describes a situation when the girl has met a talking bear and the bear always accompanies her wherever she goes looking for a place to survive. Although the father and daughter were the last two humans to survive on earth, the father eventually died of an infection from an animal bite, leaving the daughter to survive alone. From then on, the bear became the girl's only friend who helped her to find her way back to her home.

Through the first paragraph in the quote above which describes how the girl had to struggle with the cold night with the bear, it is seen that nature has become a wild and foreign place that cannot be controlled by humans alone. The bear's status shows how the girl needs the presence of other non-human beings to be able to make peace with nature when nature has unleashed forces beyond human reach, such as the extreme weather described in the quote. In addition, through the sentence *its rushing current sounded to her like a chorus of more voices than she had ever heard* in the first

paragraph in the quote above, it is shown how human sensitivity to nature has re-emerged in relation to the connection between humans and nature. The words *like a chorus of more voices than she had ever heard* emphasizes that the girl is captivated by the sound of the river flow which is more complex than the melodies sung by humans. Therefore, it can be said that the sound of the river flow that is heard by the girl represents the greatness and beauty of nature which however cannot be defeated by human creations.

In the quote above, the bear also explains to the girl that all animals used to be able to talk like humans, but this ability was later lost because humans stopped listening to them. However, by looking at the bear who has been able to speak again, it is seen that humans are no longer positioned as superior living beings. The girl's ability to listen to the bear and the non-human beings around her can be interpreted as a harmony between humans and nature. Through the words *and perhaps the real question was how she could understand him*, it is seen that humans have placed themselves on a par with nature because other non-human living beings also have the same capacity, so that humans no longer act arbitrarily towards nature itself. By seeing that the bear made the statement *and perhaps the real question was how she could understand him* to the daughter, it appears that the bear's advice about the need for humans to develop the ability to understand non-human living things has become something that has been realized because the girl already has this ability.

In line with the concept of *meaning in human ecology*, the words *and perhaps the real question was how she could understand him* in the quote above also shows how the girl already has a deeper understanding of how nature works, even though these words are the bear's point of view. The girl's deeper understanding of how nature works has finally enabled her to discover the various meanings of life from the survival journey she went through with the bear.

The girl no longer sees the wild and unfamiliar nature that she encounters along her journey of survival as a threat or as something that needs to be conquered, but as something that needs to be studied and understood further so that she is able to build a harmonious life in every area she encounters, as shown in the following quote.

#### Excerpt 2

*The girl had found a place to sit by the fire in an old and gnarled system of tree roots that grew out of the ground like a wizened hand. She looked down at them in the firelight and followed them with her own hands as she fell deeper into thought, studying the way the beech roots formed a series of knuckles and fingers that branched from the thick silvery trunk and disappeared into the ground. (hal. 69)*

The quote above describes a situation when the girl is in one of her resting places with the bear and she is trying to learn how tree roots grow. Specifically, through the sentence *studying the way the beech roots formed a series of knuckles and fingers that branched from the thick silvery trunk and disappeared into the ground*, it is shown that the process of examining how nature works which is carried out by the girl no longer shows human apathy towards nature. The girl's contemplation of how nature works emphasizes and marks the presence of human consciousness to start giving more attention to nature. On the one hand, humans still depend on nature in order to survive, as did the girl who uses nature as a shelter. However, on the other hand, the dependence in question does not cause harm to nature. In other words, nature remains a resource

that is used to meet human needs, but human needs for nature are in line with their concern for nature itself.

### **B. Criticism of Anthropocentrism View**

From the beginning, the *post-apocalyptic* period which is the time setting in the novel *The Bear* (2020) shows a condition when humanity has become something that has long been destroyed. Humanity in question is certainly not only humanity between fellow humans, but the humanity possessed by humans themselves in treating nature. Through the explanation given by the bear to the girl in the previous section of the discussion, it is seen how nature's ability to speak had become a thing of the past because humans then became the subject that dominates and tames nature. Thus, the story presented by the novel *The Bear* (2020) implicitly becomes a critique of the anthropocentrism view, namely the view that believes that humans are the center of life. This can be seen in the following quote.

#### Excerpt 3

*Those were the trees, replied the bear, companions to us all who forget nothing that happens in the forest beneath them and whose memories span seasons beyond count. For each one carries the memory inside of every living thing that has ever touched it or passed beneath the shade of its limbs and leaves, trunk and branches. Every living thing that has ever walked the earth.*

*The bear looked into the fire then and said, The wood you burn to cook your food and keep you warm? The smoke that rises was once a memory. The ashes all that is left of the story it belonged to. (hal. 70)*

The quote above describes the conversation between the girl and the bear when they were at one of their resting places. The bear at that time explained to the girl that other living things such as trees in the forest, which are then taken for wood by humans, have their own memories and stories. Through the quote above, it can be seen that other living beings who are not human are positioned as subjects like humans, namely as entities that actually have consciousness. The sentence *The wood you burn to cook your food and keep you warm? The smoke that rises was once a memory. The ashes all that is left of the story it belongs to.* uttered by the bear shows that wood as a living creature that is not human can feel sadness when its form has turned into ashes after being used by humans to warm themselves. The use of wood by humans shown in the sentence does not indicate the massive exploitation of humans towards nature, but words such as *was once a memory and the story it belongs to* show how nature can still bring out certain emotions when part of itself is used by humans to meet their needs. The connotative meaning contained in the sentence also shows that nature is also part of the universe that can feel something or have emotions like humans. It shows that humans are not the only ones who have various gifts, including the gift to feel things. Through this depiction, it is seen that other living beings who are not humans also have the same gifts as humans themselves. Therefore, this depiction can be interpreted as a criticism of humans who often think that they are the greatest creatures on earth.

In addition to being presented through the positioning of nature as a subject like humans, the criticism of the anthropocentrism view in the novel *The Bear* (2020) is also presented through the stories from the bear's point of view which is more dominant than the stories from the father and daughter's point of view. After the father dies of an infection from an animal bite, it is shown how the bear takes the place of the father since the narrative of how to survive and how nature works that the daughter learns is



from the bear's point of view. This shows that the narrative in the novel provides more space for non-human living beings to convey their voices about human indifference to nature at a time when anthropocentrism was still the dominant view. The period when anthropocentrism is still the dominant view is the second phase in the story, namely the period when humans become subjects who dominate nature and no longer have respect for nature.

Not only through the positioning of nature as a human-like subject and the stories from the bear's point of view, the criticism of anthropocentrism in the novel *The Bear* (2020) is also seen through the father and daughter's humility. In the novel, the father and daughter are depicted as human figures who no longer view the universe as something that can only be subdued by humans. During her journey of survival with her father, the daughter actually finds a way to be able to be at one with nature and no longer has the fear of meeting new things in every area she has never been to because she has been in a time when the universe is no longer in a state of destruction and is in a state of balance again. This can be seen in the following quote.

Excerpt 4

*Those were the days when the girl left the house in the morning with her father and studied a new world that pushed up from the dirt of the forest and emerged from the water at the edge of the lake, days in which she lay on the ground beneath a warm sun and wondered if world and time itself were like the hawk and eagle soaring above her in long arcs she knew were only part of their flight, for they must have begun and returned to someplace as of yet unseen by her, someplace as of yet unknown. (hal. 14)*

The quote above describes the initial situation when the daughter and her father embark on a journey of survival. The new world in the quote above is no longer associated with the modern world and is instead associated with natural elements because the quote above shows how the girl is reminded of the world and the time when she was enjoying the beauty of nature. Thus, implicitly, the quote above can actually be interpreted as a form of voice intended for humans to return to nature and find a way to be able to be at one with nature.

Through the words *for they must have begun and returned to someplace as of yet unseen by her, someplace as of yet unknown* contained in the quote, it can be seen that in fact, humans who are believed to be the center of life according to anthropocentrism view will not be able to understand the entire universe because there are still many areas that have not been touched by them. The emphasis on the words *unseen* and *unknown* in these words also indirectly shows the greatness of the universe as something that is actually infinite or has no limit, so humans need to strive to continue to increase knowledge even though their knowledge will never be enough to understand the entire universe completely. Thus, the presence of these words can be interpreted as a reminder for humans to place themselves as living beings who should not arbitrarily glorify their abilities because there are hidden things behind the universe that are still beyond human reach. In line with the concept of *meaning in human ecology* that has been explained, the presence of these words also shows that humans really need to have a deeper understanding of how nature works in order to live a meaningful life, even though human knowledge is still unable to understand the entire universe as a whole. Supporting the research by Reis (2015) and Santoso et al. (2020) which both explained the discussion to voice the possibility of the creation of a world where humans would not be living creatures that dominate nature and show the importance of humans having

concern for nature, the presence of these words shows how the urgency of humans to have a deeper understanding of how nature works can be a way for them to begin to see nature as an entity that has an equal position with themselves.

In accordance with the concept of *human ecology* used in this study, it is stated that *human ecology* believes that humans and nature are indeed two entities that cannot be separated (Stewart, 2017). This statement is reinforced by the basic fact that human reproduction is closely related to population structure and demands in ecosystems. Contrary to the view of materialism which sees nature and humans as two separate things, *human ecology* argues that humans and nature have their respective places, but both are a unity. Referring to this concept, the findings that have been presented show that the *human ecology* voiced in the novel *The Bear* (2020) by Andrew Krivak through human fragility and domination of nature leads to criticism of the anthropocentrism view. Human fragility and domination of nature that have been discussed support the concept of *human ecology* that has been stated previously, where there is harmony between humans and nature so that humans no longer consider themselves as the most superior entity living on earth. The harmony in question does not mean that humans are not completely dependent on nature, but humans use nature in a wise way and view nature as an entity whose position is parallel to themselves. It is also interesting to note that the critique of the anthropocentrism view in this study is presented through a discussion of the possibility of living conditions in which humans and nature can live side by side without the domination of one party that threatens the survival of the other party. The findings that have been presented show that humans actually have the ability to understand nature and treat nature in a good way, although it cannot be denied that humans are very dependent on nature.

With the presentation of a discussion on the support for the idea of *human ecology* through human fragility and domination of nature as well as a discussion on criticism of the anthropocentrism view through the voice of *human ecology* in this study, it is seen that the relationship between humans and nature is indeed a complex matter. Indirectly, it can be said that the narrative presented in the novel *The Bear* (2020) seeks to show that nature can rebel and show its greatness in unexpected ways when humans overestimate their intelligence and existence. Through the setting of the time in the novel that was mentioned earlier, namely the period when humans still had respect for nature, the period when humans had become the subject of dominating and destroying nature, and the period when nature was in a state of balance again, it appears that nature will actually create peace for humans if humans do not treat nature arbitrarily.

## CONCLUSION

Based on the analyses that have been described, it can be concluded that the voice of *human ecology* in the novel *The Bear* (2020) which is presented through human fragility, domination of nature, to criticism of the anthropocentrism view offers the idea of a balance between humans and nature. Human fragility and domination of nature presented illustrate how humans should not always see themselves as the most superior entity on earth because nature can also show its own greatness through things that cannot be done by humans. This illustration then leads to a critique of the view of anthropocentrism which triggers humans to normalize arbitrary actions against other living creatures that are not humans because anthropocentrism positions humans as the most significant subject in life. Referring to the balance between humans and nature that has been stated previously, the balance in question should be understood as a condition in which humans and nature return to an equal position, where neither one of them is harmed. In this regard, this study argues that naturally, what nature gives to

humans is indeed more than what is given by humans to nature, but the use of nature by humans must at least be accompanied by human attention to the survival of nature and equipped with the awareness that nature also includes other living things that are not humans, so humans need to treat it well.

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